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THE
STUDENTS' COMMENTARY
ON THE
H O L Y B I B L E .

E1144

THE
STUDENTS' COMMENTARY
ON THE
HOLY BIBLE.

on the Speaker's

ABRIDGED AND EDITED

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VOL. II.

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All references to and quotations from the Revised Version (Rev. V.) of 1881, whether in brackets or not, are editorial.

The Student is reminded that the Epistle of St. Paul to the Romans, with Canon Gifford's Notes and Introduction, as they appeared in the Speaker's Commentary, has been published separately.

ROMANS.

INTRODUCTION.

I. The title of the Epistle in the oldest manuscripts is simply *πρὸς Ῥωμαίους*, "To the Romans:" but the first word of the Epistle itself names St. Paul as its author, and it has been universally accepted in all ages as his genuine work. Though not quoted in the N. T. itself, it is certainly quoted before the end of the 1st century by Clement of Rome: in the 2nd century by Ignatius, Polycarp, Justin Martyr, and Irenæus: the last named repeatedly and expressly referring to it as the work of St. Paul. The internal evidence of its genuineness has carried conviction to the minds of the most cautious and the most sceptical of critics. Every chapter, in fact, bears the impress of the same mind from which the Epistles to the Churches of Corinth and Galatia undoubtedly proceeded.

II. The passages (a) which definitely indicate the *time and place* at which the Epistle was written are xv. 25-31; xvi. 1, 2, 21, 23. Indirect evidence (b) is also contained in i. 10, 11, 13.

(a) At the time of writing this Epistle St. Paul was going to carry to the poor saints at Jerusalem a contribution made for them in Macedonia and Achaia (xv. 25, 26), and he hoped afterwards to visit Rome on his way to Spain (xv. 28). If we compare these passages with Acts xix. 21 and xx. 3, it is clear that the Epistle

must have been written after the Apostle's arrival in Greece on his third missionary journey, when he spent three months in Corinth. The same conclusion follows from comparing Romans xv. 25-28 with 1 Cor. xvi. 1-5, and 2 Cor. viii. 1-4, ix. 1, 2, a proof independent of St. Luke's narrative. That narrative, however, makes it possible to fix, almost within a week, the date at which our Epistle was despatched.

The Epistle, if written after the incidents of Acts xx. 3, would almost certainly have been noticed by the Apostle in alluding to the enmity of his countrymen in xv. 31. We may, therefore, confidently infer that the letter was despatched before St. Paul actually left Achaia, and yet not long before (xv. 25). Further, from Acts xx. 6, St. Paul must have left Corinth some time before the Passover.

The proof that the Epistle was written from Corinth is deduced from xvi. 1, 23, compared with 1 Cor. i. 14. Four of the seven persons named in xvi. 21-23—Timotheus, Sosipater, Jason, and Gaius—can be shown with great probability to have been with St. Paul during his second abode at Corinth. The conclusion from these various proofs is that the Epistle to the Romans was written from Corinth shortly before Easter A.D. 58.

(b) St. Paul publicly declared

his purpose (i. 10-13) of visiting Rome during the latter part of his abode at Ephesus (Acts xix. 21). It may be conjectured with some probability that the desire to visit Rome had been first kindled by St. Paul's intercourse with Aquila and Priscilla when they had lately come from Italy to Corinth (Acts xviii. 1), and then fostered by constant association with them during the journey from Corinth to Ephesus (Acts xviii. 26; xix. 1, 10; 1 Cor. xvi. 19). The distinct purpose therefore of visiting Rome could hardly have been formed *before* St. Paul's abode at Ephesus, nor could the statement in i. 10-13 have been made *before* the latter part of that period.

Again, by comparison with the contents of the Corinthian Epistles it may be clearly proved that the Epistle to the Romans must have been written *after* 2 Corinthians: that is to say *after* the latter part of the year 57. Thus we are brought very close to the time indicated in Rom. xv., xvi., and have found an independent proof of the correctness of the dates given in those chapters.

III. The Epistle was written in Greek. For a considerable part of the first three centuries the Church of Rome, and most if not all the Churches of the West, were Greek religious colonies. Their language was Greek, their organisation Greek, their writers Greek, their Scriptures Greek. Accordingly, in the Epistle itself we find St. Paul classifying mankind as "Greeks and Barbarians" (i. 14) or "Jews and Greeks" (i. 16; ii. 9, 10; iii. 9; x. 12); and in the salutations in ch. xvi. the names both of Jewish and Gentile converts are nearly all Greek.

IV. When we pass from the author to his *readers*, our thoughts turn first to the origin of the Jewish colony in Rome. The first embassy sent from Jerusalem to Rome by Judas Maccabæus, B.C. 161, obtained from the Senate a treaty of mutual defence and friendship, which was renewed successively by his descendants. Of the Jews who came to Rome in the train of these embassies some would certainly settle there, on account of the commercial advantages to be acquired by residence in the great capital.¹ Wealthy and influential Jews must have been settled in Rome long before the arrival of the captives whom Pompey brought from Jerusalem to adorn his triumph (B.C. 59). Pompey's captives were in course of time set free by those who had bought them for slaves, and the Jewish community in Rome was thus greatly increased.² The Cæsars treated them with a favour which was in marked contrast to the contempt and hatred with which the Romans in general looked upon them.³ In spite of

¹ The first notice in Latin literature of the Jews in Rome seems to be Cicero's defence of L. Valerius Flaccus (c. 28), where we learn that the Jews were accustomed to send gold every year from Italy to Jerusalem, and formed in Rome itself a faction so numerous and formidable that the great orator pointed to them as thronging at that moment the steps of the Aurelian tribunal, and lowered his voice in pretended terror lest they should overhear his words.

² "The great division of Rome which is on the other side of the Tiber was occupied by the Jews" (Philo), and so numerous were they, that when Archelaus came to Rome (A.D. 2) to secure the succession on the death of Herod, 8,000 of the Jews dwelling in Rome took part against him (Jos. 'B. J.' ii. 6; 'Antiq.' xvii. c. 11, 1).

³ Cicero calls them a nation "born for slavery," and their religion a barbarous superstition, abhorrent to the ancestral institutions of Rome and to the glory of

exile and persecution, their power so increased that, in Seneca's words, "the conquered race gave laws to its conquerors."

If we ask, in the next place, at what time and by whom the Gospel was first preached at Rome, we may dismiss at once the statements of the Clementine Homilies⁴ and of Tertullian,⁵ and take the two traditions, perfectly distinct in their origin, which ascribe the foundation of the Church at Rome to St. Peter.

(a) The former of these traditions, which represents St. Peter as preaching at Rome in the reign of Claudius, arose as follows:—

Eusebius in his 'Ecclesiastical History' (c. A.D. 325), quotes Justin Martyr's statement that Simon Magus was at Rome in the reign of Claudius Cæsar ('E. H.' ii. c. 13),⁶ and then asserts (c. 14) that "immediately in the same reign of Claudius divine Providence led Peter the great Apostle to Rome to encounter this great destroyer of life," and that he thus brought the light of the Gospel from the East to those in the West. He gives the date of this visit to Rome as A.D. 42, and says that Peter remained at Rome twenty years. This arbitrary and erro-

neous combination of traditions, which had no original connexion, may possibly have been suggested to Eusebius by the historical connexion between Simon Magus and St. Peter in Acts viii.; or more probably he borrowed it from the strange fictions of the 'Clementine Recognitions' and 'Homilies,' and Apostolic Constitutions."

That St. Peter was not at Rome, and had not previously been there, when St. Paul wrote his Epistle to the Romans, is inferred from its silence concerning him, and from the absence of trustworthy evidence in favour of any earlier visit.

(b) The other tradition represents the Roman Church to have been founded by St. Peter and St. Paul jointly, who died there.⁷ The tradition embodied in the passages in the note refers to the time of Nero's persecution, six or seven years later than the Epistle to the Romans, but it throws no light upon the origin and earliest organisation of the Roman Church.

The Epistle itself, compared with the narrative in Acts, is the only trustworthy source of information on these points. From i. 8-13 and xv. 23 it is certain that there had been for "*many years*" in Rome a considerable body of Christians

its empire ('Pro Flacco,' c. 28). Horace refers to their proselytising zeal (1 'Sat.' iv. 143), their seeming credulity (v. 100), and the mingled contempt and fear with which their religious rites were regarded (x. 69-72).

⁴ Hom. i. c. 6, 7.

⁵ Apol. c. 5. Tertullian was probably deceived by some of the many spurious "Acts of Pilate."

⁶ There is nothing improbable in this statement. Only he says not a word about St. Peter's alleged visit to Rome and his encounter with Simon Magus.

⁷ (1) Irenæus III. c. i: "Matthew published a written Gospel among the

Hebrews in their own language, at the time when Peter and Paul were preaching the Gospel at Rome and founding the Church." (2) Irenæus III. c. iii. 2: "The greatest and most ancient and universally known Church, founded and established in Rome by the two most glorious Apostles Peter and Paul." (3) Euseb. "Eccl. Hist." ii. 25: "Paul is related to have been beheaded in Rome itself, and Peter likewise to have been crucified in his (Nero's) time. And the story is accredited by the appellation of Peter and Paul having prevailed up to the present time on the tombs there."

INTRODUCTION TO .

whom St. Paul had a great desire to visit in person, but had hitherto been hindered. This desire, combined with his declared unwillingness to build on another man's foundation (xv. 18-24), and with his boldness in admonishing them (xv. 15) by virtue of his Apostolic authority, forbids us to suppose that the Roman Church had been founded by any other Apostle.

It may be assumed that the rise of the new faith in Jerusalem, and the great events by which it had been ushered in, must have been quickly known in Rome.⁸ There was constant intercourse between the two great cities, and some who had gone forth from Rome as Jews may well have returned there as Christians. It is not improbable that some of the "*strangers of Rome*," i. e. Romans resident in Jerusalem, who witnessed the wonders of the day of Pentecost (Acts ii. 10), may have been among the first to bring back the good tidings to the capital. Not that the Synagogue was the sole or chief channel through which a knowledge of the Gospel was diffused in Rome. If the first believers were Jews and Proselytes, to these there would soon be added Gentile Christians, who being either provincials had brought their new

faith to Rome, or being Romans had learned it in the provinces; here a faithful centurion, and there a devout soldier of the Italian cohort, would bear witness at Rome of the things which he had seen and heard in Jerusalem. The number of believers would rapidly increase: every province that was traversed by an Apostle, every city in which a Christian church was founded, would help to swell the number of Christians drawn together in Rome from all parts of the empire. *

Did then a Church, such as those which the Apostles founded, duly organised, exist in Rome when St. Paul wrote this Epistle? No trace of such organisation is found either in the Epistle itself, or in the narrative of St. Paul's subsequent residence at Rome (Acts xxviii.).

Putting aside the circular letters, "Ephesians" and "Colossians," we find that in all St. Paul's Epistles addressed to Churches, which are known to have been fully organised, there is some mention of "the Church" (i. ii. Thess., i. ii. Cor., Gal.) or of "the Bishops and Deacons" (Phil. i. 1). But in "Romans" there is nothing of the kind, either in the address, or in the body of the letter, or in the final salutations. The only "Church" mentioned is the little assembly in the house of Aquila and Priscilla (xvi. 5): the only reference to ecclesiastical ministers, teachers, or rulers is in xii. 4-8, a statement of the general principles of Church order, which proves the need rather than the existence of such an organisation in the Christian community at Rome as would secure the well-regulated exercise of individual gifts. The whole tone of the exhortations in chapters xii., xiv. (see specially

⁸ Tacitus in fact expressly asserts this in his account of Nero's persecutions of the Christians, 'Annals,' xv. 44: "The name was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judæa. By that event the sect of which he was the founder received a blow which for a time checked the growth of a dangerous superstition; but it revived soon after, and spread with recruited vigour not only in Judæa, the soil which gave it birth, but even in the city of Rome, the common sink into which everything infamous and abominable flows like a torrent from all quarters of the world."

xii. 10), seems to imply a community of Christian brethren, in which none had yet been invested with superior authority. We gather therefore from the Epistle itself that the Christians at Rome were not as yet a Church fully and formally organised. Rather they were a large and "mixed community of Jew and Gentile converts," well described as 'a heterogeneous mass, with diverse feelings and sympathies, with no well-defined organisation, with no other bond of union than the belief in a common Messiah; gathering, we may suppose, for purposes of worship in small knots here and there, as close neighbourhood or common nationality or sympathy or accident drew them together; but, as a body, lost in the vast masses of the heathen population, and only faintly discerned or contemptuously ignored even by the large community of Jewish residents' (Bp. Light-foot).

We may gather further from the Epistle that St. Paul had before his mind all the chief elements of this mixed community of Christians, as well as the unconverted Jews and heathens among whom they lived. There were Jews of the Synagogue to whom the Gospel had not yet been preached, or by whom it had been long since rejected (cp. i. 16; Acts xxviii. 22); and there were Gentiles who had not yet heard it there (i. 13, 14). Within the Christian community itself there were many various sections:—Jews of Palestine, some of whom, like Andronicus and Junias, Paul's kinsmen and fellow-prisoners, were of note among the Apostles in Jerusalem, and were also in Christ

before Paul himself (xvi. 7): Jews of the Dispersion, like Aquila of Pontus and his wife Priscilla, Paul's chosen disciples and devoted friends: proselytes of Rome, now turned to Christ: Gentile Christians, of whom some, like the well-beloved Epænetus the first-fruits of Asia unto Christ (xvi. 5) had been St. Paul's own converts: others, like Amplias, Urban, Stachys, his helpers in Christ or friends beloved in the Lord; others again unknown by face, whom yet he salutes by name as "chosen in the Lord," or "approved in Christ," while of the great majority he only knew that their faith was spoken of throughout the whole world.

V. The immediate *occasion of writing* is clearly stated by the Apostle himself. He had heard the faith of the Roman Christians everywhere spoken of (i. 8), and for many years had felt a longing desire to visit them (i. 11; xv. 23), but had been hindered (xv. 22). He still longs and hopes to see Rome (i. 10), but already he is looking beyond it to the distant West: Rome is to be, as he hopes, a resting-place only on his way to Spain (xv. 24, 28).

The cause of this change or extension of his plan is not stated, but it probably sprang from the great conflict of the past year against Jews and Judaizing Christians, the records of which are his Epistles to the Corinthians and Galatians. Hitherto he had preached the Gospel everywhere to the Jews first, but their general rejection of it was now an established fact (ix. 1; x. 3), over which he mourned, but in which he saw an intimation of God's will that he should now devote himself

more exclusively to his own sphere of Apostolic labour, and go far off unto the Gentiles. In the meanwhile, as a considerable time must elapse before he could reach Rome, an Epistle would be useful for the present needs of the brethren there, and by preparing the way for his personal ministration would render his short sojourn more profitable. Phœbe, a servant or deaconess of the Church in Cenchreæ, had business to transact in Rome (xvi. 1), and to her charge the Epistle would naturally be entrusted.

VI. In comparing the Epistle to the Romans with the Epistles addressed by St. Paul to other Churches, we perceive at once that it is distinguished from them all as containing a more general and systematic statement of Christian doctrine. In this most striking peculiarity many have discovered the chief aim and purpose of the writing. It is, as all must admit, more didactic, methodical, and universal in its teaching than most of St. Paul's Epistles; and no statement of its purpose can be satisfactory which does not give full importance to this characteristic feature. In contrast with the Epistle to the Galatians, the first sketch of a bold and profound system as conceived in its characteristic and essential features, the Epistle to the Romans is the completed system, developed on all sides, and provided with all necessary arguments and illustrations. But this dogmatic system is not the only element that must be taken into consideration. What lies before us is not a manual of Christian doctrine nor a theological treatise, but a letter; and it is of the very essence of a letter that it arises out of special rela-

tions between the writer and his readers.

What were then the special circumstances which influenced the Apostle in writing this Epistle? in other words, what was its historical origin and purpose? We have seen already (§ IV.) that the Christians at Rome formed a community of diverse elements drawn from various nations and creeds, in which we may well believe that every variety of Christian thought and feeling found a place. We have also seen that in comparison with St. Paul's other letters the great character of the Epistle is its universality. But this very character of universality, both in the letter and in the community to which it is addressed, makes it more than usually difficult to determine the mutual relations of the different classes of Christians at Rome, and the special motive and purpose of the letter. Another circumstance which adds to this difficulty is that St. Paul had not yet been at Rome, and consequently we have none of those life-like pictures and graphic strokes which set so vividly before our eyes the inner life of those Churches to which his earlier Epistles were addressed, Thessalonica, Corinth, and Galatia.

There is however one historical circumstance to which a primary importance is almost universally conceded. The great religious difficulty of the time was unquestionably the relation of Judaism and Heathenism to each other, and of both to Christianity, and more especially the fact that contrary, as it seemed, to God's promises, His chosen people were superseded by Gentiles. No one can read i. 18—iv, and ix.—xi,

without perceiving that this is their common subject, treated in different ways.

Consider now the several historical circumstances which tend to throw light on the purpose of the Epistle.⁹

(a). In the Roman-Christian Community the Jewish element was not predominant. Yet if the majority of the Roman Christians were of Gentile origin, it may still be thought that they had been subject for the most part to Judaizing influences, and were strongly prejudiced against St. Paul. There is, however, in the whole Epistle only one short reference to false teachers (xvi. 17-20); and if the persons meant were, as is probable, Judaizing adversaries of St. Paul, we have a distinct proof that the teaching hitherto prevalent in the community was not Judaistic but the contrary. Differences of belief and practice existed in Rome as in other Churches.¹ It is clear from contemporary evidence that ascetic practices, such as St. Paul describes, were in his time common among the religious Jews, and not unlikely to be adopted by Jewish

Christians: while from the tone in which St. Paul speaks of these brethren weak in faith, we may safely infer that they, *i.e.* the Jewish Christians, were a minority both in numbers and influence, whose conscientious scruples should be treated with kindness and forbearance. They did not put themselves forward in an aggressive anti-Pauline attitude: they were men not of hostile, but only of prejudiced minds. In the desire therefore to abate the dissension between these two classes, we see a sufficient motive for one portion of the Epistle (xiv.—xv. 13), but no sufficient ground for the great doctrinal argument which precedes (i. 18—xi.). In other words, *the main purpose* of the Epistle is neither a polemic against Jewish Christians nor an attempt to reconcile Jewish and Gentile believers, occasioned by the local circumstances and special tendencies of the Christian Community at Rome.

(b). Another important point in reference to the motive of the Epistle is St. Paul's own position at this time with regard to Rome and other Gentile Churches. His earnest desire to visit Rome (i. 10-15, xv. 22-24) formed part of a great plan of carrying the Gospel into the distant regions of the West. In this design then we find one chief cause of the Apostle's earnest desire to visit Rome. Quite recently he had paid a second visit to Macedonia and "*had gone over those parts*" (Acts xx. 2), passing so far to the West as to reach Illyricum, which borders upon Macedonia. Never before had he been so near to Rome, and now that his mind was full of the great design of carrying the Gospel

⁹ [Baur's theory, based upon a view of the occasion and purpose of writing the Epistle, radically different from the common one, is examined at length in the larger edition of this work. It is now practically dead.]

¹ One class would not eat flesh nor drink wine (xiv. 2, 21) lest they should be defiled (v. 14), and also observed certain days as more holy than others (v. 5); another class regarded all kinds of food and all days alike. The latter despised the former as superstitious, the former condemned them as profane (vv. 3, 10). Bp. Lightfoot thinks that the asceticism here described may possibly be due to Essene influences, Baur to Ebionite. The Therapeutae, a Jewish sect whom Philo distinguishes from the Essenes, combine all the characteristic scruples mentioned Paul.

beyond Rome itself into those far regions of Western Europe, where Christ was not yet named (xv. 20; 2 Cor. x. 15, 16), he had the strongest motives for forming more intimate relations with the Christians at Rome, motives quite independent of the internal condition of their Community. His keen eye could not but discern the vast importance of securing a base of operations in the Capital of the Western World. Hence, in part, his fervent desire to visit Rome, hence also a motive for writing this Epistle in order to secure at once the sympathy and help of his brethren there. The reality of this motive cannot be doubted, though its importance must not be exaggerated: it accounts for St. Paul's writing to Rome, though not for his writing so remarkable an Epistle: we cannot find here the key to unlock the whole meaning and purpose of the Epistle.

(c). Another historical circumstance mentioned in the Epistle is St. Paul's intended journey to Jerusalem: when this intention is first announced at Ephesus (Acts xix. 21) it is connected with the desire to visit Rome. What then was the motive which urged the Apostle, in spite of warnings and prophecies and his own forebodings of danger (Acts xx. 22, 23, 28; xxi. 4, 11-14), to persist in his resolution to go up to Jerusalem? It was evidently the desire to vindicate himself against the calumnies of Judaizing adversaries: men who had so maliciously assailed his character, denied his Apostolic authority, and hindered his work in the Churches of Corinth and Galatia; the same bigoted and uncompromising partisans of the circumcision, of whom we read at

an earlier period (Acts xi. 2, 3) that they contended with Peter; men who would stir up strife in Rome and try to frustrate his labour in the West, as they had already in the East. If then the Apostle's motives for undertaking the perilous journey to Jerusalem were to remove the unjust suspicions of Jewish converts assembled from all parts for the feast at Jerusalem, and win fresh confidence and sympathy for himself in entering upon his new sphere of missionary work in Western Europe, it can hardly be doubted that this Epistle, written at the same time, was due, in part at least, to the same desire to repel the false accusations of Judaizing opponents, to conciliate the goodwill of Jewish Christians in general, and to promote in Rome and elsewhere a closer union between Jewish and Gentile believers.

(d). When we examine the record of St. Paul's life at this period, we find that his most dangerous and deadly enemies were not Jewish Christians, nor even Judaizing teachers, but *unbelieving Jews*.² It is evident that dissensions within the Churches between Jewish and Gentile Christians were but a faint reflection of the bitter and unceasing enmity with which St. Paul was pursued by the unbelieving Jews: and thus it is in the great conflict between "*the Jews' religion*" and the Gospel of Christ, that we find the true cause and purpose of that great doctrinal treatise (i. 18—xi.), which forms the main subject of the Epistle.

Remembering the distinction be-

² Cp. 2 Cor. xi.; Acts xix. i xxi. 11, 27.

tween the *occasion* of writing, and the main *purpose* of the Epistle, the former may be referred to the personal circumstances of the Apostle, and his relation to the Christian Community at Rome; and in the local circumstances and special tendencies of that community we may discover both the *occasion* and *purpose* of certain subordinate portions of the letter (i. 1-16, xii.—xv.); but as the *main purpose of the whole Epistle* we can acknowledge nothing less comprehensive than the desire of the Apostle, at a momentous crisis in his own life's work and in the history of the whole Church of Christ, to set forth a full and systematic statement of those fundamental principles of the Gospel which render it the one true religion for all the nations of the earth, and meet especially those deepest wants of human nature which Judaism could not satisfy—righteousness in the sight of God, and deliverance from the power of sin and death. In chapters ix.—xi. we have no mere historical appendix or corollary, but an intensely earnest and practical application of the principles previously discussed to the great religious difficulty of the time, the rejection of the Gospel by the mass of the Jewish nation, and the acceptance of the Gentiles in their place as the chosen people of God.

VII. Under the head of the *integrity* of the Epistle we have to consider two questions which depend in part on the same evidence: Is the doxology (xvi. 25-27) genuine? Do chapters xv. and xvi. belong wholly, or in part, or not at all, to this Epistle?

(1). As regards the testimony of the early fathers. Such writers

as Tertullian, Irenæus, and Cyprian, though often quoting the Epistle used only such passages as suited their immediate purpose; and therefore found no occasion to refer to Rom. xv. xvi. In fact these chapters, like 1 Cor. xvi., are in great measure made up of personal matters interesting chiefly to the Apostle and his immediate correspondents at Rome. Clement of Alexandria quotes passages from both chapters frequently, and describes them as belonging to the Epistle to the Romans, without any consciousness that this could be doubted. A well-known passage in Origen's Commentary upon the Epistle³ proves that Origen knew of copies corrupted by Marcion, which omitted all after the last verse of ch. xiv.; and implies that, so far as Origen knew, no other MSS. omitted the Doxology, if some placed it between chs. xiv. and xv. Thus we have evidence of a diversity of position before Origen's time, and regarded by him as independent of Marcion's mutilated copies. But we have no evidence of omission before Marcion, who was at

³ "Marcion, who tampered with the writings of the Evangelists and Apostles, entirely took away this paragraph (xvi. 25-27): and not this only, but also from that place where it is written, *Whatever is not of faith is sin* (xiv. 23), to the end, he cut all away. But in other copies, that is, in those which have not been corrupted by Marcion, we find this very paragraph differently placed. For in some manuscripts, after the passage above-mentioned, *Whatever is not of faith is sin*, there follows in immediate connexion, *Now unto Him that is of power to establish you: but other manuscripts have it at the end, as it is now placed.*" When Marcion is said to have expunged and cut away the two chapters and the Doxology, it is clearly implied that these were genuine portions of St. Paul's Epistle omitted first by Marcion.

Rome propagating his views about A.D. 138-140. He probably disliked St. Paul's statements concerning the use of the Old Testament in xv. 4, 8, and possibly may have found in the existing diversity of position a pretext for his omission of xv., xvi.

(2). The testimony of the existing MSS. (a) Chapters xv., xvi., are not omitted in any known MS. (b) The Doxology (xvi. 25-27) is variously placed, repeated, or omitted. (c) In many Latin MSS., especially Codices Amiatinus and Fuldensis, both of the 6th century, there is a division into sections (capitulatio) marked by numbers in the text, and a prefixed table of contents with corresponding numbers, in which the subject of each section is briefly described. The 50th section in the Codex Amiatinus corresponds with xiv. 15-23: But the next and last section answers to nothing else in the remainder of the Epistle except the Doxology. It is therefore a natural conclusion that this capitulation was first adapted to a Latin MS. in which the Doxology was placed immediately after xiv. 23 and xv., xvi. omitted. (d) In one MS. (G) all mention of Rome in the Epistle is wanting.

Some consider that in this evidence, viz. the statement of Origen respecting Marcion, the absence of quotations in several early fathers, and the capitulation (or capitulations) of the Latin Bibles, we have testimony to the existence of shorter copies of the Epistle, containing only fourteen chapters with or without the doxology. The theory is that "St. Paul at a later period of his life re-issued the Epistle in a shorter form with a view to general circulation,

omitting the last two chapters, obliterating the mention of Rome in the first chapter, and adding the Doxology, which was no part of the original Epistle."

This hypothesis involves some serious difficulties. (1) The capitulations are supposed to have been formed originally from a Latin copy of the Epistle ending with ch. xiv.: yet no other trace whatever of such an abbreviated Latin codex now exists. (2) If the abbreviated recension were made by St. Paul himself, and the Doxology added to it, and this at Rome, as has been suggested, it is strange and almost unaccountable that no copy of this genuine abbreviated recension has been preserved, and that no known Latin codex contains the slightest trace of the position of the Doxology after xiv. 23. (3) The assumption that the Doxology was originally placed after ch. xiv., and thence transferred to the end of the Epistle, is opposed to the evidence of the primary Uncials, of Origen's express statement concerning Marcion, of all Latin MSS., and of the Latin fathers; these all agree in placing the Doxology at the end of the Epistle, and there only. (4) When St. Paul is represented as converting his original Epistle to a new purpose by "omitting the last two chapters, obliterating the mention of Rome in the first chapter, and adding the Doxology," the process seems hardly in keeping with the truthful simplicity of the Apostle's character.

On the whole we cannot but admit the force of the conclusion that if the Doxology was written by St. Paul himself, its original place must have been at the end of the Epistle, and not after xiv. 23.

(e) The Benedictions. According to the received Text there are three concluding formulæ, the Apostolic Benediction in xvi. 20, the same Benediction repeated in xvi. 24, and the Doxology.⁴ Upon the evidence in the note the Benediction at xvi. 24 is rejected by some editors⁵ but retained by others. The question therefore of its genuineness must be regarded as still under discussion. Our own belief is that the Benediction is genuine in both places, and that in v. 24 it forms the conclusion of a later letter to the Church at Rome, of which the fragment vv. 3-20 became incorporated with Romans. We thus account at once for the seeming repetition of the Benediction at v. 24, and also see a motive for its omission there in so many good MSS., there being no other example of such repetition.

(3). Internal Evidence. (a.) Objections to the genuineness of xvi. 25-27 drawn from its special character are directed either against its form, its phraseology, or its ideas.

(1) *The Form.* It is alleged that the beginning and the end (τῷ δὲ δυνάμει ὑμᾶς στηρίξαι . . . σποδῶ Θεῷ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ

⁴ The Benediction at xvi. 20, is undoubtedly genuine, being omitted only in those MSS. (D F G) which also omit the Doxology at the end, and leave the Benediction at xvi. 24 as the conclusion of the Epistle, the motive of these changes evidently being to reduce the Epistle to the accustomed form.

The Benediction in xvi. 24 is omitted in the chief uncials (N A B C), in Amiat. Fuld. and other MSS. of the Vulgate, in the Coptic and Aethiopic Versions, and in *Omnes*. It is found in this place in D, F, G, L, 37, 47, the Vulgate, the Syriac (Harleian), and the Gothic, and in most of the Greek Commentators. It is put after the Doxology in P, 17, Syriac (Schaaf), Arm. Aeth.

δόξα κ. τ. λ.) show that there is a mixture of two different forms of Doxology. The whole difficulty lies in the superfluous Relative (ὃ), and its position.⁵

The objection that St. Paul does not end his Epistles with a Doxology comes with little force from those who count only three Epistles, besides Romans, to be genuine. That the last clause of the Doxology is characteristic of St. Paul is seen in its close resemblance to xi. 36; Gal. i. 5; and its difference from 1 Pet. iv. 11; v. 11. Other objections to the length of the Doxology, to its numerous intermediate clauses, and to the mixture of strong emotion with profound doctrinal statements, are refuted by a due appreciation of the peculiar character of the Epistle. The whole Epistle could hardly have a fitter close than a Doxology embodying the faith from which its central chapters proceed.

(2) *Diction.* Every single expression in the Doxology (except *σεσχημένον*) may be found in Romans, Corinthians, and Galatians; and if there in other meanings or connexions, yet the Doxology in all these points agrees with the Epistles to the Ephesians, Colossians, Timothy, and Titus.

(3). *Ideas.* The attempt to show that the Doxology has a Gnostic tendency, and must therefore be of a post-Apostolic date, is rightly dismissed as based only upon mis-

⁵ This relative is omitted in the Vatican Codex and two cursives (33, 72), in f, the Latin of F, in Schaaf's Syriac, and by Origen (or Rufinus) in his commentary on the passage. The writer of this Introduction is disposed to accept the view that (ὃ) is probably an intrusion, though of a very early date. The intrusion might very easily have been caused by the presence of ὃ in the parallel passages Gal. i. 5; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11.

interpretation and a pre-supposition that all except the four greater Epistles of St. Paul are spurious.

(b.) *Chapters xv. xvi.* The objections brought against the genuineness of these two whole chapters are founded upon the assumption that at Rome a Judaizing party preponderated to whom the earlier portion of the Epistle was distasteful. Hence the last two chapters are the work of a later Paulinist, seeking to soothe the Judaists, and to promote the cause of unity, and therefore tempering the keen anti-Judaism of Paul with a milder and more conciliatory conclusion to his Epistle. To these and other arbitrary hypotheses it is sufficient to answer, What is regarded as un-Pauline only shews that there is a one-sided picture of St. Paul, to which some still desire to make the true Paul correspond.

As regards ch. xv. modern criticism has proved beyond reasonable doubt that it is both the genuine work of St. Paul and an original portion of the Roman Epistle. The opposite opinion has now few advocates.

In regard to ch. xvi. the case is rather different. According to the conjecture of some the greater part of the chapter belonged to a genuine letter of St. Paul addressed, not to Rome, but to Ephesus. In considering this theory it will be convenient to examine each portion of the chapter separately.

vv. 1, 2. It is objected that St. Paul could not have written this commendation of Phœbe to a distant Church, because he had shortly before expressed a disparaging opinion of commendatory letters (2 Cor. iii. 1). But it by no means follows that he thought

them unnecessary for all persons, A woman undertaking a journey to a distant city might well need to be commended to the care of the Christian community, especially if she was (as is generally supposed) the bearer of the Apostle's own Epistle (1 Cor. xvi. 10, 11). Again, the description of Phœbe as being *a servant* (*διδάκονος*) of the church, is objected to on the ground that the office of "deaconess" was of later origin. The objection would have had some force if the title *διάκονισσα*, which was of later origin, had been used. Self-dedication to a special work (cp. 1 Cor. xvi. 15), though quite consistent with a formal designation to the office, would even without it have been sufficient to justify the application of the general term *διδάκονος* as descriptive of Phœbe in her work at Cenchreae.

For the opinion that this commendation was addressed to the Church of Ephesus, not to Rome, we can discover no reason at all; the suggestion that from Cenchreae she would be sailing towards Ephesus and away from Rome is sufficiently answered by saying that she may have been sailing not from Cenchreae, but from Lechaeum, the port on the Corinthian Gulf, and in that case would pass through Corinth on her way. Legal business would be more likely to take her to Rome than to any other city.

vv. 3-5 a. The salutation sent to Aquila and Priscilla⁶ is supposed

⁶ From Acts xviii. 1, 2, these persons being Jews of Pontus were driven from Rome by the edict of Claudius (A.D. 52); they were joined by St. Paul at Corinth, and then sailed with him to Ephesus in the spring of the year 54, where they remained (Acts xviii. 19), and established a church in their house (1 Cor. xvi. 19) From

to assign to them too nomadic a life. But there is no real difficulty in supposing that they returned to Rome in this interval of a year more or less, and that St. Paul should have been made acquainted with their return, seeing that his own travels meanwhile had lain mainly on the route between Ephesus and Rome. They were wanderers not only by the exigencies of their trade, but also by the obligations of their missionary work (Lightfoot).

5 b. It does not follow from the description of Epænetus as "*the first-fruits of Asia unto Christ*" that this greeting was sent to him in Asia, i.e. in Ephesus. It is very probable that he, like Apollos, had been instructed by Aquila and Priscilla and had attached himself to their company, whether at Ephesus or at Rome.

vv. 16-25. Of the twenty-two persons named not one can be shewn to have been at Ephesus, but it is assumed that only at Ephesus could St. Paul have had so many friends as are here saluted. Against this assumption we have to set several unquestionable facts. (1) Urbanus, Rufus, Ampliatus, Julia and Junia are specifically Roman names. (2) Ten others⁷ are found in the sepulchral inscriptions on the Appian Way as the names of persons connected with "Caesar's household" (Phil. iv. 22) and contemporary with St. Paul; and while some of them are too common

to afford any safe ground for identifying the persons, others (Stachys, Tryphaena, Patrobas, Philologus, Nereus) are comparatively rare, and yet are found on the monuments of the imperial household at this period. The household of Aristobulus and the household of Narcissus could be only at Rome. This seems conclusive as to the place to which salutations to these persons were addressed, namely, Rome and not Ephesus. But it does not remove the chief difficulty of the chapter, that at the time of writing his Epistle to the Romans, St. Paul had such an intimate knowledge of so many of the Christians at Rome.

This serious difficulty, and some others, are wholly removed, if, as the writer of this Introduction believes, the whole passage (xvi. 3-20) belonged originally to a second letter addressed by St. Paul to the Roman Church after his release from his first imprisonment at Rome. On that supposition, the unusual number of salutations is at once explained, and the indications of intimate personal knowledge of so many members of the Church, some of whom seem to have belonged to "Caesar's household," not only raise no difficulty, but become the strongest proofs of a genuine letter. In that case, Aquila and Priscilla may well be thought to have either preceded or followed St. Paul to Rome, and there to have alleviated his wearisome imprisonment, and even risked their lives for his sake. Again, the term "fellow-prisoners," applied to Andronicus and Junia (v. 7), is much more forcible and appropriate, if after his release and departure from Rome, he sent this

Ephesus they sent a salutation to Corinth in St. Paul's 1st Epistle about April, A.D. 57.

and to the church that is in their house at Rome.

Try-
Philologus, Julia, Nereus.

salutation to two of those who had been his fellow-captives there.*

It has been thought a difficulty that none of the persons named in *vv.* 3-16 are mentioned in the Epistles written from Rome during the first imprisonment. The answer is easy, if the passage (*vv.* 3-16), was addressed to Rome *after* the first imprisonment.

In like manner, it will be found, that most of the difficulties felt in regarding *vv.* 3-16 as written at Rome in A.D. 58, are easily removed, if we suppose it to have been written *after his first imprisonment*. The accumulation of names, the endearing epithets, the characteristic descriptions of so many of the Roman Christians, no longer present any difficulties, but are, on the contrary, *most natural* after the Apostle's long imprisonment, with its many opportunities of gaining converts to the faith, of forming intimate friendships, and of receiving much necessary help and kindness.

The warning against false teachers (*vv.* 17-20) is not merely consistent with this supposition of a later date, but adds much to its probability. Comparing what St. Paul wrote to the Philippians (i. 15-17) during his imprisonment

at Rome with the warning in Rom. xvi. 17-20, this latter is much more natural and forcible, if written after St. Paul had quitted Rome, leaving these false teachers behind him.

Lastly, if this theory, that Rom. xvi. 3-20 is part of a letter written to Rome *after St. Paul's imprisonment there*, be accepted as in itself probable, it will help to confirm the tradition of a second imprisonment, and the authenticity of the Pastoral Epistles.

VIII. *Contents and Argument.* The main Divisions of the Epistle are clearly marked :⁹

I. The Introduction, consisting of (a) Address of the Epistle (i. 1-7); (b) The Writer's Motives (i. 8-15);

II. The Doctrine : "The Righteousness of God by Faith : " (a) The Theme (i. 16, 17); (b) The universal need of Righteousness (i. 18—iii. 20); (c) The Universality of Righteousness by Faith (iii. 21—v.); (d) The Sanctification of the Believer (vi.—viii.);

III. The Doctrine reconciled with Israel's unbelief (ix.—xi.);

IV. Exhortation to Christian Duties, general and special (xii. 1—xv. 13);

V. Conclusion (xv. 14—xvi. 27).

* The word itself (συναίχμαλτός) confirms the conjecture, for it is used nowhere else in the N.T., except concerning Aristarchus (Col. iv. 10) and Epaphras (Philem. 23),

both of whom were Paul's fellow-captives in Rome.

⁹ For an analysis of the subdivisions see notes *in loco*.

APPENDIX.

(a) THE LAW.

In several important passages of this Epistle it is essential to a right understanding of St. Paul's argument that we should be able to determine the exact meaning of the word "law" (νόμος) with and without the definite article.

Origen's rule,¹ so far as it refers to the

¹ One of the earliest remarks on the subject is that of Origen on Rom. iii. 21 : "Moris est apud Græcos nominibus ἀόρα preponi, quæ apud nos possunt Articuli nominari. Si quando igitur Moris legem nominat, solitum nominis præmittit Articulum : si quando veronaturalem vult intelligi, sine Articulo nominat legem."

Law of Moses, is admitted to be *generally true*, viz., that where the Law of Moses is meant, *νόμος* usually has the Article prefixed. Is the rule true without exception? In other words does St. Paul use *νόμος* and *ὁ νόμος* indifferently to signify the particular Law of Moses? The result of a long discussion by the writer of this Introduction is that in the LXX, Apocrypha, Gospels, Acts, or Catholic Epistles, *νόμος* without the Article is never used, like *ὁ νόμος*, simply as a proper name of "the Law" of Moses, and that the same rule holds good in the writings of St. Paul.

(b) THE FLESH.

The word "flesh" (*σὰρξ*) occurs twenty-eight times in Romans, and frequently in St. Paul's other Epistles, especially Galatians: and recent writers have made efforts to show that St. Paul's use of the words "flesh" and "spirit" agrees not so much with the Old Testa-

ment as with the dualism of the Greek philosophy of his age. The theory, in all the various forms under which it is presented, is mainly founded upon the assumption that St. Paul regards the "flesh" as essentially sinful. It thus involves the necessary consequence that our Blessed Lord not only bare "*the likeness of sinful flesh*," but that His flesh itself was sinful (see viii. 3). After examining every passage in which the word *σὰρξ* occurs in the Epistle to the Romans—and by a method equally applicable to other Epistles and to the Bible generally—the writer of this Introduction comes to this conclusion: There is not a single passage which contains the doctrine that the flesh is the source of sin and essentially sinful, —a doctrine which dishonours not only man's nature, but the Father Who created us, and the Son Who for our redemption was made flesh, and dwelt among us.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

R O M A N S .

* Acts 22. 21.
1 Cor. 1. 1.
1 Tim. 1. 11.

* See on Acts
28. 6.
Tit. 1. 2.
* ch. 3. 21.
Gal. 3. 8.
* Matt. 1. 6.
Luke 1. 32.

CHAP. 1. PAUL, a servant of Jesus Christ, ¹called to be an
2 apostle, ²separated unto the Gospel of God, (³which he had pro-
3 mised afore ⁴by his prophets in the holy scriptures,) concerning
his Son Jesus Christ our Lord, ⁵which was ⁶made of the seed of
4 David according to the flesh; and ⁷declared to be the Son of

¹ Gr. *determined*.

I. 1-7. The form of salutation with which St. Paul begins his Epistles, is here enlarged by important statements concerning his Apostolic office, the nature of the Gospel, and the Person of Christ. This stately fulness well befits the grandeur of the subject of the Epistle, and the dignity of a Church seated in the Imperial City, to which the writer was as yet unknown.

1. *servant of Jesus Christ*] The meaning of the title is not to be derived from the condition of the Greek slave. In the O. T., *servant of God* or of *Jehovah* is applied to all worshippers of the true God (Deut. xxxii. 36; 2 Kings x. 23; Dan. iii. 26), but more emphatically to those who are specially called to God's service, as Abraham, Moses, David, and the Prophets, and pre-eminently to the Messiah (Ps. cv. 42; Ex. xiv. 31; Ps. xviii. title; Isai. xlii. 1; Jer. vii. 25; Zech. iii. 8). In the N. T., the corresponding title "*servant of Christ*," is occasionally used of believers in general (1 Cor. vii. 22; Eph. vi. 6); but more frequently Apostles love to appropriate to themselves a title so significant of entire devotion to a master Who is also their Lord and God (Gal. i. 10; Phil. i. 1; James i. 1; 2 Pet. i. 1; Jude 1).
an apostle] In proof of his authority St. Paul adds the more special designation of his office: he is an *apostle* like the twelve whom Christ so named (Luke vi. 13), and, like them, not self-appointed, nor of man's choosing, but *called*, and sent by Christ himself (Gal. i. 1; Acts xxvi. 17).

separated] By the Divine call at Damascus (cp. Acts ix. 15; Gal. i. 15). *Gospel* means in this verse the actual announcement of "*glad tidings*," not only the facts and doctrines contained in the Gospel.

2. *Delete the brackets*. St. Paul declares the relations of the Gospel to ancient prophecy (v. 2), and its great subject, the Son of God, in His Incarnation (v. 3), His Resurrection and Lordship (v. 4), and His manifestation to the world through His Apostles (v. 5).

by His prophets] Cp. Mic. iv. 2; Isai. xl. 9;

lii. 7; Nah. i. 15. God's chief ambassadors, *His prophets*, are witnesses to the truth of the contents of the Gospel.

In vv. 3, 4, he brings forward two historic facts of paramount importance, which identify the Son concerning Whom glad tidings were promised with Jesus Whom he (Paul) preaches. The prophets speak of One Who *is to be born* of the seed of David (Ps. lxxxix. 36; Jer. xxiii. 5), and *is to be raised* from the dead (Ps. ii. 7; xvi. 10; Acts ii. 25-32; xiii. 32-37); the Gospel tells of Him Who *was born* and *was raised*. These two facts form the very foundation of St. Paul's teaching (cp. also 2 Tim. ii. 8).

3. *concerning his Son*] The essence of the Gospel, as divinely imparted to St. Paul (Gal. i. 16) and preached by him (2 Cor. i. 19), was the revelation of "*the Son of God*," "*His own Son*" (viii. 3, cp. viii. 32, and Col. i. 13-17; Phil. ii. 6).

which was made &c.] Rev. V. '*Who was born of the seed of David*;' an expression which points to Christ's human birth as derived from the greatest of Israel's kings, and in fulfilment of the sure word of prophecy. Cp. John vii. 42. Jesus was the Son of David according to the customary and legal view, and He was at the same time, by actual descent (Luke i. 31-5), *of the fruit of David's body* (Ps. cxxxii. 11).

The importance of St. Paul's testimony to the Davidic descent of Jesus is enhanced by the fact that Gamaliel, at whose feet he was brought up, was himself of the house and lineage of David. Had the slightest doubt ever been cast upon the descent of Jesus from David, it must have been known to Gamaliel: and his disciple Saul could never have accepted as the Messiah one whose claim to a place in the royal lineage, which Gamaliel shared, was false or doubtful.

according to the flesh] Cp. ix. 5, i.e. Christ was truly man.

4. *and declared &c.*] Rev. V. '*Who was declared*' &c.: *ἐπιστρωτος* means designated,

God with power, according ^hto the spirit of holiness, by the
 5 resurrection from the dead: by whom ^{we} have received grace
 and apostleship, ^{for} obedience to the faith among all nations,
 6 ^{for} his name: among whom are ye also the called of Jesus
 7 Christ: to all that be in Rome, beloved of God, ^{called to be}

^h Heb. 9. 14.
ⁱ ch. 12. 3.
¹ Cor. 15. 10.
¹ Thess. 1. 10.
^h Acts 6. 7.
^h Acts 9. 15.
^m ch. 9. 24.
¹ Thess. 4. 7.

¹ Or, to the obedience of faith.

the sense of which, closely connected with that of instituting, appointing, or ordaining, is the only sense which the word has in the N. T. (Acts x. 42).

the son of God] Christ is so called (besides other reasons) because He is raised by God immediately out of the earth unto immortal life, because after His Resurrection He is made actually Heir of all things, but above all because He was begotten of the Father before all worlds.

The resurrection was (1st) a signal manifestation of Divine power (whether exercised by Christ Himself, or by the Father in His behalf); and therefore (2ndly) a testimony to the truth of Him Who claimed to be "the Son of God:" and also (3rdly), according to St. Paul's preaching (Acts xiii. 33), it was the prophetic sign which God had set upon His Son in the second Psalm. By it, therefore, He was marked out, or designated, as the Son of God. Further, the resurrection of Jesus not only proved and shewed what He was, but also wrought an actual change in the mode of His existence. For He Who in the Incarnation became One Christ by taking of the Manhood into God, by His resurrection entered for the first time as the One Christ both God and Man into the glory of the Son of God. Thus was He 'defined or constituted and appointed the Son of God' (Pearson).

with power] The Divine attribute preeminently displayed in the resurrection. (Cp. Eph. i. 19.)

according to the spirit of holiness] The phrase necessarily represents, as does the obvious one, *according to the flesh* (v. 3), constituent part of Christ's own being. Moreover, the peculiar phrase *spirit of* found only in this passage, designates the holy spiritual nature of from the Holy Spirit, Who is the Person of the Trinity.

This *spirit of holiness* (whether with older interpreters we take it to mean the essential Deity of Christ, or as seems to be more exact, the spirit at once Divine and human the Incarnate Son) was in either case sphere and organ of His Divine power. It He triumphed over death (1 Pet. 18).

from the dead] Read, of the dead. "His rising was a resurrection of dead" (plural), because in Him the hope of mankind received a first act. Others had been raised by of old, and by Christ Himself,

but only to die again: "*Christ being raised from the dead dieth no more*" (vi. 9).

5. *Jesus Christ our Lord*] Transfer these words from v. 3 to the beginning of v. 5. The Son of David and Son of God is thus finally described by three well-known titles; *Jesus* which identifies Him as the crucified Saviour, *Christ* the promised Messiah, *our Lord* the exalted King, to Whom all power is given in heaven and in earth.

by whom &c.] Rather, through whom we received. St. Paul describes more fully than in v. 1 the authority which he had received from Him (Eph. i. 22). Thus from the majesty of Christ's Person he tacitly implies the dignity of the Apostolic office. By the *we* St. Paul asserts his own authority in a form which does not exclude, though it does not expressly include, the other Apostles. Note, on the other hand, in Gal. ii. 8, 9, how carefully he can assert his own individual claim.

grace and apostleship] Not an expression equivalent to the "grace of apostleship," nor yet one intimating that St. Paul had first received the personal grace of salvation, which is common to all believers, and had afterwards been called to the Apostolic office: the two moments were in him united, and the *grace* of which all partake was enhanced in his case by the special gift of *apostleship*. (Cp. Eph. iii. 8.)

for obedience to the faith] Render, unto obedience to faith: a phrase expressing man's surrender of himself in mind and heart to faith as the principle and power of the new life in Christ.

among all (the) nations] Both Jews and Gentiles (Acts ix. 15; xxvi. 17, 20). The actual association of Jews and Gentiles in the Church of Rome, and the desire to unite them in closer bonds of Christian fellowship, required that both should be included in the address.

for his name] Or, for His Name's sake (cp. Phil. ii. 10).

6. *ye*] The Apostle's readers at Rome. Rev. V. 'among whom are ye also, called to be Jesus Christ's,' cp. the expression "God's elect" (viii. 33), and "Israel, my called" (Isai. xlviii. 12). Christ's "called" are those who belong to Him as having been called by God the Father. St. Paul recognises their position as already members of Christ's Church.

7. God's people are called in the O. T. "*his beloved*" (Ps. lx. 5; cviii. 6; cxxvii. 2): St. Paul applies the term to Israel in

- * 1 Cor. 1. 3. saints: *Grace to you and peace from God our Father, and the
 Gal. 1. 3. Lord Jesus Christ. ¶ First, °I thank my God through Jesus
 * 1 Cor. 1. 4. Christ for you all, that °your faith is spoken of throughout the
 Phil. 1. 3. whole world. For °God is my witness, °whom I serve °with my
 10 spirit in the gospel of his Son, that °without ceasing I make
 11 mention of you always in my prayers; °making request, if by
 any means now at length I might have a prosperous journey
 to come unto you. For I long to see you, that °I may impart unto you some spiritual gift, to the end ye
- 1 Or, in my spirit, John 4. 23, 24. Phil. 3. 3.

xi. 28, and to Christians in general (1 Tim. vi. 2). One bond between the Apostle and his readers is that they are in common the objects of God's love, a second their common consecration to His service as *called saints*; like Israel of old (Ex. xix. 5, 6), they are "holy because called" (Augustine). The holiness is that of consecration to God's service, and is therefore ascribed to all Christians, who are bound by this very consecration to personal holiness of life.

Grace to you and peace An essentially Christian salutation, in which *grace* is the Divine love manifesting itself towards sinful man in free forgiveness and unmerited blessing; and *peace*, the gift of God's grace, is the actual state of reconciliation. The original source of *grace* and *peace* is *God our Father*, Who has made us His children by adoption (viii. 15); the nearer source from which they flow to us is *the Lord Jesus Christ* as Head of the Church. St. Paul's salutation, like those of St. Peter and St. Jude, is a benediction or prayer. Thus in the Apostolic letters the forms of common life are hallowed by Christian love, and a passing courtesy is transformed into a prayer for heavenly blessings.

8-15. A brief introductory statement of St. Paul's personal feelings towards the Christians at Rome, in which he declares his thankfulness for their faith (v. 8), his remembrance of them in prayer (v. 9), and his desire to visit them and to labour among them in preaching the Gospel (vv. 10-15).

8. St. Paul gives thanks to God for the fact that everywhere, in the Churches which he visits, he hears tidings of the faith of those who have embraced the Gospel in Rome. The instinct of love leads him to touch first on that which is thankworthy in his brethren. It is this feeling of personal interest in their welfare that prompts the loving trustful word, *my God*, that is, "the God Who has given me a fresh proof of His love in your faith."

through Jesus Christ As through the great High Priest. Our thanksgiving and all our services need to be cleansed and hallowed by passing through the hands of our most holy and undefiled High Priest, to become sweet and savoury from being offered up in His Censer (Barrow).

9. *God is my witness* Is such language too strong? Remember that the Apostle is writing from Corinth, where his sincerity was recently called in question, because his visit to that church had been postponed (2 Cor. i. 15-24); and that he is writing on the eve of undertaking a journey from Corinth—a city comparatively near Rome—to Jerusalem, which was far distant. He thus appears to be turning his back upon the Romans, just when it seems most natural to pay his long intended visit; and he has therefore reason to fear lest he should be suspected of fickleness or insincerity, or even of being ashamed to preach the Gospel in the great centre of learning and civilization. At present he cannot prove his sincerity, but he can and does call the heart-searching God to witness it.

with my spirit Rather 'in my spirit.'

[The Rev. V. punctuates differently; 'I make mention of you, always in my prayers making request.']

10. *If by any means I shall ever at length be prospered in the will of God* etc. [Rev. V. 'I may be prospered by the will of God.'] The remembrance of past hindrances is combined with the foresight of future difficulties, and the eagerness of desire with resignation to the will of God.

11. *I long* ἐπιποθέω expresses both the desire that draws him to them, and his regret that he has not been able to come sooner.

some spiritual gift Χάρισμα is never used in the N. T. of a gift from man, but may be applied to anything which comes from God's free grace, whether it be a providential deliverance from death (2 Cor. i. 11), a moral virtue as continence (1 Cor. vii. 7), God's favour to Israel (Rom. xi. 29), the gift of eternal life in Christ Jesus (v. 15, 16; vi. 23), or any of the manifold gifts of the Spirit (xii. 6; 1 Cor. xii. 4), whether miraculous (1 Cor. xii. 9, 10), ministerial (1 Tim. iv. 14; 2 Tim. i. 6), or simply personal, as faith (1 Cor. xii. 9). St. Paul hopes that in Rome, as elsewhere, his personal ministry may be attended with some gift of God's Holy Spirit, that may confirm and strengthen his brethren in the principles and practice of the Christian life. The next verse shows that the strengthening of faith is foremost in the Apostle's thoughts. Such a gift is

12 may be established; that is, that I may be comforted together
 13 with you by the mutual faith both of you and me. ¶ Now I
 would not have you ignorant, brethren, that oftentimes I pur-
 posed to come unto you, (but was let hitherto,) that I might
 have some fruit among you also, even as among other Gen-
 14 tiles. I am debtor both to the Greeks, and to the Barbarians;
 15 both to the wise, and to the unwise. So, as much as in me is, I
 am ready to preach the gospel to you that are at Rome also.
 16 For I am not ashamed of the gospel of Christ: for it is the
 power of God unto salvation to every one that believeth; to
 17 the Jew first, and also to the Greek. For therein is the

Tit. 1. 4.
 2 Pet. 1. 1.
 ch. 15. 23.
 See Acts 18.

Mark 8. 38.
 2 Tim. 1. 8.
 Luke 2. 30.
 & 24. 47.
 Acts 3. 26.
 ch. 3. 21.

¹ Or, in you.

² Or, in you.

called spiritual as proceeding from the Spirit of God. St. Paul can impart it only because he has received "grace and apostleship" (v. 5), for this very purpose.

12. A beautiful example of St. Paul's humility! He never forgets that those whom he addresses are Christians as well as himself. He drops the idea of their needing to be established as persons weak in faith, and joins himself with them as needing to be encouraged by their faith, no less than they by his. Rev. V. ;—"that is, that I with you may be comforted together in you, each of us by the other's faith, both yours and mine."

13. Now...brethren] St. Paul's usual mode of announcing some new and important point (cp. xi. 25). He now approaches the question, Why has he never yet visited them? If this be not answered, it may throw doubt upon the sincerity of his present profession. He therefore assures them that he not only now longs to see them, but has often formed the purpose of coming to them.

let hindered. The nature of the hindrances is explained afterwards (xv. 22).

some fruit] The same modesty as in vv. 11, 12. In any increase of their faith and holiness and good works, he would reap a harvest to reward his labour (cp. vi. 22).

among you...Gentiles] Read 'in you, even as in the rest of the Gentiles.' The you means the Christians at Rome. The Christians at Rome were, in the mass, Gentiles. They thus belonged to "the Apostle of the Gentiles," though as yet unvisited by him (Col. ii. 1).

14. Lit. 'Both to Greeks and Barbarians, both to wise and unwise [Rev. V. 'foolish'] I am debtor.' Nations may differ in language and civilization as Greeks and Bar-

city in which "the kingdoms of the world and the glory of them" were now concentrated, and which was also the common sink of all the vices of humanity, and therefore the noblest sphere for Evangelic zeal.

16. Omit of Christ. Though St. Paul is directly addressing the Christians in Rome, he does not preach to them only. The mention of Rome suggests the thought of coming face to face with the mighty power concentrated in that stronghold of Heathendom, and with the vast multitudes there gathered together out of every nation under heaven. It is this thought that speaks in the words, I am not ashamed of the Gospel, which form the transition from the introduction to the theme of the Epistle.

for...salvation] Cp. 1 Cor. i. 24. The Gospel, in all its seeming weakness, is in fact the power of God; not simply a statement of God's power, nor a mere instrument which God's power uses, but God's living revelation of Himself, a Divine power flowing forth from Him to save men's souls (James i. 21). This is not a theoretical definition of the Gospel: but a fact of St. Paul's own experience. He has felt this "power of God" in himself, he has witnessed its effect on others, and has seen it shed life and joy around him, as often as it touched believing hearts.

to every one that believeth] The saving efficacy of God's power is limited by faith as a condition which God Himself imposes, not arbitrarily, but in accordance with the essential dignity of man's moral nature. The offer of salvation is the same to all: it is effectual in those who willingly accept it, and that willingly acceptance is faith.

to the Jew...Greek] The point proved in ii. 1—iii. 20. Nor is there any distinction between them as to the one condition, faith,

in the sphere of apostolic duty, because the relation in which men stand to Christ and His Gospel is deeper than all national and personal distinctions.

15. to you &c.] to you also that are in me. St. Paul is thinking of the Christian Church as set in the midst of that great

cp. ii. 39), as having priority in the covenants of promise." "The Greek," i.e. any one who is not a Jew.

17. The description of the Gospel (v. 16) is further explained and confirmed in each of its essential parts. The Gospel is a power unto salvation for a righteousness

righteousness of God revealed from faith to faith: as it is written, ^aThe just shall live by faith. ¶ ^qFor the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because ^bthat which may be known of God is manifest ¹in them; for ²⁰God hath shewed ^{it} unto them. For ^mthe invisible things of him from the creation of the world are clearly seen, being

¹ Or, to them.

which is in effect life and salvation is revealed in it. It is *God's power*, for the righteousness revealed in it is of God. It is for "every one that believeth," for righteousness is revealed "from faith to faith." This is in accordance with the declaration of God's counsel in Hab. ii. 4.

the righteousness of God] Rather a righteousness of God. This term is used in a comprehensive rather than in a restricted sense. It is a righteousness having God as its author, and man as its recipient, who by it becomes righteous: its effect is salvation, and its condition faith: it is embodied first in the person of Christ "*Who was made unto us wisdom from God and righteousness*" (1 Cor. i. 30); and it is bestowed on us because of Christ's redeeming work (2 Cor. v. 21).

revealed from faith to faith] So far as man is concerned, the revelation of the righteousness of God begins from and leads on to faith (cp. 2 Cor. iii. 18, *from glory to glory*). To the man who listens to the Gospel with faith, the righteousness of God begins to be therein revealed, and its progressive revelation tends to produce a higher degree of faith as its result. [Rev. V. 'For therein is revealed a righteousness of God by faith unto faith.']

The just &c.] Rev. V. 'But the just &c.' The *but* shows that the antithesis is between the *proud* and the *just*.

faith] The Hebrew word so rendered means properly the faith which may be relied on, rather than the faith which relies. But it will at times approach near to the active sense: for with an Israelite, constancy under temptation or danger could only spring from reliance on Jehovah. And something of this transitional or double sense it has in Hab. ii. 4.

I. 18—III. 20. The Unrighteousness of Man. The proof of St. Paul's theme (vv. 16, 17). First, he shows that neither Gentile (i. 18–32) nor Jew (ch. ii.) has any righteousness of his own by which he can be justified before God; then, after answering objections relating to the case of the Jew (iii. 1–8), he confirms the testimony of experience by God's word (iii. 9–20).

18–32. A Christian philosophy of history: showing in a broad generalized view the condition of the heathen world and the causes of its corruption. The principles which he lays down, being of universal

application, involve the Jew also in like condemnation (ch. ii.).

the wrath of God is revealed from heaven] "An exordium terrible as lightning" (Melancthon). There is a twofold revelation: in the one is seen a "power of God unto salvation," in the other, the destroying power of God's wrath: there the righteousness of God, here the unrighteousness of man. Righteousness is revealed in the Gospel; wrath is revealed *from heaven*, whence *His judgments go forth as the lightning* (Hosea vi. 5). The power unto salvation is for *every one that believeth*; the wrath is against them *that hold down the truth in unrighteousness* (vii. 6; 2 Thess. ii. 6). *The truth* means the knowledge of God (vv. 19, 25); and the wilful suppression of this truth struggling in the heart is what aggravates the ungodliness and unrighteousness of men, leaving them without excuse. We see also *how* the wrath of God is revealed, namely, in the debasing vices and conscious misery to which the sinner is given over (vv. 24–32).

ungodliness...unrighteousness] i.e. impiety and immorality are both regarded as sins against God. *Ungodliness* (ἀσέβεια) is the stronger expression, but *unrighteousness* (ἀδικία) the more comprehensive and general: this latter alone is repeated in the following clause, whence the order of development is seen to be (1) unrighteousness, (2) suppression of the truth concerning God, (3) ungodliness and increased unrighteousness.

19. *that which may be known of God*] τὸ γνωστόν occurs nowhere else in St. Paul's epistles; it means (v. 20) that knowledge of God which is, or which may be, gained by man's natural faculties exercised upon God's manifestation of Himself in creation.

hath shewed] Rather, *manifested*. In them, i.e. in their very nature and constitution as men. If men had not a faculty to receive *that which may be known of God*, He could not be said to have manifested it "to them." The verse, therefore, teaches that there is both an external manifestation of God to men, and a faculty in them to receive it; and these two ideas are developed in v. 20.

20. St. Paul puts in the foremost place the invisible nature of God's attributes, just because men sinned by substituting visible images for His invisible perfections. *from the creation of the world*] *Most*

understood by the things that are made, *even* his eternal power 21 and Godhead; ¹so that they are without excuse: because that, when they knew God, they glorified *him* not as God, neither were thankful; but ²became vain in their imaginations, and 22 their foolish heart was darkened. ³Professing themselves to be 23 wise, they became fools, and changed the glory of the uncorruptible ⁴God into an image made like to corruptible man, and

¹ Jer. 2. 5.
Eph. 4. 17.
² Jer. 10. 14.
³ Isai. 40. 18.
⁴ Rom. 1. 23.

¹ Or, *that they may be.*

modern interpreters understand this merely as a mark of time, "since the creation." But according to the older interpretation, the creation of the world, viewed as a whole, is first presented as the *source* from which man derives a knowledge of the unseen God; and then the *method* is further described; the manifold invisible attributes become clearly seen, being conceived in the mind by means of the various works. The reason by which the mind grasps in creation the idea of a Divine Author, St. Paul assumes and asserts as an admitted and unquestionable fact; this fact is indeed the true intellectual basis, as conscience is the moral basis, of all natural religion.

his eternal power] Among "the invisible things" of God "*power*" is the attribute first and most prominently displayed in Creation. It is clearly seen to be *eternal* [αἰώνιος; Rev. V. 'everlasting'], because by it all things temporal were created. The other attributes of God which are clearly seen in His works, such as wisdom and goodness, St. Paul sums up in one word, not *Godhead* (θεότης, the word which expresses the being or essence of God, i.e. Deity, Col. ii. 9), but *Divinity* (θεϊνότης), a kindred and derived word, signifying the Divine quality or perfection of God as seen in His attributes.

so...excuse] that they might [Rev. V. 'may'] be without excuse; εἰς τὸ εἶναι expresses not a mere result, but a purpose.

The sense flows on without interruption:—"For God manifested it unto them; for the invisible things of Him...are clearly seen...That they might be without excuse, *because*' &c. God's *purpose* was to leave nothing undone on His part, the omission of which might give men an excuse for sin. His purpose was not, and is not, the conviction, confusion, and condemnation of men; it was not, and is not, that they might be punished for sinning against knowledge, but that they might have no excuse for not knowing.

21. St. Paul touches the root of sin in the words *when they knew God* [Rev. V. 'knowing God'], *they did not glorify him as God* (in His Divine perfections) or *give thanks* (to Him as God the author and giver of all good). Cp. Acts xiv. 17, xvii. 24-29. *became vain*. In the sense of idolatrous [Jer. ii. 5, LXX.]. The direct opposition, as God, is to an image (v. 23).

imaginations] [Rev. V. 'reasonings'] *vanities* is commonly used of *evil* thoughts both in the LXX and New Test. (cp. Matt. xv. 19; 1 Cor. iii. 20). Here it means the false notions which men formed for themselves of God in opposition to the truth set before them in His works. The *vanity* of their thoughts consisted in two things: (1) in the absence of a foundation in truth; and (2) in the positive absurdity of the idle fancies embodied in the Heathen Mythology and worship.

their foolish &c.] Their heart was already proved to be "foolish" or "void of understanding" [ἀνοήτος, Rev. V. 'senseless'] when they failed to discern, or discerning did not love, the truth which God had set before them. They turned from the light and *their foolish heart was darkened*: a worse state than the former (Ephes. iv. 18). The abuse of reason impaired that faculty, and by following their vain thoughts they were led deeper into spiritual darkness.

22. Cp. 1 Cor. i. 19-24. The Apostle does not refer to the special profession of wisdom among Greek philosophers. He is describing the conceit of wisdom necessarily connected with a departure from Divine truth, and out of which therefore idolatry in its manifold and fantastic forms must have sprung. Heathenism is not the primeval religion out of which men gradually advanced to the knowledge of the true God; but is the consequence of falling away from the revelation of God in His works.

23. *into an image &c.*] [Rev. V. 'for the likeness of an image of'] Read, *for an image of the form of corruptible man*. The language, partly borrowed from Ps. cvi. 20, means not that they changed God's glory into an image, for this is not possible either in thought or act; but that they exchanged one object of worship for another. The contrast between the *incorruptible* and the *corruptible* serves to aggravate the folly. The statues of the gods of Greece by which St. Paul was surrounded at Corinth may have been in his mind as he wrote, but idols in human form were common in all heathen countries, and the Apostle is here giving a view of the origin and growth of idolatry in general, not a description of any particular form of it existing in his time. His language is partly taken from the Book of Wisdom (see xi. 15, xiii. 13). Cp. Isai. xlv. 13; Deut. iv. 15-18; Ps. cxv.

- * Eph. 4. 18. 24 to birds, and fourfooted beasts, and creeping things. "Where-
 2 Thess. 2. fore God also gave them up to uncleanness through the lusts of
 11, 12. their own hearts, *to dishonour their own bodies *between
 *1 Thess. 4. 4. 25 themselves: who changed 'the truth of God *into a lie, and
 1 Pet. 4. 3. worshipped and served the creature *more than the Creator,
 * Lev. 18. 22. 26 who is blessed for ever. Amen. ¶ For this cause God gave
 *1 Thess. 1. 9. them up unto *vile affections: for even their women did change
 * Jer. 10. 14. 27 the natural use into that which is against nature: and likewise
 Amos 3. 4. also the men, leaving the natural use of the woman, burned in
 * Lev. 18. 22, their lust one toward another; men with men working that
 23. which is unseemly, and receiving in themselves that recompence
 Eph. 5. 12. 28 of their error which was meet. And even as they did not like ² to
 retain God in their knowledge, God gave them over to ³ a repro-
 * Eph. 5. 4. 29 bate mind, to do those things *which are not convenient; being

¹ Or, rather.

² Or, to acknowledge.

³ Or, a mind void of judgment.

24-32. Divine Retribution; first the abandonment of the Heathen to unnatural vices (vv. 24-27), and then their complete and utter depravity (vv. 28-32).

24. Read, *Wherefore God gave them up in the lusts of their hearts to uncleanness.* What is the nature of this Divine agency? Chiefly twofold. (1) *Privative.* How did God give them over? Not by compelling, but by forsaking them (Aug.). God did not deal with other nations as He did with His chosen people, raising up prophets and sending warnings and chastisements to restrain or recall them from idolatry and impurity. When the heathen turned away from Him, shutting Him out from their thoughts and hearts, and giving His honour to senseless idols, He abandoned them to the natural consequences of the lusts already working in them (Aug.). (2) *Judicial.* Add to (1) a right view of what are called "natural consequences." We learn from experience that one sin leads to another, and that lust indulged gains greater mastery. What the Apostle further teaches us is that this law of our moral nature is a law of the living God, Who Himself works in and by it. This is a truth frequently taught in Scripture and acknowledged by every religious mind (Ps. lxxi. 12; Acts vii. 42). It is none the less true that every downward step is the sinner's own wilful act, for which he knows himself to be responsible.

to dishonour &c.] Or, that their bodies should be dishonoured among themselves (cp. 1 Cor. vi. 15-18). See the close connexion between idolatry and impurity in Num. xxv. 2; Wisd. xiv. 12, 23-27. As the heathen dishonoured God by their idols, so He gave them up to dishonour their bodies by impurity.

25. To make more distinct the correspondence between the sin that was punished and the sin that was its penalty, St. Paul again points to the cause for which God gave them up,—a cause lying in their own character, "for that they" [Rev. V.] exchanged the truth of God for the lie.

'The truth of God' is His true nature as manifested in His works. The lie is the false substitute to which the idolater gives the honour that is due to God only (Is. xlv. 20; Jer. xiii. 25, xvi. 19).

more than] Read rather than. They did not worship the Creator at all, but passing Him by worshipped the creature in preference to Him.

who is blessed for ever. Amen.] A natural outburst of piety in the familiar language of the O. T. (Ps. lxxxix. 52). However the heathen may dishonour God, His glory is not thereby really impaired (2 Cor. xi. 31).

26, 27. A second time the Apostle points to the apostasy of the heathen (v. 25) as the cause why *God gave them up unto vile passions.* Those who know what Greek and Roman poets have written on the vices of their countrymen can appreciate the gravity and modesty of the Apostle's language.

28-31. But such shameful sins, however common, were by no means universal, nor were they the only sins in which a Divine retribution was to be traced. St. Paul therefore adds a summary of other sins to which the Heathen were given over.

29. For the third time the Apostle insists on the correspondence between the impiety which rejected God, and the penal consequences of that rejection. This correspondence is heightened in the original by a play on words: "Even as they reprobated (lit. did not approve) keeping God in knowledge, God gave them up to a reprobate mind." By "*a reprobate mind*" is meant a mind that is condemned and rejected as worthless (1 Cor. ix. 27; Tit. i. 16). The words "they did not like" [Rev. V. "refused"] imply that their rejection of God was not unconscious, but deliberate and disdainful.

Mind here means the whole reasoning faculty, intellectual and moral, all that conspires in doing a good action, or, as here, in doing the things which are not fitting (xii. 2; Eph. iv. 17).

29-31. In this catalogue there is no

filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, ¹without natural affection, implacable, unmerciful: who ²knowing the judgment of God, that they which commit such things ³are worthy of death, not only do the same, but ⁴have pleasure in them that do them.

CHAP. 2. THEREFORE thou art ^ainexcusable, O man, whosoever thou art that judgest: ^bfor wherein thou judgest another, thou

¹ Or, unsociable.

² Or, consent with them.

^a ch. 2. 2.

^a ch. 6. 21.

^b Ps. 50. 18.

Hos. 7. 3.

^a ch. 1. 20.

^b 2 Sam. 12.

5, 6, 7.

Matt. 7. 1.

John 8. 9.

strict system of arrangement; but a sort of natural order may be seen in the grouping of kindred ideas, and even of words which sound somewhat alike in Greek. The force of the original is increased by the absence of connecting particles.

29. Omit fornication. *Unrighteousness* comes first as the most general term, and one already used (v. 18). By *wickedness* (*πορνεία*) is meant the active mischievousness which is connected with the inward disposition expressed by *maliciousness* (*κακία*). Cp. 1 Cor. v. 8. For *debate*, read *strife*. *Malignity* (*κακότης*) is a disposition to take all things in the worst sense.

30. haters of God The word has elsewhere ¹where a passive sense "hated of God" [cp. Rev. V. here, 'hateful to God']; but the active sense is thought to be better suited to a catalogue of sins, and the position of the word is most striking at the head of a descending series of the forms of arrogance, first towards God and then towards men. The ascending order is found in 2 Tim. iii. 2.

despiteful insolent, the injurious in act (1 Tim. i. 13); *proud*, the overweening in their thoughts towards others; *boasters*, vain-glorious about themselves. *Inventors of evil things*, see Ps. xxxvi. 4; Prov. vi. 12-15.

disobedient to parents The want of dutiful affection in the family stands first (cp. 2 Tim. iii. 2) among a series of sins indicating (by the very form of the Greek words) the want of every principle on which social morality is based.

31. Omit implacable. *Covenant breakers* (*ἀσυνέτους*) is the word thrice applied to treacherous Judah in Jer. iii. 7, 8, 10.

32. The "reprobate mind" reaches here the last stage of wickedness in men.

the judgment of God [Rev. V. 'ordinance']; *δικαίωμα* is that just sentence which He ordains as the Lawgiver and enforces as the Judge of all mankind (ii. 16). St. Paul speaks of it as a judgment fully known even to the reprobate, and therefore as one stamped indelibly upon man's conscience.

commit Read *practise* (see on ii. 2, 3). *worthy of death* The Apostle here speaks of death (1) as a punishment of sin, and

not therefore merely as the natural end of this life; (2) as a punishment ordained by God, and therefore not simply the last penalty of human law; (3) as a Divine punishment recognized by the heathen, and therefore not only as revealed in the Mosaic Law or in the Scriptural account of the first entrance of death.

not only &c. Read *not only do them, but also have pleasure in them that practise them*: a double climax: (1) To practise is more than to do. It implies more deliberation and habit. (2) A man may do evil under the incentive of passion, for the sake of the attendant gratification or gain; but he can approve evil in others only as evil, for its own sake. *Have pleasure in* (*συμψεύχειν*) does not describe a passive assent or acquiescence in evil, but active consent [Rev. V.] and approval (see Luke xi. 48; Acts vii. 1; 1 Cor. vii. 12, 13). St. Paul's climax is clear and forcible in expression, just in thought, and most appropriate in its place at the close of the dark catalogue of sins.

II. The Jew brought into Judgment. There were some among the heathen and many among the Jews to whom the description (i. 18-32) could not be applied in its strongest external features of blind idolatry and hideous vice. They had not lost all knowledge of the true nature of God; they did not practise the grosser forms of vice; yet they too must be brought to feel themselves guilty before God. How does St. Paul effect this? He strikes at the conscience, and strikes suddenly and sharply (vv. 1, 2). The success of this appeal rests on the fact that every man recognizes in himself the germs of those sins which he condemns in others (cp. vv. 17-27).

1. Wherefore thou art without excuse (see i. 20). *Wherefore* refers back to the principle stated in i. 32 (*they...are worthy of death*). The description *thou that judgest* is especially characteristic of the Jews, whose condemnation of "sinners of the Gentiles" (Gal. ii. 15) was unsparing, and the words *O man* (cp. ix. 20), indirectly rebuke the presumption of a weak mortal in assuming the Divine prerogative of judgment (Luke xii. 14).

condemnest thyself; for thou that judgest doest the same things.

- 2 But we are sure that the judgment of God is according to truth
3 against them which commit such things. And thinkest thou
this, O man, that judgest them which do such things, and doest
4 the same, that thou shalt escape the judgment of God? Or
despisest thou 'the riches of his goodness and 'forbearance and
'longsuffering; 'not knowing that the goodness of God leadeth
5 thee to repentance? But after thy hardness and impenitent
heart 'treasurest up unto thyself wrath against the day of wrath
6 and revelation of the righteous judgment of God; 'who will
7 render to every man according to his deeds: to them who by
patient continuance in well doing seek for glory and honour and

* ch. 9. 23.
1. 1. 7.
3. 25.
34. 6.
... 30. 18.
3 Pet. 3. 9.
Deut. 32. 34.
Jam. 5. 3.
Job 34. 11.
Ps. 62. 12.
Jer. 17. 10.
1 Cor. 3. 8.
Rev. 2. 23.

For doest, Rev. V. reads 'practisest.'

3. But we are sure...commit... Rev. V. 'And we know...practise...' God's judgment against the doers of evil applies alike to those who judge and to those who take pleasure in them that practise such things. For the truth of this principle he appeals to the conscience of his readers (as in iii. 19): *We know* (it is a certain and well-known truth) *that the judgment of God* (unlike the inconsistent judgment of man, v. 1) *is according to truth*, i.e., without error and without partiality (see v. 11) *against the doers of evil*.

3. But thinkest [Rev. V. 'And reckonest'] *thou...them which practise such things, and doest them, &c.* In contrast to the sure truth of God's impartial judgment of evil-doers, stand the errors by which men evade its application to themselves: and first, the delusive hope of personal exemption (cp. v. 11). This is a common form of self-deception: men are almost unconsciously influenced by a vague and undefined hope of impunity. The Jews openly claimed exemption from God's judgment as the common privilege of the children of Abraham; "All Israelites will have part in the world to come" (cp. Matt. iii. 8, 9). Thus without naming the Jew St. Paul indicates him by one of his most characteristic errors.

4. The Apostle now puts an alternative question, suggesting another explanation of the disregard which men show in practice to the acknowledged truth of a future judgment. The effect of God's patience upon a heart hardened in sin is only to produce a contemptuous feeling of security (cp. Eccles. viii. 11; Ps. x. 11, 13; Eccles. v. 5, 6). God's goodness is a gracious benignity that would gladly bless and not punish: His forbearance suspends the stroke, when sin cries for vengeance: His long-suffering endures repeated provocations and is still slow to anger. He only can despise the riches of God's goodness, who is ignorant of the purpose for which it is manifested: it is a moral blindness only that can mistake God's patience for a weakness or indifference from which final impunity may be expected (ix. 22). The Divine

goodness is here presented in a twofold manner. There is not only a gracious disposition ($\chi\alpha\rho\iota\tau\epsilon\rho\iota\varsigma$) in God, that makes Him willing to lead sinners to repentance: the same gracious quality embodied in God's dealings ($\tau\omicron\ \chi\alpha\rho\iota\tau\epsilon\rho\iota\varsigma$) has a real action in leading to repentance even those who nevertheless do not repent. God's leading is as real as man's resistance to being led.

5. A direct assertion of the true nature and consequences of the impenitent sinner's conduct. The Apostle says not "God treasureth up wrath," but *thou treasurest up wrath unto thyself*. God adds to His long-suffering, thou to thine iniquity. And what thou layest up a little every day, thou wilt find a mass hereafter (Aug.).

wrath against &c.] Read *wrath in the day of wrath*. The expression sets forth with terrible emphasis the hardened sinner's doom. But while to him the Judgment Day is above all a day of wrath, it has also a more general character as a day which reveals to all, that God is a righteous Judge ($\delta\iota\kappa\alpha\iota\omicron\phi\epsilon\rho\iota\varsigma$, 2 Macc. xii. 41); that in that last great act of judgment, as in all His dealings and dispensations, He judgeth righteously. This will consist in His rendering to every man according to his deeds.

6. An exact quotation from the LXX. (Prov. xxiv. 12). The same fundamental truth is constantly taught in the N. T. (Matt. xvi. 27; xxv. 31-46; 2 Cor. v. 10) no less than in the O. T. St. Paul sets it against man's vain pretensions and imaginary privileges.

The contrast being here between doing and knowing, practising and professing, we need not discuss modes of reconciling this passage with the doctrine of iii. 28; nor may we infer that each man's deeds earn by their own intrinsic merit that reward which God will render; nor, again, may we limit the sense of the Apostle (cp. vv. 7-10; Acts x. 34, 35).

7-10. The accordance between "the deeds done in the body" and the future reward is now shewn in two great classes into which all mankind are divided, according to the moral aim of their lives.

7. The rule of God's future judgment must also be the rule of man's present life,

ROMANS. II.

8 immortality, eternal life: but unto them that are contentious, and 'do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man 10 that doeth evil, of the Jew ¹first, and also of the ¹Gentile; 'but glory, honour, and peace, to every man that worketh good, to 11 the Jew first, and also to the ²Gentile. ¶ For ^mthere is no 12 respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have 13 sinned in the law shall be judged by the law; (for "not the hearers of the law are just before God, but the doers of the law 14 shall be justified. For when the Gentiles, which have not the

¹ Job 24.
ch. 1. 18.

² Amos 3. 2.
Luke 12. 47,
48.
1 Pet. 4. 17.
¹ 1 Pet. 1. 7.
^m Gal. 2. 6.
Eph. 6. 9.
Col. 3. 25.
1 Pet. 1. 17.
ⁿ Matt. 7. 21.
Jam. 1. 22.
1 John 3. 7.

^{1, 2} Gr. Greek.

and so the reward must be sought "in the way of (*karà*) *patience in well-doing*." The life of the righteous is viewed as one good work patiently pursued (xiii. 3; Gal. vi. 4; 1 Pet. i. 17; Rev. xxii. 12). Its form of outward manifestation will be perseverance in good work; its inner motive the longing after a higher state, in which man's perfected nature will shine forth in *glory*, his faithfulness will be crowned with *honour*, by God's approval, and his happiness secured for ever by the new gift of *immortality* [Rev. V. 'incorruption']. These three elements are combined in *eternal life*.

8, contentious] *Factious*, in that they obey not the truth, but obey unrighteousness, indignation and wrath.] Supply both here and in vv. 9, 10, "there shall be." The sudden change is significant: Salvation is God's own work, punishment will be the effect of the sinner's obduracy. In the right order *wrath* and *indignation*, the stronger word comes last, adding the idea of hot burning anger.

9, 10. St. Paul repeats the thoughts of vv. 7, 8, with special emphasis upon the universality of the judgment as including Jews as well as Gentiles, and so refutes the Jewish error indicated in v. 3. That which coming from God appears under the form of *wrath and indignation*, becomes when endured by the sinner, *tribulation and anguish*: the former word denoting the pressure of a crushing burden, the latter the "straitness" of confinement, and the consequent helplessness, which forbid all hope of escape.

Every soul of man is not a mere circumlocution for "every man:" such explanations rob language of half its life and power. It is the soul that suffers (Matt. xxvi. 38; Acts ii. 43) under the wrath of God, even when the pain reaches it through the body.

worketh (v. 10) and *doeth* (v. 9), fail to represent the distinction between the simple verb in the Greek, and its compound (*κατεργάζομαι*): punishment is inflicted on him who *worketh* out evil to its full end (v. 9): while he *that worketh good* is rewarded for the effort without reference to successful accomplishment of the work.

Gentile] Greek (see on i. 16).

11. Impartiality is part of God's character as the Righteous Judge (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19).

12. The Apostle shews how a strict impartiality will be maintained in God's future judgment of all men, whether Gentiles or Jews. A chief distinction between them was that the Jews had, and the Gentiles had not, a revealed and written Law of God; to such a Law, therefore, St. Paul applies the argument from God's judgment by works, which he has already used in vv. 1, 2, concerning a wrong moral sense.

as many as have sinned without law] The Gentiles. To neither their sin nor their punishment will the standard of a written Law be applied, and yet apart from all consideration of such Law, as surely as a man sins, so surely shall he perish under the judgment of God; i.e. shall lose what has been already described as *salvation and eternal life*.

sinned in the law &c.] And *as many as have sinned with* [Rev. V. 'under'] *law shall be judged by law*. In stating the general principle of God's judgment, St. Paul uses the term *law* without the article for any written revelation of God's will; but, as in fact, there was no other such Law given but that of Moses the sense is not materially affected by limiting the word *law* to the law of Moses, as in A.V.

13. Rev. V. 'for not the hearers of a law...but the doers of a law' &c. The application of law as the rule of judgment, is an idea quite opposed to the fancied privilege and exemption of the Jews. St. Paul therefore confirms it by referring to the known principle of all law: 'for not they who are hearers of law (and nothing more than hearers) shall be just before God, but the doers of law shall be justified.' This general principle is asserted by the Jewish law itself (Deut. xxvii. 26).

justified, used here for the first time in the Epistle, means to be "acknowledged and declared just before God," i.e., according to His judgment (1 Cor. iii. 19; 2 Thes. i. 6). It is the exact contrary to being "condemned."

- *Eccles. 12. law, do by nature the things contained in the law, these, ¹having
 14. not the law, are a law unto themselves: which shew the work
 Matt. 25. 31. of the law written in their hearts, ¹their conscience also bearing
 ch. 3. 6. witness, and *their* thoughts ²the mean while accusing or else
 Rev. 30. 13. 16 excusing one another;) ³in the day when God shall judge
 2 Tim. 4. 1. the secrets of men ²by Jesus Christ ⁴according to my gospel.
 1 Pet. 4. 5. 17 ¶ Behold, ¹thou art called a Jew, and ⁴retest in the law, ²and
 2 Tim. 2. 8. ¹Isai. 45. 25. ¹ Or, *the conscience witnessing with them.* ² Or, *between themselves.*
 3 John 8. 33. John 8. 41.

14-16. St. Paul now shows that the same principle is applicable to the Gentiles also, though under another form. For although they have not revealed and written law like "the Law" of Moses, yet substantially they have a law, or rather they are a law unto themselves. Thus the principle stated in v. 13 is in fact universal, and the formal distinction between Gentile and Jew (v. 12), does not involve essential difference between them in reference to the Divine Judgment. The existence of the inward law in the Gentiles admits a double proof; the one derived from outward acts (v. 14), the other from the working of conscience (v. 15).

14. 'For whenever Gentiles which have not a law, do by nature the things of the law, these not having a law are a law unto themselves.' By *nature* St. Paul means the moral faculty which is born with every man, however much or little it may be afterwards developed. And he does not speak of the Gentiles as a whole, nor of their rendering a complete obedience; occasional good deeds, such as the law approves, done by persons who have neither that nor any other outward law, are sufficient proof of an inward principle, by virtue of which such persons are a law unto themselves.

15. Inasmuch as they show. Gentiles, such as in v. 14, shew that the work of the law though not its word, the substance though not the form, is written in their hearts by the finger of Him Who made them.

their conscience &c.] With the outward evidence of acts done in accordance with the law there agrees also (συμμετρουντες) an inner witness, the moral sense, exercising itself upon men's own acts and upon those of their fellows. Translate:—'their own conscience joining witness, and between one and another their thoughts accusing or else excusing (them).' What difference is there between the work of the law written on the heart, and the conscience bearing witness? The former is the suggestive or prospective conscience that spontaneously forbids or commands prior to action; the latter is the subsequent or reflective conscience that passes judgment on deeds done, either by ourselves or others.

16. *Dele the parenthesis.* The words in the day &c. refer to the whole subject dis- from v. 12, or even from v. 6, to v. 15. y does St. Paul say, according to my
 ! His arguments hitherto have been

drawn from principles universally admitted; a judgment too of some kind was acknowledged both by Jews and Greeks; but that Jesus Christ would be the Judge, by neither. This is a distinctive doctrine of the Gospel (John v. 22; Acts x. 42; xvii. 31; 1 Cor. iv. 5); and as St. Paul has already, in his introduction (i. 1-5, 9, 15, 16), spoken of the preaching of that Gospel as the work to which he was set apart, he here very naturally calls it *my Gospel*, when first bringing forward one of its peculiar doctrines.

17-27. The minor premiss of the syllogism (v. 1) *Thou that judgest doest the same things*, is here proved against the Jew by name.

17. *Behold* Read But if. But implies that the conduct to be described is opposed to the principle just established (v. 13), that not the hearers, but the doers of the Law shall be justified. In vv. 17-20 a supposition is made (if) in which the boasted privileges of the Jew, and his assumed superiority over others, are for the moment admitted: and then questions, founded on these admissions (v. 21), and put in contrast with them, bring out the inconsistency between profession and practice.

art called a Jew] Rev. V. 'bearest the name of a Jew.' The name Jew, which first occurs in 2 Kings xvi. 6, was extended after the Captivity to the whole people; and, as distinguishing them from the heathen, was associated with national prerogative and Messianic hopes. The Jew, therefore, is represented as priding himself upon his national name (vv. 28, 29; ix. 4; Gal. ii. 15; Rev. ii. 9; iii. 9).

retest in the law] *Reetest upon law.* The confidence of the Jew reposed on the mere fact of God's having given him a law, not on the particular character of the Law so given. [Rev. V. retains the definite article.]

The real foundation of the prerogative of the Jews was the promise given to Abraham, the covenant of the Law being subordinate and temporary. But the Jew had lost sight of this truth, and because God "shewed His word unto Jacob, His statutes and judgments unto Israel, and had not dealt so with any nation" (Ps. cxlvii. 19), the Jew retested supinely upon the possession of a law as an assurance of God's favour, instead of using it as a rule of life, and a light to the conscience.

and makest &c.] and boastest [Rev. V.

18 makest thy boast of God, and ^aknowest *his* will, and ¹²approvest the things that are more excellent, being instructed out of the
 19 law; and ^aart confident that thou thyself art a guide of the
 20 blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, ^awhich hast the form of know-
 21 ledge and of the truth in the law. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest
 22 a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?
 23 thou that abhorrest idols, ^bdost thou commit sacrilege? Thou that ^cmakest thy boast of the law, through breaking the law
 24 dishonourest thou God? For the name of God is blasphemed
 25 among the Gentiles through you, as it is ^dwritten. ^eFor circumcision verily profiteth, if thou keep the law: but if thou be

^a Deut. 4. 8.
 Ps. 147. 19.
^b Phil. 1. 10.
^c Matt. 15. 14.
 & 23. 16.
 John 9. 41.
^d ch. 6. 17.
 2 Tim. 1. 13.
^e Matt. 23. 3.

^b Mal. 3. 8.
^c ver. 17.

^d 2 Sam. 12. 14.
^e Gal. 5. 3.

¹ Or, *triest the things that differ.*

'gloriest'] in God; an arrogant perversion of the glorying which God commends. Cp. Jer. ix. 24. This passage may have been in St. Paul's mind.

18. *approvest* δοκιμάζω means (1) to test, prove, discern (xii. 2; 1 Cor. iii. 13; 2 Cor. viii. 8, &c.); and (2) to approve as the result of testing (marg. ref.; i. 23; xiv. 22; 1 Cor. xvi. 3). The Jew thus says, as it were, of himself, "Video meliora—proboque," an advantage which he derives from "being instructed out of the Law," which was publicly read and explained to him on the Sabbath. The Apostle's latent irony becomes more strongly marked in the following verses. Here the Jew's own privileges are enumerated; there those claims of superiority over others which he founded upon those privileges.

19. It was part of God's purpose in choosing Israel that they should become the witnesses and teachers of His truth: their sin lay in making a vain boast of the privilege, instead of fulfilling the duty.

20. *instructor*] Rev. V. 'corrector.' *which hast &c.*] Rather, *having in the Law the form, &c.* The Law is again (cp. v. 18) brought forward as the ground of this presumptuous confidence. *The form* (μορφωσις, formation) here means the ideally perfect presentation of knowledge and truth, the outward conformation answering to their inner nature. The Jew believed that he had in the Law the sole embodiment of all knowledge and truth in their most perfect form; that he could give to knowledge and truth their right form; and so was the proper teacher of the world (Ecclus. xxiv. 8-12).

21. At length the Apostle turns to strike. The claims and professions of the Jew are strangely inconsistent with his actual conduct; and this inconsistency forms the ground of the Apostle's questions. The whole course of thought, and the two sins first specified—theft and adultery—seem to be suggested by Psalm i. 16.

22. *commit sacrilege*] rob temples, i.e.

idol temples (cp. Acts xix. 37, and v. 24). Nothing would more surely make the heathen blaspheme God's Name than the robbery of their temples by those who made their boast of God. Sarcasm here reaches a climax of severity. Idols and all things belonging to them were by the Law accursed and abominable; yet covetousness could prevail even over the abhorrence of idols.

23. *Thou that gloriest in law* [Rev. V. 'the Law'], by thy transgression of the Law dishonourest God. The Rev. V. retains the question-form of the A. V.

24. The statement that the Jew by his transgression of the Law, dishonours the God Who gave it, is now confirmed and explained in language borrowed from Isaiah lii. 5, but applied in a new sense. The Prophet means that because God's people are suffered to fall under the oppression of their enemies, these last hold His name in contempt. St. Paul's meaning is that the vices and sins of the Jew make his religion and his God contemptible in the sight of the heathen. There is nothing in the Hebrew of Isaiah corresponding to the words *among the Gentiles*: but they occur repeatedly in Ezekiel xxxvi. 21-23, which seems to have been in the Apostle's mind. The addition thus made by St. Paul to the words of Isaiah, seems to have crept into the LXX. Version of the original passage. Cp. a similar instance of interpolation in iii. 13.

through you] Because of you.

25-29. St. Paul goes on to confirm and complete his preceding argument, by showing that the benefit of circumcision depends on the same condition as that of the Law.

25. *For circumcision, I admit, is of use* [Rev. V. 'indeed profiteth'] *if thou practise law; but if thou be a transgressor of law, thy circumcision has become uncircumcision.* The Article is wanting, because the stress is laid, not upon the Law which God gave, but upon *law* as given by God. [The Rev. V. retains the Article.] What St. Paul requires is the practice

- a breaker of the law, thy circumcision is made uncircumcision.
- ¹Acts 10. 34, 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
12. 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost
- ^aMatt. 3. 9. 28 transgress the law? For ^ahe is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the
- ^aJohn 8. 39. 29 flesh: but he is a Jew, which is one inwardly; and ^acircumcision is that of the heart, in the spirit, and not in the letter; ^awhose praise is not of men, but of God. a
- ^aGal. 6. 15. **CHAP. 3.** WHAT advantage then hath the Jew? or what profit is
- ^aRev. 2. 9. 2 there of circumcision? Much every way: chiefly, because that
- ^a1 Pet. 3. 4.
- ^aPhil. 3. 3.
- ^aCol. 2. 11.
- ^ach. 7. 6.
- ^a1 Cor. 4. 5.
- ^a1 Thess. 2. 4.

of moral obedience. He supposes in the one case an habitual practical regard to law (*πράσσειν νόμον*), and in the other an habitual transgression of it. The effect of habitual transgression is that the covenant is annulled; circumcision has thereby become uncircumcision, so far as any benefit from it is concerned.

26. The same principle rules the converse case of the Gentile: if obedience is so much more important than circumcision that the latter is useless without the former, may we not infer that the want of circumcision may be supplied by obedience? The inference is expressed as a question to which no denial can be given.

the righteousness of the law] the ordinances of the Law. See note on i. 32.

The expression his *uncircumcision* proves that St. Paul is not thinking of the "uncircumcision" as a whole, but only of this or that uncircumcised person. He is supposing (cp. v. 14) the possible case that a heathen might render just such an obedience to the moral law as a pious Jew might and ought to render; and argues that the uncircumcised Gentile, if he do right, and so far as he does right, shall share in the mercy covenanted to the pious Jew (Matt. viii. 11; 1 Cor. vii. 19; Gal. v. 6). It is not circumcision, therefore, that the Gentile wants.

27. Render: 'And the natural uncircumcision fulfilling the Law shall judge thee, that with Scripture and circumcision art a transgressor of law.' In the A. V. [and Rev. V.] this verse is treated as a question; but it has greater force as an answer, taking up and enlarging the subject-matter of the question.

The natural uncircumcision means the Gentile, this or that individual, who remains as he was by nature, uncircumcised. Such an one, fulfilling the Law, shall by contrast judge the Jew that transgresses it.

Scripture seems more suitable than *letter* [so Rev. V., *γραμμάτι*], which is too narrow. The contrast is between a *written* law, and the unwritten law of nature (v. 14).

28, 29. Circumcision avails so little in the case just discussed, because it is only the sign, without the grace.

29. Circumcision of heart is presented as a figurative expression for inward purity, in Deuteronomy (x. 16; xxx. 6; cp. Jer. ix. 26). In the N. T. the idea is found only in St. Stephen's memorable speech and in St. Paul's Epistles. The element in which this true circumcision takes place is *spirit*; i.e., the inner life which man lives under the influence of the Divine Spirit. In contrast to this, *letter* is the mere outward element of written law; and circumcision in spirit, not in letter, is a circumcision which does not stop short at outward conformity to the Law, but extends to the sphere of the inner life (cp. marg. ref.; 2 Cor. iii. 6).

whose praise... God] A renewed reference to the meaning of the name Jew. Like Leah (Gen. xxix. 35) and Jacob (Gen. xlix. 8), so St. Paul, alluding to the meaning of the name (cp. v. 17), says of the true Jew that his praise is not from men, but from God.

III.—1-8. St. Paul had shown that the Jew's superior knowledge of God was useless without practical obedience (ii. 17-24), and that circumcision without inward purity was no better than uncircumcision (ii. 25-29). Yet the people whom God had chosen for Himself out of all nations, must have some real advantage over the heathen; and the covenant, of which circumcision was the sign, must confer some benefit, for God Himself was the author of it. St. Paul's questions assume the reality of Jewish privilege.

1. What then is the advantage of the Jew? Or what the benefit [Rev. V. 'profit'] of circumcision? The summary answer, *Much every way*, is the Apostle's own conviction (cp. ix. 4, 5). While exposing with just severity the Jew's hollow pretences to personal merit or impunity, he yet recognizes with the spirit of a true Israelite the gifts which God had bestowed upon His people (Deut. xxxiii. 29).

2. chiefly &c.] first (it is much) that they were entrusted with the oracles of God. The name *oracles* (*λόγια*) is applied in the N. T. only to the revelations made to Moses (Acts vii. 38) and to the Divine utterances generally (Heb. v. 12; 1 Pet. iv. 11). The corresponding term in the O. T. is used

- 3 *unto them were committed the oracles of God. For what if
 some did not believe? *shall their unbelief make the faith of
 4 God without effect? *God forbid: yea, let *God be true, but
 every man a liar; as it is written, *That thou mightest be
 justified in thy sayings, and mightest overcome when thou art
 5 judged. ¶ But if our unrighteousness commend the righteous-
 ness of God, what shall we say? Is God unrighteous who
 6 taketh vengeance? (*I speak as a man) God forbid: for then
 7 'how shall God judge the world? For if the truth of God hath
 more abounded through my lie unto his glory; why yet am I

*Deut. 4. 7.
 *ch. 10. 16.
 Heb. 4. 2.
 *Num. 23. 19.
 2 Tim. 2. 13.
 *Job 40. 8.
 *John 8. 33.
 *Ps. 62. 9.
 *Ps. 61. 4.
 *Gal. 3. 15.
 *Job 8. 3.

of any Divine revelations (Num. xxiv. 4, 16), of the precepts of God's Law (Psa. cvii. 11; cxix. 148, 158), and especially of God's promises (Ps. cxix. 38, 49). That which gave to the oracles of God in the O. T. their highest value was the promise of salvation in Christ, which ran through the Law and the Prophets: and that promise being made, not to one generation, but to *Abraham and his seed for ever*, not to one nation, but to *all the nations of the earth*, the oracles which contained it were a trust committed to the Jews for the common benefit of mankind. Further, the trust not only brought with it the various blessings which distinguished the Jews under the old covenant above all the nations of the earth, but was further accompanied by special promises given to the Jews as a nation, that they should themselves be heirs of the promised salvation. This natural prerogative has not been, and cannot be, lost.

3. For what if some disbelieved [Rev. V. 'were without faith']? shall their want of faith make of none effect the faithfulness of God? St. Paul is speaking of disbelief of the oracles and of their fulfilment in Christ. All former unbelief did but foreshadow and prepare the great national apostasy now well-nigh accomplished in the rejection of Christ by the Jews. This subject is the main theme of chs. ix.—xi. The same implies, by contrast, that in every generation there were a few found faithful, and so in the generation to which the Gospel was preached. And though the great majority of that generation, and of all that have succeeded it, did not believe, still the nation is not finally rejected (xi. 1, 25, 26). Moreover, even in the case of those who did not believe, God's promise was proved faithful: they had the advantage, though they would not use it.

4. God forbid &c.] Lit. 'Not so be it.' It is not enough to reject with righteous abhorrence (μή γένοιτο) the thought that the unbelief of some could make void God's faithfulness to others. Truth must be ascribed to God and none but God. God's truth is absolute and independent; it cannot be impaired, even if man's falsehood be universal. Nay more, God's truth is the only truth: it will be found in the end that He alone is holy and righteous, and every man, in himself, unholy and unrighteous.

5. It is clear, from the objection introduced, that St. Paul quotes the words of David (marg. ref. g) as a declaration that man's sin serves to establish God's righteousness. And this is David's own meaning. We have thus a fine climax in the Apostle's thoughts: 'Shall the unbelief of some make void the faithfulness of God? Nay, let God alone be found true, and all men false: for the sin of man serves to show that holiness belongeth unto God.' It is over the self-righteousness of the Jew that St. Paul must win his way to the great truth that "all have sinned" (cp. vv. 9, 19).

The term *righteousness* of God here denotes the Divine attribute in its comprehensive sense, as including God's faithfulness (v. 3) and truth (v. 4).

taketh vengeance] *Inflicteth His wrath* [Rev. V. 'visiteth with wrath']. We know that God's wrath is revealed against unrighteousness (i. 18, ii. 8): Is He as the inflicter of that wrath unrighteous? The very form of the question, in the Greek, implies that the answer must be negative. St. Paul however adds, as if such a thought could not come from his own mind: *I speak as a man* [Rev. V. 'after the manner of men'], i.e. according to the unworthy thoughts of God entertained by man.

6. As a Christian teacher he can only reject such a thought as impious: *God forbid!* For (if God that inflicteth His wrath is therein unjust) how shall God judge the world? (cp. Gen. xviii. 25). The truth that God shall "judge the world in righteousness" (Acts xvii. 31) is as one of the first elements of religion so certain, that whatever contradicts it must of necessity be false. Thus by an appeal to the first elements of religion, St. Paul shows that the supposition of injustice in the punishment of sin, because it establishes God's righteousness, must be false. God's righteousness is established not by sin in itself, but by sin as dealt with by God, punished by His holy vengeance, pardoned by His grace, or overruled to good effect by His wisdom.

7. The argument of v. 6 is continued. If, because sin commends the righteousness of God, it is unjust for Him to punish the sinner, all judgment becomes impossible. For I, or any man, may on this ground

- 8 also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) ¹Let us do evil, that 9 good may come? whose damnation is just. ¶ What then? are we better than they? No, in no wise: for we have before ¹proved ¹ver. 23. 10 both Jews and Gentiles, that ¹they are all under sin; as it is ²Ps. 14. 1, 11 written, ²There is none righteous, no, not one: there is none 2, 3. & 53. 1. 12 that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofit- ³Jer. 5. 16. 13 able; there is none that doeth good, no, not one. ⁴Their throat is an open sepulchre; with their tongues they ⁵have used deceit; ⁶Ps. 140. 3. 14 ⁶the poison of asps is under their lips: ⁷whose mouth is full of ⁸Ps. 10. 7. 15 cursing and bitterness: ⁹their feet are swift to shed blood: ¹⁰Prov. 1. 16. 16, 17 destruction and misery are in their ways: and the way of peace ¹¹Ps. 36. 1. 18 have they not known: ¹²there is no fear of God before their eyes.

¹ Gr. charged, ch. 1. 28, &c. and 2. 1, &c.

protest against being judged, and plead thus at the last day:—'If God's truth was more abundantly manifested by my lie, and His glory thereby increased, is not that enough? Why farther am I also, on my side, brought to judgment as a sinner?'

8. And why not (as is slanderously reported of us,....that we say), *Let us do evil &c.* The slander to which St. Paul alludes, was evidently directed against his doctrine that man is justified by faith, not by the works of the Law (see vi. 1, and 15 ff.). But the refutation of the slander here is only incidental; the main purpose of the passage (vv. 5-8) is to cut off from the Jew all claim of exemption from God's judgment. Accordingly the concluding sentence is directed, not against the slanderers just mentioned but, against those who object to being judged as sinners: whose judgment [Rev. V. 'condemnation'] is just.

9. *are we better than they?* Better, i.e., than others in God's sight, and in view of His judgment. This false presumption is now brought prominently forward in order to be completely refuted. Rev. V. text, 'are we in worse case than they?' marg. 'do we excuse ourselves?'

for &c.] For we before charged [Rev. V. 'laid to the charge of'] both Jews and Greeks; viz. in ch. i. and in ii. 17-24. Greeks as there is equivalent to Gentiles.

all under sin] Subject to sin as a power that practically rules the life of all men, in their natural state, unrenewed by God's grace (cp. vii. 14; Gal. iii. 22).

10-20. St. Paul turns to the testimony of Scripture, as being in accordance with the charge of universal sinfulness which he has already made on other grounds.

10-12. St. Paul seems to quote from the LXX (cf. marg. ref.), with noteworthy variations.

no, not one.] Οὐδὲ εἷς; LXX, οὐκ ἔστιν ἕως ἑνός, which same words occur below in v. 12 (= Ps. xiv. 3). The Hebrew has corresponding words there, but none here; the addition was apparently made by St.

Paul and carried back at an early period into the LXX. See note on v. 12. The words thus added to the first sentence cited by the Apostle serve to bring out, in substantial agreement with the Psalmist, the universal prevalence of sin.

11. St. Paul, by abridgment, rightly expresses the negative sense which is implied in the original.

12. no, not one] Οὐκ ἔστιν ἕως ἑνός: cp. v. 10 note. Here the quotation from Ps. xiv. ends; but the other passages quoted in vv. 13-18, from various Psalms and from Isaiah, are interpolated in Ps. xiv. in some MSS. of the LXX, in the Vulgate, and thence in our Prayer Book Version. Probably the whole passage from Romans was written at first in the margin of the Psalm, and thence crept into the text.

13. Their...deceit] Taken exactly from the LXX of Ps. v. 9. As the grave that stands ready opened will presently be filled with death and corruption, so the throat of the wicked opened for speech will be full of corrupt and deadly falsehood.

the poison &c.] Cp. marg. ref. The venom of falsehood is as deadly as adder's poison.

14. whose mouth &c.] Cp. marg. ref., and Job xx. 14, 16. The poison of asps was supposed to lie in the bitter gall; hence bitterness is a figure for venomous malice. Throat, tongue, lips mark the successive stages by which speech comes forth: the mouth sums up all in one.

15-17. Abridged from the LXX of Isai. lix. 7, 8.

18. Cp. marg. ref. (LXX). Reviewing these passages, the first quotation confirms in its whole extent the Apostle's statement that Jews as well as Gentiles are all under sin, while the others supply particular illustrations of the general truth, and some are directed to the point that the Jews are not exempt from the general sinfulness. The doctrines of universal sinfulness and of justification by faith are perfectly consistent with the existence of a true righteousness both under the Law and before the Law.

- 19 Now we know that what things soever ^athe law saith, it saith to them who are under the law: that ^aevery mouth may be stopped, and ^aall the world may become ^aguilty before God.
- 20 Therefore ^aby the deeds of the law there shall no flesh be justified.
- 21 fied in his sight: for ^aby the law is the knowledge of sin. ¶ But now ^athe righteousness of God without the law is manifested,
- 22 ^abeing witnessed by the law ^band the prophets; even the

^a Jot
^a Eze
 ch. 1. 20.
^a ch. 2. 2.
^a Acts 13. 39.
 Eph. 2. 8, 9.
 Tit. 3. 5.
^a ch. 7. 7.
^a Acts 15. 11.
 Heb. 11. 4.
^a John 6. 46.

¹ Or, *subject to the judgment of God.*

^b ch. 1. 2.

The one strongest and most absolute assertion of universal sinfulness (Ps. xiv. 1-3; quoted in vv. 10-12) is immediately followed by the mention of a people of God (v. 4), and a *generation of the righteous* (v. 5). Such a righteousness of "holy and humble men of heart" (cp. Luke i. 6) was the very opposite of the self-righteousness condemned by St. Paul, which relied, not on God's mercy, but on man's own works, and used the ordinances of the Law as, means of merit, not of grace. The Gospel more clearly revealed, but did not alter, the nature of faith and righteousness: it enlarged the object of faith, added new motives to obedience, and ministered in richer abundance the sanctifying graces of God's Spirit.

19, 20. *But we know... it speaketh to them ..., and all the world may come under God's judgment: because by works of law shall no flesh be justified in his sight: for through law [Rev. V. 'the Law'] cometh knowledge of sin.* The passages from the Psalms and Isaiah had been brought to confirm the charge already made against Jew and Gentile, *that they are all under sin*. But the Jews openly claimed exemption from final condemnation, even for wicked Israelites (note on ii. 3). The purpose therefore of v. 19 is to show that the Jew being a sinner, is in danger of the judgment.

it saith) it speaketh. In all that the Law saith (λέγει), i.e. in all the commandments which it contains, it *speaketh* (λαλεῖ) to those who are *under the Law*, as the Dispensation in which they live.

that every mouth may be stopped]. By the taking away every excuse. Cp. Job v. 16; Ps. lxxiii. 10; cvii. 42.

may become guilty before God] **Come under God's judgment**, or more exactly, "become accountable to God" (ὁποῖος γίνεται τῷ Θεῷ) [Rev. V. 'may be brought under the judgment of God']. The word in Plato and the Attic Orators means "liable to prosecution," and a Dative following it refers either to the violated law, or to the rightful prosecutor. God is thus represented as having a controversy against sinners (Job ix. 3; Jer. xxv. 31; Mic. vi. 1) and as their Judge (v. 20).

20. *Therefore*] The reason why every mouth shall be stopped and all brought under judgment. The failure of the Jew to justify himself before God is traced to a cause common to all and indicated in the term "flesh." This term (ψῆμα σάρφ) St. Paul substitutes

for πᾶς ὧν, "every man living," by which the LXX more exactly renders the Hebrew: "all flesh" conveys the idea of universal frailty and sinfulness (see Gen. vi. 12). His meaning is, that no man shall obtain justification from the source whence the Jew seeks it, namely, from the merit of works done in obedience to a law. Thus, when the Jew is put to silence, every mouth is stopped: none can say after his condemnation, that they could attain to righteousness by their own obedience, if only they had a law to teach them what God requires.

for by the law &c.] For through law cometh knowledge of sin. A reason why none can be justified through law: for law has the very opposite effect; through it first comes a clear knowledge (ἐπίγνωσις, as in i. 28) of sin. This weighty thought is developed in marg. ref.

21-26. The opening of a brighter scene. St. Paul has shown the universal need of righteousness (i. 18-iii. 20), and now turns from the negative to the positive side of the theme proposed in i. 17.

21. *But now*, marks the contrast between the times of the old and new dispensations, as in v. 26 and xvi. 26.

the righteousness &c.] Apart from law [Rev. V. 'the Law'] a righteousness of God has been manifested. The manifestation of "God's righteousness" has been quite independent of law, i.e. not only the Law of Moses, but the whole principle of law and legal obedience.

a righteousness of God (see on i. 17; more completely defined in vv. 22-26) has been manifested in historical reality in the person of Jesus Christ (1 Cor. i. 30; 1 Tim. iii. 16). The manifestation in fact is complete (παραπλήρωται); the revelation in the Gospel still goes on (ἀποκαλύπτεται, i. 17).

being witnessed by the law and the prophets] The Law of Moses has not been without its use negatively, in producing a knowledge of sin (v. 20), and positively, in bearing witness in common with the Prophets to the coming dispensation of righteousness. This testimony of Scripture includes all types, promises, and prophecies of Christ (Acts x. 43; xxviii. 23). St. Paul uses this testimony in c. iv.

22. **Read, Even a [Rev. V. 'the'] righteousness of God through faith in Jesus Christ.** Justifying faith is here presented,

• ch. 4. righteousness of God *which is* ^aby faith of Jesus Christ unto all
 • ch. 10, 13. 23 and upon all them that believe: for ^athere is no difference: for
 Col. 3. 11. 24 ^aall have sinned, and come short of the glory of God; being
 • ch. 11. 32. justified freely ^bby his grace ^cthrough the redemption that is in
 Gal. 3. 22. / Eph. 3. 8. the redemption that is in
 Tit. 2. 14. Heb. 9. 12.

as faith in Christ Himself (cp. Mark xi. 22; Gal. ii. 16, 20; Eph. iii. 12; iv. 13; Phil. iii. 9). The Person of Christ in its unity and totality (*'Jesus Christ'*) is the proper redemptive object of faith.

unto all...that believe] Omit *and upon all*. Faith in Christ thus presented as the sole condition of righteousness is regarded by St. Paul as the means of participation by which alone it can be thrown open to all mankind. Faith has itself a universal fitness for man: it grows out of his original relation to God, and is, under all circumstances, the rightful disposition of the creature towards his Creator. In man unfallen it was the trustful loving sense of dependence upon God's goodness: in fallen man it unites the deep feeling of unworthiness with the conviction that mercy rejoices against judgment; and thus in both states gives God the glory. Faith therefore is a law of our true nature: it exalts man to his rightful dignity by allowing the free consent of his will and the active exercise of his faculties, and yet humbles him before God in acknowledgment of mercy undeserved.

no difference] *no distinction*, because there is no difference in their need (v. 23).

23. *come short*] Rev. V. 'fall short of,' *have need* (Wyclif). The subjective force of the Middle Voice (*ὑστεροίενται*—all feel want) will be seen by contrasting Matt. xix. 20 (*ὑστεροί*) and Luke xv. 14 (*ὑστεροίενται*). Thus here the sinning is represented by the aorist as an historic fact, already proved: its present and continued effect is that men not only come short of (*ὑστεροίεν*) but suffer want (*ὑστεροίενται*) and feel themselves destitute of "*the glory of God*."

The glory of God is in i. 23 the admirable excellence of that virtue Divine, which being made manifest causeth men and Angels to extol His greatness (Hooker). This *glory of God* not only manifests but communicates itself, being reflected in those (1 Cor. xi. 7) capable of knowing and loving and growing like Him. Then are we happy, when fully we enjoy God as an object wherein the powers of our soul are satisfied even with everlasting delight: so that although we be men, yet by being unto God united, we live as it were, the life of God (Hooker). The complete manifestation of Divine perfection is *the glory of God in the face of Jesus Christ* (cp. 2 Cor. iv. 6, 4). This glory of God in Christ shining forth in the Gospel upon the believer's heart transforms him into "light in the Lord" (Eph. v. 8; cp. 2 Cor. iii. 18). The transformation begins here, but man's full participation in *the glory of God* is the hope

of our high calling reserved for us in heaven (v. 2; 1 Thess. ii. 12; 2 Thess. ii. 14).

24. *justified freely*] They who through sin suffer loss of the glory of God can receive justification only as a free gift by his grace. "The glory of God" thus restored in Man as His image, is rightly called "the perfection of His grace." In ii. 13 (see note) "justified" is used of one supposed to be actually "just" before being declared so by God, here of these who before were sinners, but now are both declared and *made righteous*. According to this verse, the justification of the believer takes place—(1) as a free gift, not as a reward or acknowledgment of a righteousness already existing in him; (2) by God's grace, *i.e.* free unbought love, contrasted with man's merits or works (Eph. ii. 8); (3) *through the redemption that is in Christ Jesus*, this being the instrument or means on God's part, as *faith in Jesus Christ* (v. 22), is on man's part.

redemption] The notion of a "ransom" paid in Christ's blood to Satan for the release of his captives, so common until the time of Anselm, is derived from the Greek and Latin words (*ἀπολύτρωσις*, redemption), not from the Hebrew. In the O. T. the great typical act, which fixes the idea of redemption, is the deliverance from Egypt. Jehovah is the Redeemer or Deliverer (Goel) Who demands the release of His people (Ex. iv. 22-3, vi. 6, xv. 13); the purpose of the redemption is the consecration of Israel to God's service (Ex. vi. 7). Jehovah pays no ransom to the oppressor, but from His people He requires an act of faith in the sacrifice of the Passover and an act of holy obedience in the consecration of the first-born (Ex. xiii. 1; xix. 4-6). These types are united and fulfilled in *Christ our Passover*: He is both the *Lamb that was slain* (Rev. v. 12; John i. 29; 1 Cor. v. 7), and the *first-born from the dead* (Col. i. 18). Thus *the redemption is in Christ Jesus*, not in any act or work, the effect of which might be separated from the agent, but in Himself (Eph. i. 7; Col. i. 14), in His Person with which His work forms a living unity. Having lived and died and lived again for us, He is of *God made unto us . . . redemption* (1 Cor. i. 30), being in Himself the redeemer (Tit. ii. 14), the ransom (1 Tim. ii. 6), and the redeemed as the *first-born among many brethren* (viii. 29; 1 Cor. xv. 23; Rev. i. 5). The ransom is more closely defined as *his life or soul* (Matt. xx. 28; Mark x. 45) and *his blood* (1 Pet. i. 19). As to the extent of the redemption, it is for Israel (Luke i. 68; ii. 32; xxiv. 21), for

25 Christ Jesus: whom God hath ¹set forth ²to be a propitiation through faith ³in his blood, to declare his righteousness ⁴for the ⁵remission of ⁶sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in

¹ Lev. 16. 15.

² John 2. 2.

³ Col. 1. 20.

⁴ Acts 13. 39.

⁵ 39.

⁶ 1 Tim. 1. 15.

⁷ Acts 17. 30.

¹ Or, *foreordained*.

² Or, *passing over*.

many (Matt. xx. 28; Mar. x. 45), for all (1 Tim. ii. 6), for the *purchased possession* (Eph. i. 14). It redeems from sin and its penalties (Tit. ii. 14; Heb. ix. 15; 1 Pet. i. 18; Eph. i. 7; Col. i. 14), particularly from death (Rom. viii. 23; compare Heb. xi. 35), and generally from the present evil state into a state of glory and blessing (Luke xxi. 28; Eph. iv. 30).

25. *hōth set forth* Two interpretations of *προσέβητο* are admissible. (1) Whom God "set before His own mind," proposed to Himself. This is the more ancient interpretation. (2) *set forth*, i.e. publicly before the eyes of all, that he who will be redeemed may draw nigh. This sense is supported by the majority of modern interpreters. With either meaning, the Father is the author of our redemption.

to be a *propitiation* as a Propitiatory, i.e. a mercy seat (*ἱλαστήριον*), the place or instrument of propitiation. Amid all the variety of rendering (Rev. V. agrees with A. V.) the essential meaning of the word remains sure; it represents Christ as making *propitiation* for sinners, and so obtaining mercy and forgiveness for them. The efficacy of His propitiation lies in *His blood*, i.e. in His dying as a sacrifice for sin.

through faith in his blood] Cp. the Post-Communion Prayer. The Lord Christ and God is at once Propitiatory, High Priest, and Lamb, and in His own blood negotiated our salvation, requiring only faith from us (Theodoret). The two clauses "*through faith*," and "*in His own blood*," are therefore parallel, and both depend on *ἱλαστήριον*: render, therefore, "*Whom God set forth as a Propitiatory through faith in His own blood*." [Rev. V. marks this dependence by commas, 'a propitiation, through faith, by His Blood.'] Cp. Heb. ix. 12, 25.

to declare his righteousness] for an exhibition of (*εἰς ἐνδεικν* [Rev. V. 'to shew']) *His righteousness*. His righteousness here is the same righteousness of God which is spoken of in vv. 21, 22. He is Himself just, and justifies the believer in Jesus. His is at once a sin-condemning and sin-forgiving righteousness.

for the remission &c.] because of the passing over of the sins that had gone before [Rev. V. 'done aforetime'], *πάρεσις* "prætermission," "passing by," is to be distinguished from *ἀφεσις* "remission," i.e., full release and dismissal of sins (cp. Ecclus. xxiii. 2). The word here used for sins (*ἀμαρτήματα*) is comparatively rare

(Mark iii. 28; iv. 12; 1 Cor. vi. 18) and denotes the sinful deeds done, not the essential sin *ἀμαρτία*, of which they are the outcomings.

The contrast between *this present time* (v. 26) and the sins that had gone before shows that St. Paul speaks here of the sins of the world before Christ, including the sins of the Jews (Heb. ix. 15). Those sins God had let pass for the time, without adequate expiation or punishment. This overlooking of sins has its cause in the *forbearance of God*, an expression which clearly distinguishes it from the remission of sins, which is the effect of His grace and favour. *Forbearance* (*ἀνοχή*, ii. 4), is a temporary suspension of anger, a truce with the sinner, which implies that the wrath will be executed at the last, unless he be found under new conditions. One effect of God's forbearance is to obscure for the time His righteousness (Ps. i. 21; cp. Eccl. viii. 11-13). Thus in the impunity of sin during the times of ignorance that God 'overlooked' (Acts xvii. 30), there arose the secondary cause for an exhibition of his righteousness (*διὰ τὴν πάρεσιν κ. τ. λ.*). But the primary cause of that exhibition of His righteousness was the forgiveness of the sins of all ages, even unto the end of the world.

26. To declare &c.] in view of the exhibition of his righteousness (*πρὸς τὴν ἐνδεικν*; Rev. V. 'For the shewing, I say'). Connect the clause with that which immediately precedes. God set forth Christ for an exhibition of His righteousness—because He had let the sins of former generations pass for the time unpunished in view of the exhibition of His righteousness at this present time—that He might be just &c. The passage is a striking example of a well-known peculiarity in St. Paul's style (cp. Eph. iii. 3, 4, 5), the going off at a word. He goes off at the word *ἐνδεικν* in order to bring in a subordinate reason for such an exhibition which might otherwise have been overlooked (*διὰ τὴν πάρεσιν κ. τ. λ.*), and with this thought, and by means of it, works round to the same word again (*πρὸς τὴν ἐνδεικν*).

at this time] in this present time [Rev. V. 'at this present season'], i.e. the time subsequent to Christ's death. The time of Christ is a time of critical decision, when the *πάρεσις* is at an end, and man must either accept the full remission (*ἀφεσις*) of sin, or expose himself to the judgment of a righteous God.

that he might be just &c.] That He might

- = 1 Cor. 1. 29. 27 Jesus. "Where is boasting then? It is excluded. By what
 . 2. 9. 28 law? of works? Nay: but by the law of faith. Therefore we
 = 13. 38. conclude "that a man is justified by faith without the deeds of
 ch. 8. 3. 29 the law. *Is he the God of the Jews only? is he not also of the*
 = ch. 10. 12. 30 Gentiles? Yes, of the Gentiles also: seeing *it is one God,*
 Gal. 3. 8. which shall justify the circumcision by faith, and uncircumci-
 31 sion through faith. Do we then make void the law through
 faith? God forbid: yea, we establish the law.

Himself be just &c. Cp. a Rabbinical comment on Isai. liii. 11: Messiah's true perfection will consist, first of all, in his perfecting himself as far as possible in the service, the fear, and the love of God, and afterwards in conferring the same perfection upon others, as is done by the Almighty.

The exhibition of the righteousness of God had a double purpose (v. 25): Christ was therein set forth (1) as **propitiatory in His blood** to show that God is Himself "just," i.e. to vindicate His righteousness against the seeming impunity of sins in former ages, and (2) as **propitiatory through faith**, to show that God is the author of righteousness to them that believe. The righteousness of God is shown especially in this, that He so utterly hates sin, that in order to destroy it, and make man righteous, He sent His own Son into the world, and gave Him up to death.

him which believeth in Jesus] Lit. 'him that is of faith in Jesus,' i.e. that hath faith in [Rev. V.] Jesus as the root of his relation to God, in opposition to them that are of the Law or of works (ii. 7).

27-31. St. Paul now draws out some of the results of "the righteousness of God by faith": (1) that it gives glory, not to man, but to God only (vv. 27, 28); (2) that it includes Jew and Gentile in one universal method of Salvation (vv. 29, 30); (3) that it places Divine law on its true basis (v. 31).

27. **Where then is the boasting** [Rev. V. 'the glorying']? viz. that of the Jew, which he has been combating throughout the whole section (ii. 17—iii. 20). It is the question of a conqueror looking round for an adversary who has already disappeared (1 Cor. i. 20; xv. 55).

It is excluded] Boasting will intrude; nor can it be shut out by the law of works, which rather tends to foster self-righteousness. But a law of faith, a dispensation which says not, "This do, and thou shalt live," but "Believe, and thou shalt be saved," at once shuts out all boasting: for to believe is to trust not in ourselves, but in God, to feel ourselves helpless, to confess ourselves unworthy, and to cast ourselves with confidence upon God's mercy in Christ.

By what law? &c.] **By what manner of law?** (By the law) of works? Nay; but by a law of faith, which is so called because, like the Mosaic law, it declares the will of God, only what it demands is faith vi. 29; cp. 1 Joh. iii. 23).

28. *Therefore (ὁὖν) we conclude*] For we deem. The reading *ἴνα*, confirmed by the Sinaitic Codex, is thought to be necessary to the sense, as confirming the statement in v. 27, that boasting is excluded by a law of faith. [That man is justified by faith, proves that faith is necessary to the Jew: that man is justified apart from works of law, proves that the works of the Law are not required of the Gentile. Thus the boasting of the Jew is wholly excluded: for not only is the Law insufficient without faith, but faith is sufficient without the Law (v. 30 note; Gal. ii. 14-16).

a man.] He says not "Jew," nor "he that is under the Law;" but having enlarged the area of his argument, and opened the doors of salvation to the world, he says "man," using the name common to the nature (Chrysostom).

29. **Or is God (the God) of Jews only? (Is he) not (the God) of Gentiles also? Yes, of Gentiles also.** A question which confirms the statement of v. 28, by alleging an alternative manifestly impossible. Man must be justified by faith without works of law, or else the justification which God has provided depends on a condition, which none can fulfil but they which are under the Law. God would thus shew that He cared for, and belonged to, Jews only.

30. *seeing &c.*] **If so be that God is one.** The proof that God is God of Gentiles as well as of Jews, lies in the first fundamental article of the Jews' religion, that Jehovah is God alone, even the God of all the kingdoms of the earth. See 2 K. xix. 15; Isai. xlv. 6; Deut. vi. 4; 1 Cor. viii. 4-6; 1 Tim. ii. 4-6.

which shall justify &c.] **Who will justify circumcision &c.** To the truth that God is one, God of Gentiles as well as of Jews, St. Paul now appends, as a corollary, the unity of His plan of justification for all.

by faith...through faith] *ἐκ* indicates the origin, i.e. the primary cause: *διὰ*, the instrumental, and so the subsidiary cause. Here, accordingly, *ἐκ πίστεως* is used of the Jew, to indicate that the real source and root of justification must be faith. In regard to the Gentile, the faith which he already has, supplies the place of such means as circumcision and the Law.

31. **Do we then make law of none effect through faith? i.e. through the faith mentioned above as the sole condition of justification. Law (without the article), means**

CHAP. 4. WHAT shall we say then that "Abraham our father, as 2 pertaining to the flesh, hath found? For if Abraham were ^bjustified by works, he hath *whereof* to glory; but not before 3 God. For what saith the scripture? "Abraham believed God, 4 and it was counted unto him for righteousness. Now ^ato him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth 6 "the ungodly, his faith is counted for righteousness. Even as "Irai. 51. 2. Matt. 3. 9. John 8. 33. ch. 3. 20. Gal. 3. 6. ch. 11. 6. Josh. 24. 2.

neither the O. T. Scriptures (see v. 19), nor "the Law of Moses, as the basis of the Jewish Dispensation, nor any particular law, but that which is common to all law, its essential character and principle. St. Paul did undoubtedly make of none effect the Jewish idea of the *Law*, as the means of attaining to righteousness, and as necessary for the Gentile (Gal. ii. 16-19); but he shrinks from the thought (*μὴ γένοιτο*, see iii. 4, 6) of making law in its true character of none effect.

yea &c.] Nay, we establish law; we set it up, and make it stand firm by putting it upon its proper base. Viewed as a revelation of the holy will of God, "law," so far from being made void, is for the first time vindicated and established by the Gospel of "righteousness by faith."

The two sides, negative and positive, of the Apostle's answer are next developed; the former in ch. iv., that law is not made void by its exclusion from justification, for this had always been so; the latter, the establishment and vindication of law in its true character, in ch. vii.

IV. This chapter deals with two points of ch. iii., (a) the exclusion of the glorying of the Jew (iii. 27, 28), and (b) closely connected with it, the equality in God's sight of Jew and Gentile, circumcision and uncircumcision (iii. 29, 30).

1-3. Justification by faith without works foreshown in the example of Abraham, and in the words of David.

1. What then shall we say that Abraham, our forefather according to the flesh, hath found? The record of Abraham's faith (Gen. xv. 6) supplies an instance of righteousness apart from law and yet witnessed by the Law (iii. 21). Abraham's justification was a standard theme of discussion in the Jewish schools. The general question, What then is the advantage of the Jew? (iii. 1) is thus made to depend for decision on the case of the great Patriarch, from whom all blessing and privilege was derived: "What advantage has he gained for himself and for us his descendants?"

2. This argument (and question in v. 1) is put from the Jewish point of view. "Glorying, you say, is excluded. What then shall we say of Abraham? For if, as we Jews hold, Abraham was justified by works (1 Macc. ii. 51, 52; Eccles. xlv. 20; Jas. ii. 20), he hath whereof to glory." In the latter part of the verse St. Paul directly

denies the conclusion: "But Abraham has not whereof to glory before [Rev. V. 'toward'] God." This denial of the conclusion being proved from Scripture (vv. 3-5), shows that the antecedent supposition also was false, and that Abraham was not justified before God by works: a result further confirmed in vv. 6-8, by its accordance with the testimony of David.

The question of v. 1 is thus in part answered: Abraham has found, not any cause of glorying in his own merits, but "the blessedness of the man unto whom God imputeth righteousness without works." A further answer follows in vv. 9-12.

3. Proof from Scripture that Abraham has not anything whereof to boast before God. The emphasis of the quotation lies on the word *believed*: faith, not works, was counted unto Abraham for righteousness, because when old and childless he believed God's promise (cp. vv. 17-22) that his seed should be as the stars in multitude (see Gen. xv. 6 note).

counted] In vv. 3-11, the A. V. employs three different words "count," "reckon," "impute," to render the same Greek word λογίζομαι [Rev. V. 'reckon' uniformly].

for righteousness] Abraham's faith was counted to him as righteousness, not merely as leading to righteousness; he was both regarded and treated as being righteous, and that because faith in God is man's only true righteousness (see on iii. 22).

4, 5. Explanation of the language used concerning Abraham in Gen. xv. 6, showing that it involves the principle of justification by faith without works.

Now...worketh] i.e. for hire. An illustration from common life. The reward (μισθός) is the hire corresponding to work.

not reckoned of grace, but of debt] Abraham's justification was not like the case of one who works for his reward, and has it counted to him as strictly due. Faith, which is counted for righteousness, involves in its very essence the renunciation of all merit. It could therefore be counted for righteousness only by an act of God's free grace.

5. the ungodly] The singular, ὁ ἀσεβής, describes not the individual Abraham, but the class to which Abraham and all who are justified by faith belong. This strong term is chosen, as in v. 6, to heighten the contrast between the unworthiness of man, and the mercy of God in justifying him.

his faith &c.] The nature of the faith that

- David also describeth the blessedness of the man, unto whom
- /Pa. 32. 1, 2.** 7 God imputeth righteousness without works, *saying*, 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. ¶ *Cometh* this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision?
- *Gen. 17. 10.** 11 Not in circumcision, but in uncircumcision. And ^{he} received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that ^{he} might be the father of all them that believe, though they be not circumcised;
- *Luke 19. 9.**
Gal. 3. 7.

is counted for righteousness; it is the faith of one who regards *himself as ungodly*, and unable to justify himself by his own works, but on the other hand has full trust in God's mercy to justify him, unworthy as he is.

6-8. The language of Scripture concerning Abraham's justification as above interpreted (vv. 3-5), corresponds with that of the 32nd Psalm.

6. describeth the blessedness telleth the blessing [Rev. V. 'pronounceth blessing upon the man']; *μακαριότης* (v. 9 and Gal. iv. 15) means not *blessedness*, but "a declaring blessed," "a felicitation;" it is the proper word to apply to God, and to the most God-like among men, and to all that is highest, happiest, and best.

imputeth righteousness] When God counts a man's faith to him for righteousness, this is more briefly expressed by saying that God counts righteousness to him, that He counts him righteous, or, in one word, justifies him.

without works] As the blessedness of which David speaks rests solely on the fact that sin is forgiven, covered, not imputed, there is no room to think of *works* in such a case. This non-imputation of sin, St. Paul calls an imputation of righteousness (v. 6), and uses this negative aspect of justification as showing that it is altogether independent of works, and so confirming his argument concerning the justification of Abraham.

9-12. The meaning and use of circumcision.

9, 10. The question "What has Abraham, *our forefather*, found?" (v. 1), concerns Abraham's children as well as himself; and the partial answer, that he has found a blessing such as David his descendant describes, gives occasion for the further question whether this blessing is limited to those who are of the circumcision, as Abraham and David both were. St. Paul proceeds further to prove that Abraham's justification which was by faith, was not dependent on circumcision.

9. Is then this blessing [Rev. V. 'pronounced'] upon the circumcision, or &c. Omit *only*. The case of Abraham being the origin and cause of all the rest (cp. v. 11), the nature and conditions of circum-

cision in all cases depend upon its nature and condition in the case of Abraham, and the argument is one from cause to effect.

11. the sign of circumcision] *σημεῖον*. In instituting circumcision (Gen. xvii. 11), God says *It shall be for a token* (LXX, *σημεῖον*) of the covenant betwixt Me and you.

a seal &c.] The sign of circumcision, which Abraham received with the new covenant, and which the Rabbis called "the Seal of Abraham," was a seal of the righteousness imputed to him because of the faith which he had being yet uncircumcised (cp. v. 12). This metaphorical sense of the word "Seal," meaning any strong external confirmation (1 Cor. ix. 2), arises out of the use of a seal to confirm a written covenant.

yet being uncircumcised...though they be not circumcised] Lit. in his uncircumcision...while in uncircumcision.

The blessing promised to Abraham included from the first "all families of the earth" (Gen. xii. 2, 3), and the same universality is seen in each renewed promise (cp. Gen. xiii. 16; xv. 5; xvii. 4-6). In striking contrast to this universal participation in the blessing is the limitation of the ordinance of circumcision, which is not extended beyond the family of Abraham (Gen. xvii. 13). It thus marked and sealed the human source of the promised blessing, namely Abraham's "*body now dead*," and the human channel, namely, Abraham's bodily descendants. The Jews overlooked the all-important distinction between the universal inheritance of the blessing and the particular instrument chosen for its actual realisation: they did not understand that it was to be realised *through* them but *for* all—through one channel chosen, set apart, and sealed by circumcision, but *for* all who should be fitted in the same way as Abraham was to receive the blessing, i.e., for all who like him should believe God's promise of salvation, and walk before Him in uprightness.

Thus by circumcision Abraham was marked out as the divinely appointed father of the promised seed in every sense; (1) of the Seed in Whom all nations should be blessed, i.e., Christ; (2) of the seed that should be the human channel of the bless-

12 that righteousness might be imputed unto them also : and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father
 13 Abraham, which *he had* being yet uncircumcised. ¶ For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the
 14 righteousness of faith. For *if* they which are of the law be heirs, faith is made void, and the promise made of none effect :
 15 because *the law worketh wrath* : for where no law is, *there is*
 16 no transgression. Therefore *it is* of faith, that *it might be* ^mby grace ; ⁿto the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of

^a Gen. 17. 4.

^b Gal. 3. 18.

^c ch. 5. 13, &

^d 7. 8, 10.

^e 2 Cor. 3. 7.

^f 1 John 3. 4.

^g ch. 3. 24.

^h Gal. 3. 23.

ing, i.e., the Jews ; and (3) of the seed that should be as the stars of heaven, the multitude of nations that should be counted as Abraham's children, being heirs of the same blessing through the like faith, i.e. of all *them that believe*. St. Paul here treats of the fatherhood of Abraham in the two latter senses, i.e., in reference to Gentiles and Jews. Circumcision, as a seal of the righteousness of faith in the uncircumcised, was not given for his sake alone, but that by transmitting the assurance of the like blessing to others he might be father of all *them that believe* &c.

12. This verse evidently refers to Jews only. Abraham had received the sign of circumcision that he might transmit it, with its assurance of blessing, to his seed after him ; in other words, that he might be the father of circumcision. But to whom ? To those who received it as he received it, viz., as a seal of the righteousness of faith ; to those, therefore, who have not only the outward sign in the flesh, but also the inward quality of which it is the seal, i.e. *that faith of our father Abraham which he had, while in circumcision*.

being yet uncircumcised] Lit. While in uncircumcision ; an emphatic repetition ; the very point of his argument being this, that in the example of Abraham we see the justification, not of a circumcised, but of an uncircumcised believer. It is not for believing Gentiles to enter by the gate of the Jews, but for the Jews to enter by the gate of the Gentiles.

13-17. The promise independent of law.

13. For not through law is the promise of Abraham to his seed, *that...world*. Law and righteousness of faith (both without the article) are principles opposed to and excluding each other. What St. Paul asserts here, and proves in the following verses, is that the promise of the inheritance was to be realised and appropriated "*not through law* (vv. 14, 15), *but through righteousness of faith*" (vv. 16, 17).

that he should be the heir of the world] What is the promise meant ? For there is none in Genesis expressed in these words. The subject of the whole chapter is Abraham's justification by faith in the promise

(Gen. xv. 5, 6) : *so shall thy seed be*. That one promise, rightly understood, included all the rest ; for, in *thy seed shall all the nations of the earth be blessed* : this was the blessing of Abraham (Gal. iii. 14), which was to come upon the Gentiles in Christ Jesus ; and this, because it included all other blessings, was the inheritance of the world, the same inheritance of which St. Paul has spoken in Gal. iii. 18, 29 ; (cp. 1 Cor. iii. 22, 23 ; Heb. i. 2). The promise will be literally fulfilled when the kingdoms of the world are given to the people of the Most High, and Christ will rule with His saints for ever and ever (Dan. vii. 27, &c.).

14. He that clings to the Law as saving him, dishonours the power of faith (Chrysostom). If they which depend on law, and not on faith, are heirs of the promised blessing, then faith—*ἡ πίστις*, the faith of which we have been talking—is made void, it has no room to operate, and no influence on the result, but has been emptied of its supposed power.

15. Read, *For the Law...but where...there is no* [Rev. V. 'neither is there'] *transgression*. By making known the existence of sin, and exhibiting it in the form of actual transgression, the Law brings man under God's wrath and condemnation, so producing an effect the very opposite of that which is intended by the promise (see iii. 20 ; Gal. iii. 10, 11).

16. For this cause it is of faith (cp. Gal. iii. 12).

that...grace] Rev. V. 'that it may be according to grace.' This is the Divine purpose underlying the fact that *it is of faith*. Promise, faith, and grace stand together on one side : law, works, and merit on the other.

to the end...seed] Here, as in v. 11, St. Paul sees one purpose underlying another in the deep counsels of God : the inheritance is "of faith in order that it may be given by way of grace, and of grace that it may be secured to all. He here states a double boon, that the gifts are sure, and that they are sure to all the seed (Chrysostom), i.e., all the believing seed, just as *that which is of the Law* means only the believing Jews (cp. v. 12 ; Gal. iii. 7-9).

* Isai. 51. 2.
ch. 9. 8.
* Gen. 17. 5.
* ch. 8. 11.
Eph. 2. 1.
* ch. 9. 26.
1 Cor. 1. 28.
1 Pet. 2. 10.
* Gen. 15. 5.
* Gen. 17. 17.
Heb. 11. 11.

* Ps. 115. 3.
Luke 1. 37.
Heb. 11. 19.
* ch. 15. 4.
* Acts 2. 24.
* ch. 3. 25.
2 Cor. 5. 21.
Gal. 1. 4.
Heb. 9. 28.
1 Pet. 2. 24.
* 1 Cor. 15. 17.

17 the faith of Abraham; ^awho is the father of us all, (as it is written, ^bI have made thee a father of many nations,) ^cbefore him whom he believed, *even* God, ^dwho quickeneth the dead, and calleth those ^ethings which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken,

19 ^fSo shall thy seed be. And being not weak in faith, ^ghe considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 he staggered not at the promise of God through unbelief; but

21 was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, ^hhe was able also to

22 perform. And therefore it was imputed to him for righteousness.

23 ¶ Now ⁱit was not written for his sake alone, that it was

24 imputed to him; but for us also, to whom it shall be imputed, if we believe ^jon him that raised up Jesus our Lord from the

25 dead; ^kwho was delivered for our offences, and ^lwas raised again for our justification.

¹ Or, like unto him.

17. *who is the father of us all*] The spiritual fatherhood of Abraham (cp. *vv.* 11, 12) is now proved by the solemn sanction of a Divine utterance: taken exactly from the LXX of marg. ref. *p*. The present tense carries us back to the scene of Gen. xv. where Abraham, standing before God (*κατέναντι*, cp. Ex. xxxii. 11), Whose promise he has believed, is already in His sight the father of a seed countless as the stars. Though Abraham is as one dead in regard to the natural power of begetting children, God is he that *giveth life to the dead* (cp. Deut. xxxii. 39; 1 Sam. ii. 6): and though Abraham has as yet no seed, God is He that *calleth the things that be not as things that be* [*Rev. V. = A. V.*]. This phrase does not exactly mean "calls into being," nor "names as being," but "calls to, summons, commands the things that be not as being," i.e., as if they were as much present and obedient to His word as things that be: a conception of Almighty Power more sublime, if possible, than the creative fiat, "Let there be light."

18. *Who in hope believed against hope*; past hope according to nature, but in hope of the promise of God (Theodoret).

that...nations] *To the end that &c.* (as in *v.* 16). This was not only the divinely appointed end of Abraham's faith, but also that which Abraham himself looked to as the end of his faith.

19-21. This passage according to the Received Text, refers to the narrative in Gen. xv. 1-6. On that occasion Abram took no heed at all to the difficulties attending the promise; but at once embraced and believed the promise. Modern critics [*Rev. V.*], supported by strong evidence of MSS. Versions, and Fathers, omit the negative in *οὐ κατενόησεν*, and refer the passage to Gen. xvii. 17 ff.; the sense being that Abraham did notice the difficulties, but yet

doubted not God's promise, i.e., the new promise concerning Sarah (Gen. xvii. 16, 21). *Rev. V.*, 'And without being weakened in faith, he considered his own body now as good as dead...and the deadness...womb; yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong &c.'

20. *giving glory to God*] i.e., by acknowledging His Almighty Power.

21. *being fully persuaded*] *Rev. V.* 'assured.' The two participial clauses (*vv.* 20, 21) describe the mental effects which attended the strengthening of Abraham's faith.

22. *Wherefore also it was imputed* [*Rev. V.* 'reckoned']; and in *vv.* 23, 24. *Wherefore* means because he thus held fast his faith and gave glory to God.

24. *But for our sake also, i.e.*, not only for our instruction and exhortation (cp. 1 Cor. ix. 10), but to assure us that righteousness shall be imputed to us in like manner.

to whom &c.] *Read to whom it shall be imputed, (namely to us) who believe*; the class to which we must belong, if that which is recorded of Abraham is to be fulfilled also in us. *μέλλει (it shall be)* implies (as in viii. 13) the certainty of a Divine appointment, "it is to be imputed;" and that not in the future judgment, but as soon as we believe.

raised up Jesus] *raised Jesus*. As Abraham believed a Divine promise, which only the life-giving and creative power of God could perform (*v.* 17), so Christians trust for redemption and justification to Him Who has already raised Jesus from the dead for this very purpose.

25. The reason why faith in Him Who raised up Jesus from the dead, is to be imputed to us for righteousness lies in the purpose of Christ's death and resurrection.

delivered] i.e. *delivered up to death* (as in Is. liii. 12, *παρέδωκεν*). The passive

CHAP. 5. THEREFORE ^abeing justified by faith, we have ^bpeace
2 with God through our Lord Jesus Christ: ^cby whom also we
have access by faith into this grace ^dwherein we stand, and
3 ^erejoice in hope of the glory of God. And not only ^fso, but ^gwe
glory in tribulations also: ^hknowing that tribulation worketh
4 patience; ⁱand patience, experience; and experience, hope:

^f Acts 5. 41. Phil. 2. 17. 1 Pet. 3. 14. ^g Jam. 1. 3.

^a Isai. 32. 17.
John 16. 33.
^b Eph. 2. 14.
Col. 1. 20.
^c John 10. 9.
Heb. 10. 19.
^d 1 Cor. 15. 1.
^e Heb. 3. 6.
^f Jam. 1. 12.

verbs indicate that Christ was given up to death, and raised again by the Father (cp. viii. 32). For our offences [Rev. V. 'trespasses'] i.e., to atone for them: for our justification, to accomplish it, i.e. in order that we, like Abraham, might be justified through faith in God that quickeneth the dead. Though the Atonement for sins was made by Christ's death, it was proved and manifested by His resurrection, and so presented as an object of faith. By the resurrection, therefore, we may be led to believe that Christ died for our sins, and by so believing may realise and appropriate the benefits of His death; in other words, we may be justified. More than this, the Resurrection is itself the source of Justification and life (v. 18; vi. 5, 6; Eph. ii. 5; Col. ii. 13). On the Cross, our Lord gave himself for us; through the Resurrection, He giveth Himself to us. On the Cross, He was the Lamb which was slain for the sins of the world; in the Resurrection, that Body which was slain became Life-giving.

V.—1-11. Blessedness of the Justified.

1. justified therefore by faith &c. He speaks of justification as a thing already received; for he has respect only or chiefly to that act of grace, whereby God at first absolves the believer from all guilt, and receives him into a state of favour. That state of favour is here called *peace with God* (πρὸς τὸν Θεόν) a peace which is not quite identical with the *peace of God*. The former is the peace that puts an end to war and enmity, the new relation with God, into which the justified believer is admitted: he is no longer an enemy lying under wrath, but a son reconciled, restored and beloved. Upon this new relation between God and man is founded the work of the Holy Spirit in man, which results in the perfect harmony of the inner life, the deep tranquillity of a soul that has found its true happiness and rest, in a word, "the peace of God."

we have peace] ἔχομεν is the reading preferred on internal grounds by many moderns. Rev. V. 'let us have peace' (ἔχωμεν) adopts the reading attested by external (MSS. &c.) testimony. Cp. Heb. xii. 28.

2. Through whom also we have had our introduction...stand. The difference of tense in vv. 1, 2 (ἔχομεν, ἐσχηκαμεν) unnoticed in the A. V., is important: it shows that the introduction into this grace is prior to peace with God. Further, also points to the identity of the giver: He through Whom we have peace, is the same through Whom we have had the introduction into this grace; Who brought us near when we

were far off. The reference of all to Christ is further seen in προσαγωγή adequately rendered access [Rev. V.]: it describes not our act, but Christ's, not our coming, but His bringing us (cp. Eph. ii. 18; 1 Pet. iii. 18).

This grace wherein we stand implies present favour and acceptance with God, and His help to keep us therein. Cp. marg. ref.; 1 Pet. v. 12.

and rejoice] Rev. V. 'let us rejoice'; καυχώμεθα (boast in ii. 17; iii. 27) indicates not merely the inward joy of the heart, but the grateful and confident utterance of the lips. In contrast with all false boasting, the believer boasts in hope of the glory of God. And what is the glory of God? It is an eternal mystery which the heart of man cannot yet conceive, but of which Holy Scripture gives us here and there short glimpses. It has its hidden source in the Father, it is manifested in the Son, it is reflected in man (John xvii. 22). Of it man was, from the first, designed to partake (1 Cor. xi. 7), but by sin all men come short of it (iii. 23); its restoration is wrought by the Spirit revealing and imparting the glory of Christ (2 Cor. iii. 18). In presenting this glory of God, as an object of the believer's hope, the Apostle points to its future perfection in the glorification of our whole nature, body, soul, and spirit.

3. Rev. V. 'let us also rejoice' &c. To weaker faith earthly sorrows might seem to dim the heavenly light: but to St. Paul hope shines out brighter through the gloom. He can promise no exemption from sorrow (cp. Acts xiv. 22). Therefore he speaks here of our tribulations, as the appointed portion of the faithful (cp. John xvi. 33). Christ nourisheth His Church by sufferings, and the chastening of the Lord (Heb. xii. 5) is a discipline by which His children are prepared for glory. St. Paul justifies this rejoicing by an appeal to the certain knowledge of Christian experience, tribulation worketh patience: ὑπομονή is not merely passive resistance, the calm endurance of a soul that resigns itself to suffering; but, as the word implies, an active perseverance, a brave persistence in good works, that will not be shaken by fear of evil, and an abiding hope of final victory which no dangers disturb.

worketh (κατεργάζεται) describes a complete and permanent result; patience does not pass away with the affliction that calls it into exercise, but remains as an effect wrought out upon the soul; an effect productive in its turn of—experience.

4. experience] approval [Rev. V. 'probation']. Experience does not exactly repre-

Phil. 1. 20.
2 Cor. 1. 22.
Gal. 4. 6.
Eph. 1. 13.
1 ch. 4. 25.

John 15. 13.
1 John 3. 18.

5 'and hope maketh not ashamed; ¹because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, ¹in due time ¹Christ 7 died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to 8 die. But ^mGod commendeth his love toward us, in that, while 9 we were yet sinners, Christ died for us. Much more then, being

¹ Or, according to the times, Gal. 4. 4.

sent δοκιμή. Metal that is purified in fire gains thereby an approved character; the fire in which man is purified is affliction, the right endurance of which is patience, and its result a certain quality or character marking the man of "proof." Δοκιμή sometimes means the process of this moral "assaying" (2 Cor. viii. 2, Wyclif; Rev. V. 'proof') or probation; but here, as an effect wrought by *patience*, it must rather be the result of the process "proof," or *approval*, which in its turn worketh *hope*, being in its very nature a pledge of perseverance unto the end. Thus through a series of virtues each in its turn effect and cause, tribulation is the nurse of our hope in the world to come (Cyril Alex.).

5. *maketh not ashamed*] Rev. V. 'putteth not to shame.' *The hope of the glory of God* can never by failure put us to shame, because founded upon God's unchanging love.

because &c.] Read, *because God's love has been poured out in our hearts*. Like an overflowing stream in a thirsty land, so is the rich flood of Divine love, embodied in the word to which the Holy Ghost gives life and power, poured out and shed abroad in the heart. Thus the sequence of thought is maintained. Our hope cannot disappoint us. God's love is a pledge for its fulfilment. *is given*] was given. How the Holy Spirit pours out the love of God in the heart, may be seen from John xv. 26, xvi. 14. Christ is the fountain from which God's love is poured forth in the heart.

6-8. That the hope founded on God's love cannot fail, is further proved by a description of the surpassing greatness of that love, as shown in the fact that Christ died for us while we were still in our helpless and ungodly state.

6. *when...strength*] Rev. V. 'while we were yet weak.' Part of the contrast between the believer's present state (vv. 3-5), and the former state in which man, weakened by sin and not yet having the gift of the Holy Ghost, had neither the will nor the power to please God.

in due time] Rev. V. 'in due season' (κατὰ καιρὸν). The time was opportune for showing the greatness of God's love. Whatever preparation the world had undergone, it was still lying visibly in ungodliness; man's weakness and unworthiness were manifest. Redemption effected under such conditions was the gift of God's free grace,

not purchased or prepared by improvement on man's part. Christ died in due time for the ungodly: not for them as distinct from the godly, but for all as *being ungodly*.

7, 8. Christ's dying for the ungodly is shown to be a thing altogether surpassing all experience of human love.

7. There is a distinction between the *righteous* or "just" man, who does *simply* what duty requires of him, and the *good man*, whose benevolence, not being limited to the requirements of strict duty, calls forth such gratitude and love, that for him some one has the heart to die. Thus, the possibility is limited to rare examples of love inspired by the most attractive form of virtue. The more exalted the virtue which alone calls forth such love, the stronger is the contrast to the ungodliness and enmity of those for whom Christ died; and it is precisely this contrast which sets God's love above all human love.

8. *commendeth*] Christ's death for sinners (cp. v. 6) not merely *proves* God's love to be a fact, but sets it before us in all its greatness, and so *commends* it to us. The present tense, and the *us—we—us* show how vividly St. Paul appropriated the proof of God's love. In the enduring benefits of Christ's death we have an ever-present proof of the Divine love to each of us.

his love] **His Own love: His Own** (ἡν ἐαυτοῦ) in its origin, springing from the depths of the Divine nature; not called into existence by any goodness in its object, for *we were yet sinners*; nor a response to any love of ours, for we were His enemies (1 John iv. 10).

The chief thought of the passage is the contrast between God's love and man's love. It is *the Father's* love that surpasses all human love, and is proved by His giving His Son to die for His enemies. Two thoughts are thus suggested: (a) God's wrath against sin is not inconsistent with the tenderest love towards sinners; (b) the proof of God's love towards us, drawn from Christ's death, is strong through the closeness of the union between God and Christ. He, Whom God gave to be a sacrifice for us, was His Own Son—His only begotten, His beloved.

died for us] Not 'in our stead' (ἀντί; cp. 2 Sam. xviii. 33, LXX), but 'in our behalf' (ὕμει, 'for the good of:'); cp. the sense of *bending over* one to protect and

now justified *by his blood, we shall be saved °from wrath 10 through him. For °if, when we were enemies, °we were reconciled to God by the death of his Son, much more, being 11 reconciled, we shall be saved °by his life. And not only so, but we also °joy in God through our Lord Jesus Christ, by whom 12 we have now received the °atonement. ¶ Wherefore, as °by one

¹ Or, *reconciliation*, v. 10.

² ch. 2. 17. & 3. 29, 30. Gal. 4. 9.

³ Gen. 3. 6.

* ch. 3. 25.
Heb. 9. 14.
1 John 1. 7.
° ch. 1. 18.
° ch. 8. 32.
° Eph. 2. 16.
Col. 1. 20.
° 2 Cor. 4. 10.

defend him; cp. 2 Macc. viii. 21). The ideas which *ὑπὲρ* expresses, and *ἀντὶ* does not, are precisely those which make the death of Christ most precious. It would be enough to say that Christ died "in our stead" (*ἀντὶ*), if His death had been unconscious, unwilling, or accidental. But if as our champion, friend, and brother, He laid down His own life willingly for our sake, and if He was approved by God as our representative, so that when "one died for all, then all died," in and with Him (2 Cor. v. 15), then these thoughts must be expressed by saying that He died *ὑπὲρ ἡμῶν*, in our behalf, and for our sake.

9. A contrast between the past and the present. Then we were sinners, now we have been justified by Christ's blood; if He died for sinners, much more certain is it that He will save the justified.

Note the expression *justified by His blood*.

(1) Why is no mention made of faith? Because St. Paul is here viewing justification simply as a proof of God's love; and faith adds nothing to the gift of God, but only accepts it. (2) Any inference from iv. 25 that our justification is less closely connected with our Lord's death than with His resurrection would be erroneous.

wrath) The *wrath* [Rev. V. adds of God]; the *wrath* to come. If we have already received from God so great favour as to be reconciled and justified, much more shall we be saved from His wrath.

10. For if, being enemies, we were reconciled to God through the death of His Son, much more having been reconciled, we shall be saved in His life. Another contrast between the past and the present; (1) if, being enemies, we were reconciled, much more, having been reconciled, we shall be saved; (2) if we were reconciled by the death of His Son, much more shall we be saved in His life as partakers thereof (John v. 26, xiv. 19).

(1) *Reconciliation* is a boon which God bestows; we are reconciled to Him, when we are restored to His favour (2 Cor. v. 19); and by God's enemies are here meant those who lie under His wrath; they are reconciled to Him, when that wrath is removed in the remission of sins. The first change wrought through Christ's death, is not in man's feeling, but in his state, and consequently in his relation to an unchanging God. God loves everything that He has made. He cannot love man as a sinner, but He loves him as man even when he is a

sinner. He therefore devises means whereby His creatures may be brought back unto Him. By the death of His Son, sins are put away; man, represented by Christ, is not a sinner in God's sight, but righteous, and as such reconciled to His favour.

(2) The point of comparison here is love. It was a greater trial of love to reconcile us by Christ's death, than to save us in His life; it cost more to redeem us at first, than it will now cost to save unto the end. The argument is from the greater to the less.

11. joy] rejoice. From the fact of our having been reconciled to God (v. 10), two results follow, not only a future salvation, but also a present rejoicing in God.

atonement] reconciliation (as in xi. 15; 2 Cor. v. 18, 19).

12-21. St. Paul now shows that the cause of the universality of sin (iii. 22), and of its consequence, death, is the unity of mankind in Adam; and that, corresponding to this, there is a higher unity in Christ, Who thus, as the true head and representative of the human race, becomes by His obedience unto death, a source of life and righteousness for all. The comparison between Adam and Christ is an earnest, argumentative statement of two great truths in their essential connexion, universal sinfulness and universal redemption. The master-thought of the passage is that unity of the many in the one, which forms the point of comparison between Adam and Christ (cp. 1 Cor. xv. 22).

12. as through one man sin entered into the world, and through sin death. The comparison here begun would be formally completed thus: "so through one man righteousness entered into the world, and through righteousness life." But, after the digression in vv. 13, 14, St. Paul, instead of resuming his unfinished sentence, glides back, as his manner is (cp. iii. 25, 26; Eph. iii. 3, 4), into his former course of thought in the words, *Adam, who is a figure of him that was to come*. Delete the parenthesis in the A. V. (vv. 13-17).

The world, into which sin entered through one man, is the human race (iii. 19, xi. 15). The previous existence of sin and death, or who first sinned, Adam or Eve? or how sin arose in Adam are points not touched by the Apostle; but only how sin became universal in mankind. Elsewhere (1 Tim. ii. 13; 1 Cor. xi. 8) St. Paul defines Adam as the founder and representative of the race, through whom life was transmitted to all, and with life sin and death (Gen. v. 3).

2. 17. man sin entered into the world, and "death by sin; and so death
 23. 13 passed upon all men, 'for that all have sinned: (for until the
 #1 John 3.4. law sin was in the world: but "sin is not imputed when there is
 14 no law. Nevertheless death reigned from Adam to Moses, even
 over them that had not sinned after the similitude of Adam's
 #1 Cor. 15. transgression, "who is the figure of him that was to come.
 21, 22, 45. 15 But not as the offence, so also is the free gift. For if through
 the offence of one many be dead, much more the grace of God,
 and the gift by grace, *which* is by one man, Jesus Christ, hath

1 Or, in whom.

death] Bodily death is in man the result of sin (Gen. ii. 7, iii. 19); a view familiar to us as Christians, but not to the heathen, who regarded death, not as a punishment, but as either a necessity of nature, or a rest from toils and troubles.

In this passage ;—(1) St. Paul brings into the comparison only those effects of Adam's transgression which are *transmitted to all* his posterity, namely the inheritance of death and of a sinful nature; while God's final judgment is based solely on personal and *individual* responsibility. (2) The death of Christ does not *precisely reverse* the effects of Adam's sin, it *overpowers* them by greater gifts. (3) The death of the body as denounced upon Adam could not be regarded as a merely temporary separation of body and soul, but only as the beginning of a permanent state. Hence the gloomy view of death which pervades the Old Testament, except in a few remarkable prophecies. It was only when Christ brought life and immortality to light by His Own resurrection, that the Christian view of death as a temporary separation of body and soul, a transition to a higher life, could be realised.

and so &c.] *i.e. through sin* which had itself come in *through one man, death passed through unto all men, for that all sinned*. The Apostle's reasoning rests on two principles: (1) Sin is the cause of death; (2) By virtue of the unity of mankind sin and death are transmitted from one to all. Thus the sin of the many and the death of the many are included in the sin of the one and the death of the one, and at their common source the connexion between sin and death is fixed once for all. The covenant of life, entered into with Adam in his state of innocence, was by his sin made void for himself and for his posterity; so that now all sons of Adam, as such (*i.e. apart from Christ*), are shut out from any promise of immortality, and subjected to a necessity of dying, without hope of resurrection.

13, 14. St. Paul pursues the thought that "all sinned *through one*," and that on *this account* death passed upon all. His proof is drawn from the case of those who died before a law was given, and rests on the principle stated in iv. 15. During the period from Adam to Moses, *i.e. until the*

Law, there was sin in the world. But as *sin is not imputed, not brought into account against the sinner when there is no law*, men could not then bring upon themselves the penalty of death, as Adam did, because they could not sin, as Adam, against a known law. There was sin, but not in the form of transgression, and therefore not taken into account. Their own sin then was not the cause that men died. But they *did* die (*v. 14*). And as sin is the cause of death (*v. 12*), and Adam's sin alone could be taken into account, they died through Adam's sin (*v. 15, 17, 19*).

Adam's name enables the Apostle to return to the comparison begun in *v. 12*. The relative clause *who is the figure of Him that was to come*, implies indirectly the conclusion to be drawn from *vv. 13, 14*, that all sinned and died in Adam, who is thus a "figure" or a *type* (τύπος) of Him in Whom all are justified and made alive; and it enables St. Paul to complete his unfinished comparison. This comparison is here confined to the effects in man of Adam's sin and of Christ's obedience: it does not embrace (1 Cor. xv. 24-28) man's lordship over the creatures as typical of Christ's universal dominion. Note therefore the rendering, "Him Which was," not "Which is to come."

15. *not as the trespass, so...the act of grace* (χάρισμα, cp. i. 11 note. [Rev. V. 'free gift']). The comparison between Adam and Christ is at the same time a contrast: they are alike in that they both stand at the head of the human race, and so extend the influence of their acts to all; unlike in the nature of those acts, and the consequences that flow from them.

παράπτωμα is the word applied to Adam's sin in Wisdom x. 1, and there rendered *fall*: in the Gospels it is translated *trespass* (Mat. vi. 14; Mar. xi. 25). The strict contrast to Adam's *trespass* is Christ's *obedience*; but St. Paul, regarding them both chiefly in their influence on mankind, passes on at once to the effect of that obedience, namely the *act of grace* by which the effect of the *trespass* is annulled.

For if &c.] Read: *For if by the trespass of the one the many died, much more did the grace of God and His gift abound unto the many in* [Rev. V. 'by'] *the grace of the one man Jesus Christ*. God's grace flows

16 abounded ^{unto} many. And not as *it was* by one that sinned, ^{so is the gift}: for the judgment *was* by one to condemnation, ^{* Isai. 53. 11. Matt. 20. 28. & 26. 28.}
 17 but the free gift *is* of many offences unto justification. For if ¹by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as ²by the offence of one judgment came upon all men to condemnation; even so ³by the righteousness of one *the free gift came* ^{a John 12. 32. Heb. 2. 9.} upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many

¹ Or, *by one offence.*

² Or, *by one offence.*

³ Or, *by one righteousness.*

more freely than His wrath. Gift (δωρεά) is used in the N. T. of God's greatest and best gifts alone, as Christ Himself, the Holy Ghost, and His gifts (e.g. John iv. 10; Acts ii. 38; 2 Cor. ix. 15; Eph. ii. 8): here it means *the gift of righteousness* (v. 17). *The grace of God and His gift differ only as cause and effect. The grace abounded in the sense that it was not limited to a reversal of the effects of Adam's sin: it bestowed new and better gifts. The penalty of death is not abolished; but a new life is imparted, in which death itself is to be swallowed up at the resurrection: man is not put back into that unstable innocence from which Adam fell, but his sins are forgiven: the corruption of nature, which we inherit prior to any exercise of our own will, is compensated by those secret influences of the Spirit wherein He strives with us even against our will. The gift abounded unto the many, inasmuch as Christ's redeeming work has won grace for all men: there is no limit in the gift itself, but only in man's willingness to accept it.*

16. Render: **and the gift is not as through one having sinned.** The sentence pronounced (Gen. iii. 19) upon Adam alone extended in its effects to all his children: *the judgment was from one unto condemnation.* It was otherwise with the gift: the gift was not as through one having sinned. The one trespass from which judgment proceeded was followed (*when and how* we shall be told afterwards), by many trespasses, every one of which deserving condemnation became a fresh occasion for unmerited forgiveness: thus *the free gift was from many trespasses unto justification.*

17. For if by the trespass of the one death reigned through the one, much more they which receive the abundance of the grace and of the gift of righteousness shall reign in life through the one, Jesus Christ. Death reigned; under his tyranny man's free agency is destroyed. The justified shall themselves reign in life; for life eternal is the element in which man's personal and conscious activity shall find its glorious development. The blessing here promised is far more than the restoration of what was lost through Adam: it is promised there-

fore not to all unconditionally, but to those who accept the gift of righteousness.

18. A summary conclusion of the various contrasts of the whole passage (vv. 12-17). Read: **So then as through one trespass** [*'the judgment came'* Rev. V.] **unto all men to condemnation; so also through one justificatory sentence** [*'one act of righteousness the free gift came'* Rev. V.] **unto all men to justification of life.** The one justification through Christ is equally comprehensive with the one condemnation through Adam. It is a justification by which we are recalled from the depth of sin unto the life of grace and glory.

19. One point in the comparison is still incomplete. Adam's *trespass* has been contrasted, not with Christ's obedience, but with the moving cause of that obedience, His grace (v. 15), and with the result purchased by His obedience and bestowed by His grace, *the gift of righteousness* (v. 17) and the **justificatory sentence** (v. 18). It remains to show by what means Christ's grace wrought these effects, viz., His obedience. Read: **For as through the disobedience of the one man the many were made sinners, so also by** [Rev. V. 'even through'] **the obedience of the one shall the many be made righteous.**

were made sinners] καταράσαν points to that which constitutes men sinners. By Adam's disobedience, he and all his descendants were formally constituted sinners, and as such were subjected to death. As Adam's disobedience consisted in one single act, so by the obedience contrasted with it, we must understand the one crowning act of Christ's obedience (Phil. ii. 8), His submission to death. This death, by its atoning power, presupposes a sinless life: one act constitutes disobedience, but a perfect life is needful to a complete obedience. The effect of Christ's obedience, like that of Adam's disobedience, is universal and immediate. As in Adam the many were made sinners prior to any consideration of their own sins; so in Christ, solely on account of the merits of His obedience, apart from, and prior to any righteous deeds or dispositions of their own, the many shall be made righteous (κ-----ήσονται), i.e., constituted righteous.

- ^b John 15. 22. 20 be made righteous. Moreover ^bthe law entered, that the offence might abound. But where sin abounded, grace did much ^cmore
 ch. 3. 20. & 7. 8. 21 abound: that as sin hath reigned unto death, even so might
^c Luke 7. 47. grace reign through righteousness unto eternal life by Jesus
 1 Tim. 1. 14. Christ our Lord.
- ^a ch. 3. 8. **CHAP. 6.** WHAT shall we say then? ^aShall we continue in sin,
 ver. 15. 2 that grace may abound? God forbid. How shall we, that are
^b ver. 11. 3 ^bdead to sin, live any longer therein? Know ye not, that ^cso
 Col. 3. 3. many of us as ^cwere baptized into Jesus Christ ^dwere baptized
^e Gal. 3. 27. into Him?
^d 1 Cor. 15. 29.

¹ Or, are.

20. As the sin of Adam and the grace of Christ have been presented as the main elements and moving powers in man's history, the questions occur: What was the relation of the Law to sin and to righteousness? What purpose—remembering v. 13—did it serve? Whence came the many trespasses of v. 16? Sin had come into the world before (v. 12), and remained in the world (v. 13): but sin without law is not taken into account (v. 13), and does not constitute trespass or transgression (v. 15): therefore law came in beside (sin), in order that the trespass might be multiplied (πλεονάσῃ; Rev. V. 'abound').

Do these words attribute to God, as the author of the Law, the purpose of increasing sin? To answer this question fully here, would be to anticipate ch. vii. At present notice only such points as arise directly out of this passage. (1) The purpose stated is not that *sin*, but that *"the trespass,"* might increase; that sin which already existed, however dormant or unrecognised (vii. 7, 8, 13), might take the definite form of active "trespass," or transgression of a known law. (2) The increase of the trespass is not the

apart from any such calumny, there was some real danger that the doctrine might be abused (Gal. v. 13). In passing on, therefore, to consider its moral consequences, St. Paul first brings forward, in the form of a question, the objection which might be made to his statement in v. 20, 21. What is the inference from the fact that, "*where sin multiplied, grace did superabound?*" The inference he specifies is first deprecated as impious, and then refuted as absurd.

2. *How &c.*] Read, *We who died to sin, how shall we any longer live therein?* i.e. to have sin for the element in which we live, the moral atmosphere which our souls breathe, is inconsistent with *having once died* to it. To have shared Christ's death, in the moral sense, is the sure prelude to sharing His new life. The *How?* implies a moral contradiction.

The expression "dying unto sin" is first found in this passage; an earlier Epistle speaks of "dying to the Law" (cp. Gal. ii. 19, vi. 14). It means to be released from all power and influence of sin, as a slave is by death released from the power of his master

(3) It is only a means to an end: the ultimate purpose is that *grace might reign through righteousness* (v. 21).

abounded...abound] Render, but where *sin multiplied* (ἐπλεονάσεν), *grace superabounded* (ὑπερεπερίσσευσεν), so as to surpass the increase of sin.

21. *unto death*] in death (vv. 12, 14), as a province in which Sin exercised its dominion. But the reign of sin and death has been overpowered by the superabundance of grace, that *grace might reign unto eternal life*. Grace is conquering, and has yet to conquer, the kingdom of sin and death, before it can enter into the full possession of its own kingdom. This conquest it carries on through its own royal gift of *righteousness*. The boundless realm *unto* which it shall attain, but which will stretch out for ever and ever before it, is *eternal life*.

VI. The doctrine of justification by faith without works of law was commonly misrepresented by enemies as an encouragement to do evil that good might come (iii. 8); and,

'Or are ye ignorant that all were' &c. The 'or' points to the only alternative: if they do not understand what it is to *have died to sin*, they must be ignorant of the meaning and effect of their Baptism.

Jesus Christ] As in v. 11, the right order is *Christ Jesus*; the Mediatorial name holds the emphatic position, and is used alone in the following context (vv. 4, 8, 9), because He into Whom we are baptized is the head, with Whom all the members are united in one body. *ἑβαπτισθημεν* represents this union in a vivid picture, —'immersed into Christ,' 'immersed into His death.' Christ's death, burial, and resurrection being necessary steps in the process by which He unites us to Himself in a new life, to be *baptized into Christ* is to be brought into union with His death (v. 3), His burial (v. 4), His resurrection (v. 5).

baptized into his death] The death of Christ has various aspects, and v. 10 determines in which of these it is presented. It is here viewed as the final and complete deliverance from a life in which for our

4 into his death? Therefore we are ^aburied with him by baptism into death: that ^flike as Christ was raised up from the dead by ^gthe glory of the Father, ^heven so we also should walk in newness of life. ⁱFor if we have been planted together in the likeness of his death, we shall be also ⁱin the likeness of his resurrection: knowing this, that ^kour old man is crucified with him, that ^lthe body of sin might be destroyed, that henceforth we ^mshould not serve sin. For ⁿhe that is dead is ^ofreed from sin.

¹ Gr. *justified*.

^a Col. 2. 12.
^f ch. 8. 11.
¹ Cor. 6. 14.
² Cor. 13. 4.
^g John 2. 11.
^h Gal. 6. 15.
ⁱ Eph. 4. 22.
^j Col. 3. 10.
^k Phil. 3. 10.
^l Gal. 5. 24.
^m Col. 3. 5, 9.
ⁿ Col. 2. 11.
^o 1 Pet. 4. 1.

sakes He had been subject to conditions imposed by our sins.

4. We were buried therefore with Him by our Baptism into His Death. The expression, *we were buried*, may have been suggested by the momentary burial beneath the baptismal water: it declares in the strongest manner our union with Christ in death, and our entire separation from the former life in which sin reigned. But burial, being a sign and seal which attests the reality of death, serves also to attest the reality of the resurrection: hence the significance which St. Paul attaches to Christ's burial, and to our baptismal burial with Him (cp. marg. ref. e).

the glory of the Father] All the excellence of Deity that can be manifested: it is a more comprehensive attribute than "power," which is the kind of excellence especially manifested in the resurrection (John xi. 40; 1 Cor. vi. 14; 2 Cor. xiii. 4; Eph. i. 19).

Christ was raised by the glory of the Father, not as lacking strength Himself, for He is the Lord of all powers, but because both Christ and His Apostles ascribe what is above man's nature to the glory of the supreme nature (Cyril).

walk in newness of life] i.e., "newness" of the element of life, of the living animating principle, not the life that is lived day by day (*βίος*), but the life which liveth in us (*ζωή*). The conduct of life (*βίος*) is here expressed by the figure of *walking* (cp. Gal. v. 25; Eph. v. 2; Col. iv. 5). The *life* imparted (see in v. 5) is that of the risen Christ in His glorified humanity (cp. Col. iii. 3, 4). It will be seen (viii. 2, 9-11) that this new vital element is the *Spirit of life*. In this world the *life* itself is hidden, but its effects are to be seen in our *walking after the Spirit* (viii. 4).

5. For if we have become united to (*συνήντοι*) the likeness of his death. The likeness of his death is our "death unto sin," and the likeness of his resurrection is our "new birth unto righteousness." These are both included in Baptism, by which the believer has been brought into living union with Christ's mystical body, has become one by birth and growth (*συνήντος*) with it and with its essential properties. The rendering "if we have been united with Him by the likeness of His death" [so Rev. V.] is considered to require an arbitrary addition to St. Paul's words,

which do not express, though they of course imply, a direct union of the believer with Christ Himself.

we shall be] The future (as in v. 2) is not to be understood of the future resurrection, but expresses that which is morally certain to take place as a consequence of having been united to Christ in His death.

6. *knowing this*] *Noting this*. The knowledge here meant (*γινώσκοντες*) is not knowledge of a *fact* simply as a fact (*εἰδότες*, v. 9), but of the *idea* involved in it, a knowledge which results from the exercise of the understanding (*νοῦς*).

our old man] Cp. Gal. ii. 20, a passage written only a few months before this. Contrasting his former with his present state, the Apostle has undergone a change as complete as that of death; his former self has passed away, he lives as a new man in Christ, and Christ in him. The *old man* is thus our former self in the old corrupt and sinful condition.

is crucified] *Was crucified with Him*, viz., in Baptism. If St. Paul's language seems exaggerated, it is because we who are baptized as unconscious infants can hardly realize what Baptism was to the adult believer in the Apostolic age. The recipient was conscious (a) in the Baptism generally: 'Now am I entering into fellowship with the death of Christ': (b) in the immersion: 'Now am I being buried with Christ': (c) and then in the emergence: 'Now I rise to the new life with Christ.'

that the body of sin might be destroyed] (*καταργηθῇ*, Rev. V. 'might be done away'). As it is not "the man" simply, but the *old man* that was crucified, so the purpose of that crucifixion was not that "the body" simply, but the *body of sin* might be destroyed: i.e., the natural body in its old condition, as the servant of sin. This relation of servitude is distinctly expressed in the following words: *that we should no longer serve* [Rev. V. 'be in bondage to'] *sin*, and is fully developed in vv. 12-14 (cp. John viii. 34). The body is to be destroyed, not in its material substance, but in its relation to sin: it is to be rendered as thoroughly dead in relation to sin, as it is, by actual crucifixion, in relation to an earthly master (cp. Matt. v. 29, 30).

7. Death puts an end to all bondage. *δικαιώται* does not here mean "justified"

- *2 Tim. 2. 11. 8 Now *if we be *dead with Christ, we believe that we shall also
 • Rev. 1. 18. 9 live with him: knowing that °Christ being raised from the dead
 10 dieth no more; death hath no more dominion over him. For
 † Heb. 9. 27. 11 in that he died, †he died unto sin once: but in that he liveth,
 † Luke 20. 38. 11 †he liveth unto God. Likewise reckon ye also yourselves to be
 † ver. 2. †dead indeed unto sin, but †alive unto God through Jesus Christ
 † Gal. 2. 19. 12 our Lord. †Let not sin therefore reign in your mortal body,
 † Ps. 19. 13. 12 †that ye should obey it in the lusts thereof. Neither yield ye
 † 118. 133. 13 your †members as †instruments of unrighteousness unto sin:
 † ch. 7. 5.
 Jam. 4. 1.

1 Gr. *arms*, or, *weapons*.

in the dogmatic sense, but (Ecclus. xxvi. 29) released and emancipated from sin.

8-14. The death which delivers from the bondage of sin, is followed by a new life of liberty (vv. 8-11), which is not under sin's dominion, but is to be devoted to the service of a new master (vv. 12-14).

8. Read, But if we died with Christ &c. Since Christ's death has been to Him the prelude to a new life, we who have shared His death believe rightly that we are to share His life also.

we shall live] The future is not to be limited to the final resurrection, but shows what will necessarily follow after our participation in Christ's death.

9. Our belief that we shall live with Christ rests on our knowledge of the fact (εἰδότες), that He is alive for evermore; *death no more hath dominion* (οὐκ ἐν κυρίῳ, lit. "is no longer master") *over him*. Others who had been raised returned to that common life of men, in which death still had dominion over them; but with Christ it was not so.

10. *he died unto sin once*] Christ was subjected for our sake to the power of sin, in so far that He endured all the evils that sin could inflict on One *Who did no sin*. This tyranny of sin (not His, but ours) was permitted, through the counsel of God and Christ's willing obedience, to compass His death (Phil. ii. 8). But there sin's power over Him ceased, because the purpose, for which it was permitted, was accomplished.

Observe in Christ's relation to sin: (1) His life as a conflict with, and a triumph over, sin, making Him as man personally exempt from death. (2) His voluntary surrender, for the sins of the world, of a life not forfeited by sin of His own. (3) The effect of this voluntary submission to the chastisement of our sins, viz. His final separation from sin and death (cp. marg. ref. p, and Heb. vii. 27).

he liveth unto God] Christ's earthly life had a certain relation of subjection to sin; but the heavenly life *he liveth unto God*, wholly and exclusively. In Him the manhood taken into God, and perfected by suffering, lives only for its true end, "the glory of God." In the words, *he liveth*, we have the testimony of one who had seen the Lord (Acts ix. 5; cp. Rev. i. 18).

Rev. V. renders 'For the death that He died.. but the life that He liveth...'

11. *dead*] νεκρός, a continued state of death. The believer, once united to Christ, must regard himself as dead to the dominion of sin for ever.

alive unto God] The believer's new life belongs wholly to God, and must be devoted entirely to His service: like Christ, Whose life he shares, *he liveth unto God* (v. 10) a life, which beginning on earth in holiness, shall continue in heaven in glory and honour and immortality.

through... Lord] Read, in Christ Jesus. Conformity to the likeness both of Christ's death unto sin, and of His life unto God, is the proper effect of *Baptism into His death* (v. 4), but an effect which can only be accomplished not merely *through* but *in* Christ Jesus.

12, 13. From faith to practice both negative and positive.

Let not sin therefore reign] For we died with Christ that we should no longer be sin's slaves.

mortal body] The only death from which Christ has not redeemed us, is the death—for a time—of the body; and the fact that the death of the body is still endured by man, gives certainty to the truth that the death which we have *already* died in Christ is a death to the power of sin—a moral and sacramental death, which enfranchises our whole nature, body and soul, from sin's dominion. For though *death still reigns* over the mortal body, the sting of death—which is *sin* (1 Cor. xv. 56)—*has ceased to reign*, except through our own fault.

obey &c.] Omit *it in*. Lusts of the body there will be: for though the higher part of man—his spirit—is in Christ's members already alive unto God (viii. 10), the body is still subject to death, and still exposed to the attacks of sin. See then that *sin reign* not in this mortal part.

13. Rev. V. 'neither present (παριστάμεν) your members unto sin' &c. Sin fights for the mastery; it calls out an army of the lusts of the body, and seeks to use the members, hand, eye, or tongue, as weapons wherewith the lusts may re-establish the rule of unrighteousness. *Instruments* (ὄπλα) mean weapons of war (John xviii. 3).

but ^ayield yourselves unto God, as those ~~that~~ are alive from the dead, and your members *as* instruments of righteousness unto 14 God. For ^vsin shall not have dominion over you: for ye are 15 not under the law, but under grace. ¶ What then? shall we sin, ^abecause we are not under the law, but under grace? God forbid. 16 Know ye not, that ^ato whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto 17 death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the 18 heart ^bthat form of doctrine ¹which was delivered you. Being then ^cmade free from sin, ye became the servants of righteous- 19 ness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield 20 your members servants to righteousness unto holiness. For when ye were ^dthe servants of sin, ye were free ²from righteous- 21 ness. ^eWhat fruit had ye then in those things whereof ye are 22 now ashamed? for ^fthe end of those things *is* death. But now ^gbeing made free from sin, and become servants to God, ye have

^a ch. 12. 1.
¹ Pet. 2. 24.
^v ch. 8. 2.
Gal. 5. 18.
¹ Cor. 9. 21.
² 2 Pet. 2. 19.
^b 2 Tim. 1. 13.
^c John 8. 32.
¹ Cor. 7. 22.
Gal. 5. 1.
^d John 8. 34.
^e ch. 7. 5.
^f ch. 1. 32.
^g John 8. 32.

¹ Gr. *whereto ye were delivered.*

² Gr. *to righteousness.*

but yield &c.] Rev. V. 'present,' παραστί-
σατε. The tense is changed: Do not go
on putting your members at sin's disposal,
but once for all present (xii. 1) yourselves,
both body and soul, unto God, as alive from
the dead, raised to new life in Christ.

14. An encouraging promise. Sin
will tempt and harass, it will still be a
powerful, dangerous, and too often victori-
ous, enemy: but it shall not be your lord
and master (vi. 9, vii. 1, xvi. 9; 2 Cor. i.
24; 1 Tim. vi. 15).

under the law] under law. As the prin-
ciple of a covenant of works, law is the
strength of sin (1 Cor. xv. 56), and the occa-
sion of its getting the mastery. But you
have another Master, Who rules not by
law, but by grace (cp. Gal. iv. 5).

16. Rev. V. '...to whom ye present your-
selves as servants unto obedience...' The
suggestion indignantly rejected in v. 15, is
refuted by an appeal to truths such as are
expressed in Matt. vi. 24; John viii. 34.

*sin unto death] i.e. eternal death (vv. 21-
23).* On the other hand, the end of "obe-
dience to God" is that *righteousness*, which
is equivalent to life eternal (i. 17).

17. The general truth stated in v. 16, is
now applied to the Christians at Rome in
their past and present state, the happy
contrast being vividly expressed in a burst
of thanksgiving to God. Cp. Luke xv.
23; Matt. xi. 25.

that ye were &c.] Rev. V. 'that, whereas
ye were servants of sin, ye became obedient
to &c.,' but obeyed &c.

*that form &c.] that form of doctrine [Rev.
V. 'teaching'] unto which ye were deli-
vered, i.e. Christian teaching, as a rule or
pattern of holy living, to which the Romans
had been given over by Divine Providence.*

18. And being made free &c.

19. The weakness of the flesh is not
identical with its sinfulness, for even Christ
shared all its weakness. But that which in
Him was subject to His Spirit, and free
from all sin, in us sinful men not only
resists our spirit, but too often prevails over
it, and that in two ways, both darkening
the understanding and perverting the will.
Most modern commentators connect the
clause *I speak. flesh with v. 18*, as explain-
ing the strong expression, "ye were made
slaves" (ἐδουλώθητε). *The infirmity of your
flesh* (cp. vii. 5 note), *i.e. the condition of
the natural man* (1 Cor. ii. 14, iii. 1), is a
hindrance to spiritual discernment.

as ye have yielded &c.] ye yielded, &c.
[Rev. V. 'ye presented...present']. Sin is
here (1) *uncleanness* (ἀκαθαρσία) defiling the
man, and (2) *iniquity* (ἀνομία) violating God's
law: the subjection of the members to these
forces leads *unto iniquity* as the result.

holiness] sanctification. "Holiness" is
the moral quality to be acquired: but *sancti-
fication* (ἀγιασμός) includes the sanctifying
act or process, as well as its result (see v. 22;
1 Cor. i. 30; 1 Thess. iv. 3, 4, 7; 2 Thess.
ii. 13; 1 Tim. ii. 15; Heb. xii. 14).

20. ...servants of sin, ye were free of
*righteousness: i.e. free in relation to, free
from the service of, righteousness. A state-
ment of fact, full of deep moral pain.*

21. *What fruit therefore, i.e. in conse-
quence of this undivided service of sin
(v. 20). St. Paul asks "what fruit," i.e.
what profit or reward had you at that time,
from things done in the service of sin, at
the very thought of which you are now
ashamed? You had none: for the end of
those things is death. Sin pays no other
wages (v. 23).*

22. *become servants of God] The same
strong word as in v. 18 (δουλωθήναι) is used*

- ^a Gen. 2. 17. 23 your fruit unto holiness, and the end everlasting life. For ^athe wages of sin is death; but ^athe gift of God is eternal life through Jesus Christ our Lord.
- ^a ch. 5. 12.
Jam. 1. 15.
^a ch. 2. 7. &
5. 17. 21.
1 Pet. 1. 4.
- CHAP. 7. KNOW** ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For ^athe woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then ^bif, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if *her* husband be dead, she is free from that law; so that she is no adulteress, though ^cshe be married to another man. Wherefore, my brethren, ye also are become ^cdead to the law by the body of Christ; that ye
- ^a 1 Cor. 7. 39.
^b Matt. 5. 32.
^c ch. 8. 2.
Gal. 5. 18.
Eph. 2. 15.

again: but instead of servants to righteousness, St. Paul now says *servants to God*, thinking already of Him as the Giver of everlasting life.

[*unto holiness*] *Unto sanctification* (see v. 19 note). The first fruit of dedication to God's service is something that tends unto sanctification. This is either the baptismal grace of "newness of life" (v. 4), or its product, that practice of good works which promotes and establishes "sanctification."

23. ... *gift* ... *δωρίον* is properly (as in Luke iii. 14; 1 Cor. ix. 7; 2 Cor. xi. 8), a soldier's rations or pay. Having spoken in vv. 12, 13 of sin reigning and of weapons, St. Paul continues the figure of military service. *χάρισμα* means simply "a gift of grace," not a military donative. Sin only pays hard wages, but God gives of His free grace what no service could earn.

[*through Jesus Christ*] in Christ Jesus (cp. v. 3 note). God's gift of eternal life is not only bestowed *through* Christ, but is in Christ as its abiding source, and can only be enjoyed in union with Him (2 Tim. i. 1, 9; and viii. 1 note). The doctrine of sanctification in this chapter, and that of

(v. 4) of the union between Christ and the believer to a new marriage.

is bound &c.] Lit. Is bound to the living husband by law (see marg. ref. a).

[*loosed*] **Discharged** (*κατήρηται*; cp. v. 6; Gal. v. 4; and vi. 6 note). On the death of her husband the wife ceases to be a wife; her status as such is abolished and annulled, in the eye of the Law; she dies to the Law, and is thus discharged from its prohibition of another marriage.

The law of the husband includes all that the Law of God, as revealed in the O.T., sanctions or forbids concerning marriage. Its natural basis is the original Divine institution (Gen. i. 27; ii. 21-24); its formal enactment is the Seventh Commandment; its interpretation the written, or unwritten, regulations concerning adultery (Lev. x. 10), divorce (Deut. xxiv. 1; Matt. v. 27-32; xix. 3-9), and remarriage (Deut. xxiv. 4; Gen. xxv. 1; Ruth i. 9).

3. *So then while her husband liveth she shall be called an adulteress if she be married to another man: but if her husband die, she is free from the law that she be* [Rev. V. 'so that she is'] *no adulteress,*

*, ye also were put
made dead'] to the*

Christ is compared to a second marriage. The believer, (1) released from the Law by dying in fellowship with ^athe death of Christ, is (2) free to enter into a new union with the risen Christ, in order (3) to bring forth the fruits of holiness to God's honour.

1. **Or are ye ignorant, brethren, for I am speaking to men that know** (vi. 6 note) **law** (i.e. the Mosaic Law. Cp. Gal iv. 21). **Or** (as in vi. 3) introduces here a necessary alternative: either you admit the truth of my assertion, that you are no longer under the Law (vi. 14-22), or else you must be ignorant that the Law has power over the person subject to it for his lifetime, and no longer.

2. The law of marriage affords at once the most complete illustration of the general principle that the power of law lasts as long as life lasts, and no longer; and it also serves to introduce the comparison

law through the body of Christ. *θανατώθηκε* indicates a violent death, namely the crucifixion of *the old man with Christ* (vi. 6), for thereby the believer himself died to the Law, by which he was previously bound (cp. Gal. ii. 19).

The wife represents that inmost self, or personality, which survives all changes, moral or physical, and retains its identity under all conditions of existence. The first husband is *our old man* (vi. 6), and as long as *the old man* was alive, we were under the Law. The death of the first husband is the crucifixion of *our old man* with Christ. The wife set free by her husband's death, and herself made dead to the law of the husband, answers to the soul set free by the crucifixion of *the old man*, and itself thereby made dead to the Law (vv. 4, 6). The purpose of the freedom thus acquired is the same in our case as in hers, *that*

should be married to another, *even to him who is raised from the*
 5 dead, that we should ⁴bring forth fruit unto God. For when we ⁴Gal. 5. 22.
 were in the flesh, the ¹motions of sins, which were by the law,
 6 ⁴did work in our members ¹to bring forth fruit unto death. But
 now we are delivered from the law, ²that being dead wherein we
 were held; that we should serve ³in newness of spirit, and not *in*
 7 the oldness of the letter. ¶ What shall we say then? *Is the law*
 sin? God forbid. Nay, ⁴I had not known sin, but by the law:
 8 for I had not known ³lust, except the law had said, *Thou shalt*

¹ Gr. *passions*.

² Or, *being dead to that*, ch. 6. 2. ver. 4.

³ Or, *concupiscence*.

⁴ ch. 6. 13.
¹ ch. 8. 21.
 Gal. 5. 19.
² ch. 2. 29.

⁴ ch. 3. 20.
¹ Ex. 20. 17.
 Deut. 5. 21.
 Acts 20. 33.

ye might be married to another, to Him Who was raised from the dead."

The words, *through the body of Christ*, refer to His natural body, which was put to death upon the Cross; into that death of Christ we are baptized, and thereby it becomes the means of our death to the Law. Cp. ch. vi.; Col. ii. 14, 20; 2 Cor. v. 14, 15.

married] The rendering is quite correct [Rev. V. 'joined' throughout *vv.* 3, 4]: for in the passages usually cited from the LXX (Lev. xxii. 12, 13; Ruth i. 12; Ezek. xxiii. 4) the phrase *γυνεσθαι ἀνδρί* is applied to marriage, not to promiscuous intercourse. Here also the context limits the meaning to marriage; and the comparison of the union between Christ and the believer to a marriage is familiar to St. Paul (2 Cor. xi. 2; Eph. v. 25, 29).

fruit unto God] It is to God's honour, as our Creator, Redeemer, and Lord, that souls wedded to Christ should not remain barren, but be fruitful in good works, in holiness and love. This is the purpose of this "spiritual marriage, and unity betwixt Christ and His Church," and consequently the final purpose of our release from the Law.

5. The necessity for the new marriage confirmed by contrasting its fruits with those of the former union.

the flesh] Cp. Introduction, p. 15. Here *σάρξ* is regarded as opposed to *the spirit*, and as the sphere of dominant sinful affections, to which believers have died in Christ. "*When we were in the flesh*" is thus equivalent to "when we were in the body of sin" (vi. 6).

the motions of sins] Rev. V. 'the sinful passions,' i.e. the passive impressions or "affections" (Gal. v. 24), which if unrestrained move us to sinful actions.

which were by the law] So long as we were in the flesh, united to our old man, the Law had dominion over us (v. 1). How the sinful passions are occasioned by the Law, St. Paul explains in *vv.* 7, 8.

did work (ἐνεργεῖτο) in our members] The passions 'wrought' [Rev. V.] on the will, and through it in the members (eye, hand, tongue &c.) to bring forth fruit unto death, i.e. to cause us so to act as to subject ourselves to the power of death (vi. 21). Others compare Jas. i. 15, and make the sinful affections themselves bear fruit.

6. But now we have been discharged from the law (cp. v. 2 note).

that being dead (ἀποθανόντες)] Rather: by dying (ἀποθνήσκοντες, Rev. V. 'having died') to that &c. When "our old man was crucified with Christ," we ourselves, like the wife in the figure, died to the Law (v. 4), which had hitherto had dominion over us by virtue of the unhappy union between ourselves and our old sinful nature.

that we should serve] So that we serve: a statement of the actual result, as in vi. 22. Believers serve God in a new state, the element of which is "spirit," i.e. the life and power imparted to them by the Holy Spirit: a state which is in direct and emphatic contrast to the old and obsolete state of bondage to the Law demanding a literal obedience which it does not enable us to render (cp. 2 Cor. iii. 6). The oldness of the letter was necessarily a state productive of sin (v. 5); and this thought forms the point of connexion for what follows in v. 7.

7-25. Influence of law on the conflict of flesh and spirit. St. Paul now enters upon a profound psychological analysis of the work of the Law in the heart. This analysis is based upon his own experience. It is St. Paul speaking of himself, not as differing from other believers, but as an exemplar and type of what is common to all. Hence his experience is that of every believer.

7. Having implied in v. 5 that the Law is an occasion of sin, St. Paul anticipates a thought that might naturally occur to the mind of a Jewish Christian: *Is the Law sin?*

Nay &c.] Rather, *Nay, sin I knew not, save through law: for of lust also I had no knowledge, if the Law had not said, Thou shalt not lust.* To the false notion just rejected, St. Paul now opposes his own experience of the real effect of the Law, which is to expose sin in its true nature. The commandment selected contains a principle that underlies and embraces them all; a principle which, by forbidding the indulgence of desire, provokes a sinful opposition of the will.

Two kinds of knowledge are here expressed: the former (ἐγνων) is applied to the abstract metaphysical notion of *sin*, the latter (ᾔειν) to the sensible experience of strong and perverse desire as a fact first

- *ch. 4. 15. & not covet. But ^c*sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For ^c'without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, ^cwhich was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore ^cthe law is holy, and the commandment holy, and just, and good. ¶ Was then that which
- ^m Ezek. 20. 11, 13, 21. 11
² Cor. 3. 7. 12
ⁿ Ps. 19. 8. & 119. 38. 13
¹ Tim. 1. 8. 13

brought under observation, when the dormant propensity was roused by the prohibition of the law. Rev. V. renders, 'Howbeit, I had not known sin, except through the law: for I had not known coveting,.....covet.'

8. The mysterious perversity of man's will is provoked to opposition by the commandment: an *occasion*, or rather a start, and impulse (*ἀφορμή*) is thus given, of which sin, the power lurking unknown in the heart, takes advantage, and works through the commandment to produce every lust which that forbids (cp. Prov. ix. 17).

concupiscence] Rather *lust* as in v. 7; [Rev. V. throughout, 'coveting']; *ἐπιθυμία* is not the natural desire in itself, but the perversion of this desire into a conscious opposition to a righteous law.

For without &c] Rather, *For without* [*χωρίς*, Rev. V. 'apart from' and so in v. 9] *law sin is dead*. The statement is expressed in the most general terms as an universal truth, though St. Paul has in view the application of it to the Law of Moses. Sin is called *dead*, because, though born with us, it is seemingly still-born, till roused and stimulated into activity.

9. Rather, *But I was alive &c*. The emphatic *I* stands out already in contrast to the *sin that dwelleth in me* (v. 20). I was alive, St. Paul means, not only in the full enjoyment of natural life, but in all the freedom of an untroubled conscience. If any definite time is indicated, the Apostle's thoughts seem to turn back to his early years. His moral unconsciousness is not however to be limited to his childhood: it may have passed undisturbed into the form of legal righteousness (see Phil. iii. 6; and cp. Matt. xix. 16).

but when the commandment came] In the state *without law*, the specific commandment (v. 7) had not yet presented itself to the individual conscience as a restriction of natural propensity: but when it came as the word of God quick and powerful, and sharper than any two-edged sword, suddenly all was changed.

sin revived] Sin came to life again, resuming the active power which, properly belonging to it, had been lying dormant.

and I died] There is deep tragic pathos in the simple statement. When or how Saul of Tarsus first began to feel the condemning power of the Law, we know not: but in a nature so strong and earnest

as his, neither childlike unconsciousness nor untroubled complacency can have been of long continuance. In the Pharisee (Acts xxvi. 5), we may discern the intense but unavailing effort to satisfy by outward observance the demands of a holy and heart-searching Law. When he became a blasphemer, and persecutor, and injurious (1 Tim. i. 13), a misguided zeal for God must have been goaded by the sting of an uneasy conscience and the terrors of the Law. The desperate moral struggle seems to be intimated in Acts xxvi. 14. While the outward fury and the inward strife were both raging with unabated fierceness, the sudden great light, and the accusing voice, flashed conviction upon the soul and subdued the strong proud will. That was the decisive moment of the struggle upon which the Apostle looks back when he says, *I died*. 'I became consciously and in the fullest sense a sinner, and knew that I had no true life in me (vi. 21, 23): that I was dead in God's sight, dead in the absence of all power to work righteousness, dead in the consciousness of deserving God's wrath and condemnation.' Sin's death is man's life: conversely sin's life is man's death (Calvin).

10. Lit. *And the commandment which was unto life, this was found for me to be unto death*. The commandment was *unto life*, because it had a promise attached to it (x. 5. Cp. Lev. xviii. 5; Deut. v. 29, 33; Ez. xx. 11). He did not say, *It has become, or, brought forth death*; but, *It was found*; expressing thus the surprising inconsistency.

11. i.e. "It was sin, not the commandment, but sin, that by the commandment deceived me, and by it slew me." Cp. Gen. iii. 13; 2 Cor. xi. 3; 1 Tim. ii. 14. Sin's deceit consists in presenting the object of desire as a good, though when obtained it at once proves to be an evil (cp. James i. 14; Eph. iv. 22; Heb. iii. 13).

12. So that. The logical inference from vv. 7-11, is expressed as an actual consequence. Holiness is first asserted as a characteristic of the whole Law, and then specifically of the commandment (v. 7): because this offered an occasion for the increased activity of sin. Each of the epithets, *holy*, and *just*, and *good*, has its appropriate sense in relation to the context. *The commandment is holy* as an utterance of God's holy will, forbidding all impure and unholy lusts. It is *just*, or righteous

is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin
 14 by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, ² sold under sin. ² Kin. 17. 17.
 15 For that which I do I ¹ allow not; for ² what I would, that do I ² Gal. 5. 17.
 16 not; but what I hate, that do I. If then I do that which I would
 17 not, I consent unto the law that *it is* good. Now then it is no
 18 more I that do it, but sin that dwelleth in me. For I know
 that *in* me (that is, in my flesh,) dwelleth no good thing: for to
 will is present with me; but *how* to perform that which is good ² Gen. 6. 5. & 8. 21.

¹ Gr. *know*, Ps. 1. 6.

[Rev. V.], as demanding only an obedience which, if perfectly rendered, would constitute man's righteousness. It is *good* in its aim, as tending to man's temporal and eternal good, being ordained *unto life* for them that obey it.

13. The Apostle "goes off" at the word *good*, to meet an objection.

Was then &c] Rev. V. 'Did then that which is good become death unto me?' The answer is: *God forbid! But sin* (became death unto me) *in order that it might be shown to be sin* (cp. v. 7), *by working death to me through that which is good*. The Divine purpose in allowing sin to work death through the Law is, that sin may exhibit itself in all its hatefulness, in perverting what is good to evil. This purpose is repeated: *that through* (by means of) *the commandment sin might become exceeding sinful*. God's Law is vindicated, and the guilt of man's death fixed on sin.

14-25. St. Paul now confirms (*γράφ*) his vindication of the law and exposure of sin by a profound analysis of the operation of sin in man. His argument is based on the deep distinction, "Not I, but sin that dwelleth in me."

14. *spiritual*] Because being in its essential moral nature, like the spiritual part of man, akin to the Divine Spirit. This Divine spirituality rouses the opposition of the carnal tendency of man's nature, though it is approved by the law of the mind (v. 23).

carnal] The word here (*σάρκινος*) does not mean "fleshly" in tendency (*σαρκικός*), but "made of flesh." The "flesh," i.e. the unspiritual portion of man, has become so predominant over the rest, that it virtually forms the substance of his whole nature, moral as well as physical.

sold under sin] Cp. 1 Kings xxi. 25; Isai. l. 1; i.e. brought under the dominion of sin (cp. v. 23) as completely as a slave under the power of the master to whom he has been sold. Slavery to sin is not the rightful condition of our nature.

15-17. Nature and cause of the bondage.

15. Rather, *For that which I perform, I know not*. The slave obeys his master without heeding the result of the act which he performs; so "I," says the Apostle, do

not discern the true nature and moral bearing of that which I perform at sin's bidding. The moral sense is not wholly lost nor inactive, but it is confused and overpowered, and so rendered ineffective.

for what...do I] *For I practise not that which I wish; but what I hate, that I do*. The A. V. uses the same word *do* to translate three different Greek verbs, of which the second (*πράσσω*, ago, Vulg.) implies a conscious pursuit and aim in the person acting, while the third (*ποιῶ*, facio, Vulg.) describes merely the outward or objective act, which may be mechanical and unconscious (see i. 32). Both these verbs refer to the action in its *process*, while that which is used in the first clause of the verse (*κατεργάζομαι*) refers to its *result*.

16. *But if I do &c.*; if I do evil unwillingly and with dislike, I in my moral will or conscience consent to the Law that forbids the evil, and affirm "*that it is good*." The word rendered "good" (*καλός*) is not the same as in v. 12 (*ἀγαθός*): here the moral beauty and excellence of the Law is asserted.

17. *But now it is no more I that perform* (*κατεργάζομαι*) it. The real agent in bringing the evil to completion is not the true "I" (*ἐγώ* expressed), "but sin that dwelleth in me." Thus the emphatic "I," the true self, the innermost conscience, is distinguished from another *me* (i.e. *my flesh*, v. 18) in which sin dwells. The expressions *now* and *no more*, are not *temporal*, but *logical*: "this being the case (*now*), there is no room left to say it is I."

18-20. The power of sin has been shown in vv. 15-17 from the inability of the true self to hinder what it disapproves; the same is shown now from the inability of the true self to practise what it desires.

18. *to will*] *Θέλειν*, 'to be willing.' This word does not express the deliberate and final choice which is immediately followed by action (*προαιρέσθαι*, 2 Cor. ix. 7); nor a conscious preference and purpose (*βούλομαι*); but it implies something more than a cold assent of the understanding, some kind of feeble longing and wishing for good, which yet is very different from the decisive willing which passes at once into action.

is present with me] Lit. "Lies before me" (*παράκειται*), ready at hand.

19 I find not. For the good that I would I do not: but the evil
 20 which I would not, that I do. Now if I do that I would not, it
 21 is no more I that do it, but sin that dwelleth in me. I find then
 22 a law, that, when I would do good, evil is present with me. For
 23 I ^adelight in the law of God after ^bthe inward man: but ^cI see
 another law in ^dmy members, warring against the law of my
 mind, and bringing me into captivity to the law of sin which is
 24 in my members. O wretched man that I am! who shall deliver
 25 me from ^ethe body of this death? ^fI thank God through Jesus
 Christ our Lord. So then with the mind I myself serve the law
 of God; but with the flesh the law of sin.

CHAP. 8. THERE is therefore now no condemnation to them
 which are in Christ Jesus, who ^gwalk not after the flesh, but
 2 after the Spirit. For ^hthe law of ⁱthe spirit of life in Christ
 3 Jesus hath made me free from ^jthe law of sin and death. For

¹ Or, *this body of death.*

^a Ps. 1. 2.
^b Col. 3. 9.
^c Gal. 5. 17.
^d ch. 6. 13, 19.

^e 1 Cor. 15. 57.

^g ver. 4.
^h Gal. 5. 16.
ⁱ John 8. 36.
^j ch. 6. 18.
^k Gal. 2. 19.
^l 1 Cor. 15. 45.
^m ch. 7. 24.

I find] Omit, and render: but not to perform that which is good [Rev. V. 'but to do that which is good is not'].

19. that I do] Rev. V. 'that I practise' (πράσσω). Not a mere repetition of v. 15; the description of the inefficiency of the will is here intensified by a distinct consciousness of the moral nature of the objects presented to it, both of the good that is left undone and of the evil that is done.

20. if I do...I that do] ποιῶ...κατεργάζομαι. See vv. 15, 17 notes.

21. Lit., 'I find therefore the law for me who wish to do the good, that, to me the evil lies close at hand.' The law here meant is substantially the law in the members (v. 23), being defined as the law, i.e. the constant rule of experience.

22. This delight in the Law differs from consent (v. 16) as belonging to the sphere of feeling rather than of intellect.

the inward man] i.e. the mind (νοῦς, vv. 23, 25), the spirit of man (1 Cor. ii. 11) as contrasted with the outward man, the body or flesh (2 Cor. iv. 16). This hidden man of the heart (1 Pet. iii. 4), without which man would not be man, is the spiritual, willing, reasoning being, in which the regenerating power of the Holy Ghost begins to form the new man (Eph. iii. 16).

23. another law] Rather, a different law: ἕτερος not only distinguishes but often contrasts (as in Gal. i. 6). This other law stands opposed to the law of God, and the members to the inward man.

The mind (νοῦς) is here as usually in the N. T. the moral reason, the faculty by which good and evil are discerned, the willing as well as the thinking faculty.

24. The misery caused by this inward conflict and captivity wrings from the heart a wail of anguish and a cry for help to be released from the body as the seat of this miserable death of sin (vv. 9-11, 13, 23).

25. I thank God] Thanks be to God [Rev. V. agrees with A. V.].

The language of the verse is abrupt, no

direct answer being given to the question, Who shall deliver me? This abruptness is, however, in itself a proof of genuineness, answering as it does most naturally to the outburst of anguish in v. 24. A thanksgiving offered to God through Jesus Christ implies that He is the author of the redemption so vehemently desired.

So then &c.] So then I myself with the mind &c. If Christ is my deliverer, it is implied that I myself without Christ cannot get beyond the state of distraction and self-contradiction described in vv. 14-23.

It is a much disputed question whether St. Paul in this chapter describes the conflicts of an unregenerate or of a regenerate man. The true answer is that he is describing a man "in the process of regeneration."

VIII. 1. now] i.e. now that a deliverer has been found in Christ Jesus. "To be in Christ" implies in St. Paul's writings that living union which Christ Himself first made known (John xiv. 19, 20; xv. 4-7). The expression is found in St. Peter; but is especially characteristic of St. Paul's writings. In Gal. iii. 26-28, we see both the inward and outward means of this union, namely, faith and Baptism.

who...Spirit] Omit as a gloss from v. 4.

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6. to be carnally minded.. to be spiritually-minded] Lit. "the mind of the flesh...the mind of the spirit" [Rev. V.], in which "mind" (*φρόνημα*) means thought, purpose, sentiment, or study (cp. v. 27). "The flesh" is not the material of the body, but "the infection of nature" (Art. ix.).

life and peace] The true life of the soul, the first-fruit of that gift of God which is eternal life (vi. 23), and peace, the conscious enjoyment of reconciliation wrought by Christ's death (v. 1), the holy calm breathed over the soul by the Holy Ghost pouring forth God's love upon the heart (v. 5 note).

7. The proof that the mind of the flesh is enmity against God is seen in the fact that it is not subject to the law of God: and this fact of experience (fully established in ch. vii.), is further traced in its depraved tendency [Rev. V. 'neither indeed can it be']. He does not say that it is impossible for the wicked man to become good, but that it is impossible for him remaining wicked to submit to God. By conversion it is easy to become good and submit.

7-8. Rev. V. '...be: and they' &c. From the abstract principle he passes to its practical result.

19 I find not. For the good that I would I do not: but the evil^c
 20 which I would not, that I do. Now if I do that I would not, it
 21 is no more I that do it, but sin that dwelleth in me. I find then
 22 a law, that, when I would do good, evil is present with me. For
 23 I ^adelight in the law of God after ^athe inward man: but ^aI see
 another law in ^amy members, warring against the law of my
 mind, and bringing me into captivity to the law of sin which is
 24 in my members. O wretched man that I am! who shall deliver
 25 me from ^bthe body of this death? ^aI thank God through Jesus
 Christ our Lord. So then with the mind I myself serve the law
 of God; but with the flesh the law of sin.

CHAP. 8. THERE is therefore now no condemnation to them
 which are in Christ Jesus, who ^awalk not after the flesh, but
 2 after the Spirit. For ^bthe law of ^cthe spirit of life in Christ
 3 Jesus hath made me free from ^athe law of sin and death. For

¹ Or, *this body of death.*

I find] Omit, and render: but not to perform that which is good [Rev. V. 'but to do that which is good is not'].

19, *that I do*] Rev. V. 'that I practise' (πράσσω). Not a mere repetition of v. 15; the description of the inefficiency of the will is here intensified by a distinct consciousness of the moral nature of the objects presented to it, both of the good that is left undone and of the evil that is done.

20, *if I do...I that do*] ποιῶ...κατεργάζομαι. See vv. 15, 17 notes.

21. Lit., 'I find therefore the law for me who wish to do the good, that, to me the evil lies close at hand.' The law here meant is substantially the law in the members (v. 23), being defined as the law, i.e. the constant rule of experience.

22. This delight in the Law differs from consent (v. 16) as belonging to the sphere of feeling rather than of intellect.

the inward man] i.e. the mind (νοῦς, vv. 23, 25), the spirit of man (1 Cor. ii. 11) as contrasted with the outward man, the body or flesh (2 Cor. iv. 16). This hidden man of the heart (1 Pet. iii. 4), without which man would not be man, is the spiritual, willing, reasoning being, in which the regenerating power of the Holy Ghost begins to form the new man (Eph. iii. 16).

23, another law] Rather, a different law: ἕτερος not only distinguishes but often contrasts (as in Gal. i. 6). This other law stands opposed to the law of God, and the members to the inward man.

The mind (νοῦς) is here as usually in the N. T. the moral reason, the faculty by which good and evil are discerned, the willing as well as the thinking faculty.

24. The misery caused by this inward conflict and captivity wrings from the heart a wail of anguish and a cry for help to be released from the body as the seat of this miserable death of sin (vv. 9-11, 13, 23).

25. *I thank God*] Thanks be to God [Rev. V. agrees with A. V.].

The language of the verse is abrupt, no

direct answer being given to the question, *Who shall deliver me?* This abruptness is, however, in itself a proof of genuineness, answering as it does most naturally to the outburst of anguish in v. 24. A thanksgiving offered to God through Jesus Christ implies that He is the author of the redemption so vehemently desired.

So then &c.] So then I myself with the mind &c. If Christ is my deliverer, it is implied that I myself without Christ cannot get beyond the state of distraction and self-contradiction described in vv. 14-23.

It is a much disputed question whether St. Paul in this chapter describes the conflicts of an unregenerate or of a regenerate man. The true answer is that he is describing a man "in the process of regeneration."

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- ³1 Cor. 3. 16. & 6. 19.
⁴John 3. 34.
⁵1 Pet. 1. 11. 10 And if Christ be in you, the body is dead because of sin; but the
- ⁶Acts 2. 24. 11 spirit is life because of righteousness. But if the Spirit of ⁷him
- ⁸ch. 6. 4, 5. Eph. 2. 5. that raised up Jesus from the dead dwell in you, ⁹he that raised up Christ from the dead shall also quicken your mortal bodies
- ¹⁰ch. 6. 7. 12 ¹by his Spirit that dwelleth in you. ¶ Therefore, brethren, we
- ¹¹ver. 6. 13 are debtors, not to the flesh, to live after the flesh. For ¹²if ye
- Gal. 6. 8. live after the flesh, ye shall die: but if ye through the Spirit do
- ¹³Eph. 4. 22. 14 ¹mortify the deeds of the body, ye shall live. For ²as many as
- they are the sons of

¹1 Cor. 2. 12.

¹ Or, because of his Spirit.

9. *The flesh and the Spirit*, represented in v. 5 as ruling principles, according to which men's moral life is regulated, here appear as opposite elements, in one or other of which that life subsists.

dwell] *dwelleth*. The Spirit of God must dwell in the man in order that He may be the determining element in which the man lives (cp. John xv. 4).

Now if any man have not &c.] But if any man hath not &c. An unfavourable supposition applied only to this or that man among them. *The Spirit of Christ* is the same as *the Spirit of God*, i.e., the Holy Ghost, Who is not only sent by Christ, but is so essentially one with Christ, that His indwelling is in the next clause described as *Christ in you* (see Phil. i. 19). The passage when compared with Gal. iv. 6, is a clear proof of the procession of the Holy Ghost "from the Father and the Son," as well as an illustrious testimony concerning the Holy Trinity.

he is none of his] He that hath not Christ's Spirit, is not Christ's: because Christ gives His Spirit to all that are His (cp. 1 John iv. 13). "To be Christ's" is the same as "to be in Christ" (Gal. iii. 28, 29).

10. But if *Christ is in you*: a renewal of the favourable supposition in the former part of v. 9, if *the Spirit of God dwelleth in you*. It now appears that "to have the Spirit of Christ" is to have Christ Himself dwelling within the heart (cp. Eph. iii. 16, 17), and *the spirit is life*. Even if for the present *the body is dead*—physically dead on account of sin—this contrast and limitation to the Spirit's operation shall be done away (v. 11).

the spirit is life] The spirit of man, when renewed and pervaded by the Spirit of Christ, not only lives, but is all life, essentially and eternally.

because of righteousness] viz. that righteousness of God freely given for Christ's sake, which is accompanied by the gift of eternal life (v. 17, 18, 21), and which brings forth as its fruit the works of righteousness.

11. *dwell*] *dwelleth* (see on v. 9). *The Spirit of God*, called also *the Spirit of Christ* (v. 9), is now introduced under a new title, which in fact forms part of the argument;

because it is assumed that He Who raised Jesus from the dead can also raise us. Though the Son as God had power to lay down His life and to take it again (John ii. 19, x. 18), yet Jesus as Man is raised by the power of God the Father (Acts ii. 32; Gal. i. 1; Eph. i. 20).

Christ] The mediatorial title *Christ* [*'Christ Jesus,'* Rev. V.] corresponds to the assumed connexion between His Resurrection and ours. Cp. 1 Cor. vi. 14; 2 Cor. iv. 14.

quicken] Not only "raise," but also *quicken*, or "make alive," (*ζωοποιεῖν*), in correspondence with v. 10: *the spirit is life* already, the body also shall be made alive hereafter. The present state of the body is *mortal*, it shall be quickened into immortality.

by his Spirit] *διὰ* [Rev. V. "through"]. The marginal reading *because of his Spirit* is most in accordance with the language of the N. T., which nowhere represents the Holy Ghost as the special agent or instrument by whom the dead are raised.

12. *Therefore*] So then: as in vii. 3.

13. You have seen (vv. 6-8) that if "flesh" be the ruling principle of your life **ye must die** (*μελλετε ἀποθνήσκειν*), and this result is not such as to lay you under any obligation to the flesh; but if **by the Spirit ye mortify the deeds of the body**—its actions or practices (*πράξεις*)—the tendency of which is towards evil (cp. Col. iii. 9), *ye shall live*. The way to *mortify*, or "put to death" (*θανατοῦτε*) these *deeds of the body*, is to subdue by help of God's Spirit the sinful desires which are their motive power.

14-17. Proof of the promise "*ye shall live*," from the nature of the indwelling Spirit as a Spirit of adoption.

14. All who are moved and guided by the Spirit and follow His guidance, these (emphatic οὗτοι, vii. 10; Gal. iii. 7) and none but these, are the sons of God, and as sons derive life from the Father, Who is the fount of life. If men receive Baptism but intend not to be led by the Spirit afterwards, they have lost the dignity conferred and the pre-eminence of sonship.

15. The character and effect of the Spirit which they had received.

For &c.] The aorist (*ἀλάβετε*) points to

have not received the spirit of bondage again ^{v1}to fear; but ye ^{v1}have received the ^{v1}spirit of adoption, whereby we cry, ^{v1}Abba, ^{v1}16 Father. ^{v1}The Spirit itself beareth witness with our spirit, that ^{v1}17 we are the children of God: and if children, then heirs; ^{v1}heirs of God, and joint-heirs with Christ; ^{v1}if so be that we suffer with ^{v1}18 him, that we may be also glorified together. ¶ For I reckon ^{v1}that ^{v1}the sufferings of this present time are not worthy to be ^{v1}19 compared with the glory which shall be revealed in us. For ^{v1}

the time when believing and being baptized they received the Holy Ghost: by this *Spirit of God* they are still led (v. 14; cp. Gal. iv. 5, 6). By experience they can now tell what kind of spirit that was; not a spirit of bondage...but a spirit of adoption. Cp. 2 Tim. i. 7.

The *bondage* or "slavery," which throughout this Epistle is contrasted with the liberty of the sons of God, is the bondage of sin (vi. 6, 16, 17, 20; vii. 25) and of corruption or death as the consequence of sin (v. 21). Jews and Gentiles had all been once under this bondage (vi. 17) which tends "unto fear," even the fear of death (Heb. ii. 14, 15). But the Spirit which they received on becoming Christians was not found to be a *spirit of bondage* tending again unto fear, but a *spirit of adoption* or "affiliation"—a spirit which properly belongs to and is characteristic of adopted children. The phrase *spirit of adoption* does not mean that adoption is the effect of having received the Spirit, for the adoption (Gal. iv. 6) goes before the testimony of the Spirit, having taken place through faith and justification. St. Paul, in fact, is here speaking not of the secret work of the Spirit in regenerating the soul by faith, but of the subsequent testimony of the Spirit, which bore witness in the hearts of believers that they had become sons of God.

Adoption was a process unknown to the Jewish law, and the word *νιοθεσία*, first found in Gal. iv. 5, was probably formed by St. Paul himself. From this circumstance and from the fact that St. Paul, a Roman citizen, is here writing to Romans, it is almost certain that the allusion is to the Roman law. St. Paul's word was in the later times applied to Baptism (Suicer): he applies it himself to God's typical adoption of the Jewish nation (ix. 4), to the actual adoption of believers both Jews and Gentiles to be the children of God (Gal. iv. 5; Eph. i. 5), and to their perfected adoption in the future state of glory (viii. 23).

whereby] Lit. in which (spirit) we cry (cp. 1 Cor. xii. 3); we—St. Paul in the same filial spirit joins in his brethren's cry.

16. When we in the Spirit cry *Abba, Father* (see marg. ref. note), there is then a twofold but united testimony; we cry and the Spirit cries in us (Gal. iv. 6). The *ourselves* [Rev. V. 'Himself,'] i.e. the of God, just described as a spirit of beareth witness &c. This wit-

ness of the Spirit is His comfort, His incitement to prayer, His censure of sin, His impulse to works of love and to witness before the world. The passage testifies strongly against the Pantheistic confusion of the human spirit and the Divine.

17. A proof of the promise in v. 13, *ye shall live*, for ye are God's children (v. 14-16), and therefore heirs of His inheritance (v. 18), in other words, eternal life (cp. ii. 7). For sons (v. 14) St. Paul now says *children*, which is both more tender and more comprehensive (Gal. iii. 26-28).

heirs of God] Note the greatness of the inheritance; it comes from God, and is shared with Christ. This inheritance, unlike the human, is bestowed by the living Father upon His children (Luke xv. 12).

and joint-heirs with Christ] By Jewish law the eldest son had the largest share, and daughters were excluded, unless there were no sons. By the Roman law sons and daughters shared equally in the inheritance, and adopted children were treated like others. Christ admits all His brethren to share alike in that inheritance which He has won, not for Himself but for them.

we suffer with him] It was part of the Divine order of salvation that *Christ must suffer*, and through suffering pass to glory (Luke xxiv. 26, 46; Acts xvii. 3; xxvi. 23; Hebrews ii. 9, 10), and also that His followers must suffer with Him, in order to be glorified together [Rev. V. 'with Him'] (Matt. x. 38; xx. 22; 1 Thess. iii. 3; 2 Cor. i. 5; Col. i. 24; 2 Tim. ii. 12; &c.). To *suffer with him* is to suffer "for His sake, and the Gospel's" (Mark viii. 35; cp. 1 Peter iv. 13).

18-30. The sources of comfort under the necessity of suffering. These are threefold: (1) The hope of glory to which all creation looks forward (v. 18-25): (2) The present help of the Spirit (v. 26, 27): (3) The all-embracing purpose of God's sure love (v. 28-30).

18. I reckon] λογίζομαι implies the judgment which the Apostle draws from comparing things present and things to come, that the former are of no weight or worth in the comparison. This *present time* (καίρος) indicates the critical and final season of the dispensation of "this world" (αἰών), a season of distress which is to end at Christ's coming (cp. iii. 26; xi. 5 with xiii. 11; 1 Cor. vii. 29).

shall be revealed] The glory already exists

2 Pet. 3. 13.
 3. 2.
 Gen. 3. 19.
 ver. 22.

Jer. 12. 11.
 2 Cor. 5. 5.
 Eph. 1. 14.

the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits

¹ Or, every creature, Mark 16. 15. Col. 1. 23.

in Christ, it only remains to be revealed in us. St. Paul does not use the simple future tense, but (as in v. 13; iv. 24) an expression (*τὴν μέλλουσαν δόξαν*), which represents the future revelation of glory as something that is destined to be and will be.

in us] *εἰς* expresses the thought that the revelation of glory will reach to and take place in us [Rev. V. 'to us-ward'].

19. The certainty of the future revelation of glory in us is confirmed by the sympathetic longings of all around us. The earnest expectation (cp. Phil. i. 20) is described by compounds depicting hope both in its eagerness "with head uplift" (*ἀποκαρδοκία*), and in its perseverance waiting out the end (*ἀπεκδέχεται*, cp. 1 Pet. iii. 20).

the creature] Rather the creation, i.e. the things created. The word itself is of unlimited application (Mark xiii. 19), but interpreters usually take it to mean here the creation as distinct from mankind. The whole world of nature, so much of it at least as was placed under man's dominion, has thus a real concern in the past history and future destiny of Man. Like Isaiah (lxv. 17), like St. Peter (marg. ref. f), and like St. John (Rev. xxi. 1), St. Paul looked for a new heaven and a new earth: but before that restitution of all things, he expected that the fullness of the Gentiles should come in, and all Israel be saved. Mankind, therefore, so far as they fulfil their proper destiny, in accordance with the great promise (Gen. xxii. 18), are all included among the sons of God, while the whole creation includes all the irrational creatures, animate or inanimate (cp. Wisdom xvi. 24; xix. 6).

the manifestation &c.] the revelation [Rev. V. 'revealing'] of the sons of God themselves: they will become known as the sons of God through the glory which shall then be imparted to them. At present, though known of God and knowing Him as their Father (vv. 14-17), the world knoweth them not, because it knew Him not (1 John iii. 1).

20. the creation was subjected to vanity (*τῇ ματαιότητι*), that well-known vanity, all that is frail and fleeting, of things created. Though all things were made very good, yet when the first man sinned they were corrupted, and shall return no more to their proper state, until Messiah shall come. (Rabb. saying.)

not willingly] Subjection to "vanity" is contrary to that tendency of nature, which leads each creature to seek its own perfection. This tendency is compared to the human will, because creation is personified.

him who hath subjected the same] God Who first placed the creature under man's dominion also "subjected it" to the effects of man's sin (Gen. iii. 17, v. 19), and will make it partaker of the blessing of His restoration. (Cp. Isai. lxxv. 17 ff.; lxxvi. 22; Ps. cii. 26, 27; 2 Pet. iii. 13; Rev. xxi. 1).

in hope, because &c.] Rather, in hope that the creation itself also &c. Subjection was not absolute and unconditional, but a hope was granted to creation subjected to vanity that it also shall share in man's deliverance.

corruption] *φθορά* includes the daily perishing as well as the final dissolution of things created. This subjection to decay and death St. Paul calls the bondage of corruption (cp. Heb. ii. 15; 2 Cor. iv. 16).

the glorious liberty &c.] Rather, the liberty of the glory of the children of God. This glory, being a full and perfect development of all the faculties and powers of our nature, is rightly called liberty in opposition to the bondage of corruption. 'In those days shall the whole creation be changed for the better, and return to its pristine perfection and purity, such as it was in the time of the first man before his sin' (Rabb. saying).

22. Proof of the reality of this hope of deliverance (v. 21), from the present signs of pain and travail. All nature is in a condition analogous to that of a woman in travail. The knowledge of this fact is derived from observation and experience: the knowledge of its dependence on man's Fall (v. 20) is derived from revelation. These pangs of a world in travail cannot be unmeaning: they point to a coming time of delivery, when "there shall be new heavens and a new earth wherein dwelleth righteousness."

23. not only they] not only the creation [Rev. V. 'and not only so']. Not only the Apostles on the day of Pentecost, but all who in that first age had been added to the Church through their teaching, are regarded by St. Paul as sharing in the first gift of that Spirit, which is in due time to be poured out on all flesh: they have the first-fruits which are to be followed by the great harvest. That harvest must be fully gathered, before the final revelation of

of the Spirit, ¹even we ourselves groan within ourselves, ²waiting for the adoption, *to wit*, the ³redemption of our body. For we are saved by hope: but ⁴hope that is seen is not hope: for ⁵what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it. ¶ Likewise the Spirit also helpeth our infirmities: for ⁶we know not what we should pray for as we ought: but ⁷the Spirit itself maketh intercession for us with groanings which cannot be uttered. And ⁸he that searcheth the hearts knoweth what *is* the mind of the Spirit, ⁹because he maketh intercession for the saints ¹⁰according to the will of God. And we know that all things work together for good to them that love God, to them ¹¹who are the called according to his purpose. For whom ¹²he

¹ Or, *that*.

Jer. i. 5.

Matt. 7. 23.

¹² Cor. 5. 2.
¹³ Luke 20. 36.
¹⁴ Luke 21. 28.
Eph. 4. 30.
¹⁵ 2 Cor. 5. 7.
Heb. 11. 1.
¹⁶ Matt. 20. 22.
Jam. 4. 3.
¹⁷ Zech. 12. 10.
Eph. 6. 18.
¹⁸ Ps. 7. 9.
Prov. 17. 3.
Jer. 11. 20.
Acts 1. 24.
Rev. 2. 23.
¹⁹ 1 John 5. 14.
²⁰ ch. 9.
²¹ See Ex. 33. 12, 17.
²² 1 Pet. 1. 2.

glory can take place, or the longing and sighing cease.

groan within ourselves] The longing of creation is expressed in outward signs and in a sort of universal sympathy (*συνεπάγει*, v. 22): the longing of the believer is inward, known only to his own heart (*στενάζομεν*).

waiting for the adoption] Rather, **waiting for** [Rev. V. 'our'] adoption. Believers have received adoption in part (vv. 14-16); but are still waiting for that final, complete, and public adoption which will take place in the **revelation of the sons of God** (v. 19). This adoption will be the *redemption of our body* from its present condition of weakness, sinfulness, decay, and death.

24. For we are saved by hope] **For in hope we were saved.** 'Salvation involves a moral condition which must have begun already, though it will receive its final accomplishment hereafter' (Bp. Lightfoot). The salvation of which we were made partakers by faith (not *by hope*) is still an object of hope, not of complete and present realisation.

but hope &c.] In this clause a thing hoped for (Col. i. 5; 1 Tim. i. 1; Acts xxviii. 20).

for what...hope for?] Rev. V. 'for who hopeth for that which he seeth?' The actual sight and possession of the object leaves no room for hope properly so called. But if the object of our hope is unseen, then we hope, and wait in patience.

26. And in like manner the Spirit also helpeth our infirmity, *i.e.* infirmity under suffering and waiting. The patient expectation, which follows from the nature of hope, would fail through our infirmity, if the latter were not sustained by the help of God's Spirit. Before proceeding to describe how the Spirit helpeth our infirmity the Apostle shows more fully the nature of that infirmity in reference to prayer.

for we know not what we should pray for [Rev. V. 'how to pray'] *as we ought*] **for what to pray according to our need, we know not.** Pythagoras forbade his disciples to pray for themselves, because they knew not what was expedient. Socrates more wisely taught his disciples to pray

simply for good things, the gods knowing best what sort of things are good. Illustrations of St. Paul's meaning are found in his own experience (Phil. i. 22, 23), and in the experience of Our Lord (John xi. 27, 28).

the Spirit itself] **the Spirit Himself.** Observe the climax: the whole creation groans together: we ourselves, though we have the first-fruits of the Spirit, groan within ourselves: nay more, the Holy Spirit Himself intercedes for us with groanings. The groanings are His, inasmuch as they are prompted by Him and express the *mind of the Spirit* (v. 27). Yet it is not in Himself but in us that He groans, because He makes us groan.

27. he that searcheth the hearts] *i.e.* God. The heart, regarded as the seat of spiritual as well as natural life, is the sphere of the Spirit's working: there He intercedes for us, using the heart as the instrument of His appeal to God; and so God *knoweth what is the mind* (or meaning, *φρόνημα*, cp. v. 6) *of the Spirit*.

groanings which cannot be uttered] How can language express what God's Spirit speaks to God, when sometimes even our own spirit cannot explain in words what it feels and thinks? (Origen).

28-30. A third and last ground of encouragement (see v. 18note);—our knowledge that in the Divine government of the world all things contribute to the welfare of those who love God: even the troubles therefore of this life, so far from hindering our salvation, help it forward.

28. to them that love God] The importance of this condition is marked in the Greek by its emphatic position at the beginning of the clause [cp. Rev. V.]. Love causes believers to take all things that God sends them favourably and in good part. God Himself is man's chief good, and the love of God is thus a necessary condition for the full enjoyment of His gifts, whether temporal or eternal (see 1 Cor. ii. 9; Eph. vi. 24; 2 Tim. iv. 8; Jas. i. 12, ii. 5).

to them...purpose] A second description of those *who love God*. Their love of God is a necessary condition; but God's own *purpose*,

- * Eph. 1. 5. did foreknow, * he also did predestinate *to be conformed to*
 * John 17. 23. the image of his Son, *that he might be the firstborn among*
 Phil. 3. 21. many brethren. Moreover whom he did predestinate, them he
 1 John 3. 2. 30 also *called*: and whom he called, them he also *justified*: and
 * Rev. 1. 6. 31 whom he justified, them he also *glorified*. ¶ What shall
 * ch. 1. 6. we then say to these things? *If God be for us, who can be*
 Eph. 4. 4. 32 against us? *He that spared not his own Son, but delivered*
 Heb. 9. 15. * John 17. 22. * Num. 14. 9. Ps. 118. 6. * ch. 5. 6, 16. / ch. 4. 25.
 1 Cor. 6. 11. Eph. 2. 6.

working efficaciously *in and for* those who are called in accordance with it, is the *cause* that makes all things work together for their good (cp. ix. 11; Eph. i. 11; 2 Tim. i. 9).

The contrast between the *many called* and *few chosen* (Matt. xx. 16; xxii. 14), is found only in our Lord's own teaching. The word *called* (κλητός) is applied by St. Paul only to those who have, as far as man can judge, obeyed the call: its use thus corresponds to that of *elect*, *saints*, with which it is sometimes combined (see i. 6, 7; 1 Cor. i. 2, 24; Rev. xvii. 14). Moreover, in those *who love God* the call has produced its right effect, and the moral condition for further progress is satisfied. God's purpose for them (v. 29, 30) has its eternal foundation in foreknowledge and predestination, its temporal realisation in the Divine acts of calling and justifying, and its eternal fulfilment in glory.

29, 30. St. Paul passes from Christian experience to Divine Philosophy. 'Dangerous it were for the feeble brain of man to wade far into the doings of the Most High: whom although to know be life, and joy to make mention of His name; yet our soundest knowledge is to know that we know Him not as indeed He is, neither can know Him; and our safest eloquence concerning Him is our silence, when we confess without confession that His glory is inexplicable, His greatness above our capacity and reach' (Hooker). The Apostle's statements are here limited to those doubly defined in v. 28. His whole subject is their predestination to glory: no opposite view concerning the ungodly, no doctrine of an eternal reprobation, is even suggested.

29. An explanation of the mode in which God's purpose concerning them that love Him is developed. That purpose includes all the stages in the process of salvation, and these are so linked together that where one has taken place the rest must follow, from the unity of the Divine purpose and the continuity of its working. And since God's love has thus secured their final happiness, nothing really hurtful can happen to them even in this life: afflictions are nothing else but the means by which they are *to be conformed to the image of His Son* in sufferings as in glory (v. 17).

foreknow] The interpretation preferred by the writer of these notes is:—"Foreknew" as the individual objects of His (πρόθετος), and therefore foreknew *as them that love God* (v. 28).

"Foreknowledge" is the act of conscious perception, without which there can be no *volition*. 'There can be no predestination without foreknowledge: but there may be foreknowledge without predestination' (Augustine). God's eternal purpose embraces all stages in salvation from first to last. His *foreknowledge defines persons* as included in the class of *them that love God*; His election, actuated by love, *chooses those persons*; His *predestination determines what He will do for them*.

he did predestinate] [Rev. V. 'he fore-ordained'; and in v. 30]. The Divine predestination is in the N. T. always qualified by a statement of its end and aim (cp. Acts iv. 28; 1 Cor. ii. 7; Eph. i. 5, 11). This aim is here expressed by *συμμόρφους*.

By the image of his Son is meant the embodiment of the Divine and human natures in the Incarnate Word (cp. 1 Cor. xv. 49; 2 Cor. iii. 18). Conformity to that Image in body, soul, and spirit is *the glory which shall be revealed in us* (v. 18), as the result of God's predestination. But the full and final aim of that predestination, reaching beyond us to Christ, is *that He might be the firstborn &c.*, not standing in His "sole glory" as the only begotten Son of God, but making us His brethren by a new creation, and so *bringing many sons unto glory* (cp. Col. i. 15, 18; Heb. i. 6).

30. The realization of the eternal counsel in time. Three Divine acts are specified,—He "called," "justified," "glorified."

Called, i.e. by the preaching of the Gospel (as in 2 Thess. ii. 14), and effectually. Such a calling is of necessity followed by justification, even as justification by glorification. Otherwise God's foreknowledge and predestination would be falsified. The tense employed, the Aorist, represents each act as complete (and therefore certain), *without determining* (ἀόριστος) its relative time whether Past, Present, or Future.

31-32. The Blessedness of the Elect.

31. *What then shall we say &c.*; what inference shall we draw? *If God is for us* (as these things plainly show) *who is against us?* The Apostle does not wait for any formal answer.

32. *He that spared not His own Son*] This "climax of God's mercies" (Theodoret) is the strongest of all proofs that *God is for us*. See Gen. xxii. 12, 16: St. Paul uses the very word (ἐπέλεγε, *spared*) which the LXX use concerning Abraham. St. Paul clearly

up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. *Who is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, 'who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

^o Isai. 50. 8.
Rev. 12. 10.
¹ Job 34. 29.
¹ Mark 16. 19.
Col. 3. 1.
Heb. 1. 3.
1 Pet. 3. 22.
¹ Heb. 7. 25.
1 John 2. 1.
¹ 2 Cor. 4. 11.

¹ 1 Cor. 15. 57.
1 John 4. 4.
Rev. 12. 11.
¹ Eph. 1. 21.
Col. 1. 16.

regarded the Son of God as being of one nature with the Father: otherwise where were the force of the comparison with the human father who withheld not his only son. delivered him up] i.e. to death.

how shall he not. all things?] The greatest and most costly gift ensures all (τὰ πάντα) that God has promised to us in Christ. To give freely (χαρίζεσθαι) is agreeable to God's nature: to deliver up His Son to death, and not to spare Him, was the greatest sacrifice God could make for man.

33-35. After the full stops after *justifieth* and *for us* into semicolons. Full of the thought of God's sure love, the Apostle asks triumphantly, "Who shall...elect?" He answers in another question: "*It is God that justifieth; who is he that condemneth?*" [Rev. V. 'shall condemn']. And then, as if bounding on from one rock to another, he passes from the Father's love to that of the Son: "*It is Christ* ['Christ Jesus'] *that died, yea rather that is risen* ['was raised from the dead']...*intercession for us; who shall separate us from the love of Christ?*" This is the order of the early Greek commentators (cp. also the source of the Apostle's thoughts in Isai. 1. 8, 9). God's elect, as such, need fear no accuser: it is God Himself, the Judge of all, that justifies them (v. 30); who then is there to condemn them? So also the inference from the proofs of both the will and power to save given in v. 34, is expressed in the triumphant question: *Who shall separate &c.?*

35. *distress*] Rev. V. 'anguish.' See ii. 9. The things mentioned might cut off man's love from us, but cannot hinder Christ's love from reaching and saving us.

36. In his enumeration of sufferings and perils (cp. 2 Cor. vi. 4), St. Paul is reminded by the word *sword*, of Ps. xlv. 22. 'But there is this difference between the tone of the Psalmist and the tone of the Apostle. The former cannot understand the chastening, and complains that God's heavy hand has been laid without cause upon His people: the latter can rejoice even in persecution' (Perowne).

37. *more than conquerors*] A new order of victory, to conquer by means of our adversaries (Chrysostom); and through Christ, through Whose inseparable love (v. 35) we are made conquerors.

38. What St. Paul thus expresses is a moral conviction rather than a logical certainty. He means that nothing shall pluck us out of Christ's arms against our will (cp. 2 Tim. iv. 10; Col. i. 23), and so long as we ourselves refuse not to abide there (cp. John x. 28-30).

principalities] ἀρχαί; Angels of greater power (Eph. vi. 12; 2 Pet. ii. 11).

powers] The weight of ancient authority is in favour of placing this after *things to come*. The principle of arrangement would seem to be, to place alternately inanimate and animate objects, reserving *creature*, which sums up the whole to the last line, in order to denote that 'the dominion over all the works of God's hands' (Gen. i. 26; Ps. viii. 6), which man had lost by having bowed down to and 'served the creature' (Rom. i. 25), should, through union with Christ Jesus, be restored to him (Heb. ii. 8).

nor things present...nor depth] No dimensions of time or of space. These abstractions bring out the idea of universality more emphatically, and suit the rhetorical character of the passage.

nor any other creature] Nothing in the created universe. Origen suggests as another interpretation of κτίως κτίρα: 'another creation, which though in nature visible is as yet unseen' (cp. Eph. i. 21).

the love of God...Lord] "Christ's love" (v. 35) is thus no other than "God's love" manifested to us, and operating on our behalf in the Person of Christ.

This noble hymn of victory (vv. 31-39), while growing naturally out of its immediate context (vv. 28-30), and having a primary reference to the sure triumph of them that love God, 'is the crown of that edifice of salvation in Christ, of which St. Paul had laid the foundation in his demonstration of the righteousness of faith (i.-v.), and raised the superstructure in his exposition of sancti-

a ch. 1. 9.
 2 Cor. 1. 23.
 Gal. 1. 20.
 b ch. 10. 1.
 c Ex. 32. 32.
 d Deut. 7. 6.
 e Deut. 14. 1.
 f 1 Sam. 4. 21.
 Ps. 68. 2.
 g Acts 3. 25.
 Heb. 8. 8.
 h Ps. 147. 19.
 i Heb. 9. 1.
 k Acts 13. 32.
 Eph. 2. 12.
 l Deut. 10. 15.

CHAP. 9. I ^aSAY the truth in Christ, I lie not, my conscience also
 2 bearing me witness in the Holy Ghost, ^bthat I have great heaviness and continual sorrow in my heart. For ^cI could wish that
 3 myself were ^daccursed from Christ for my brethren, my kinsmen
 4 according to the flesh: ^ewho are Israelites; ^fto whom *pertaineth*
 the adoption, and ^gthe glory, and ^hthe ⁱ2 covenants, and ^kthe
 giving of the law, and ^lthe service of God, and ^mthe promises;
 5 ⁿwhose are the fathers, and ^oof whom as concerning the flesh
 Christ came, ^pwho is over all, God blessed for ever. Amen.

¹ Or, *separated*.

² Or, *testaments*.

^m Luke 3. 23. ⁿ John 1. 1. Heb. 1. 8. 1 John 5. 20.

fiction (vi.-viii.). After this it will only remain for us to see the salvation, thus studied in its essence, unfold itself upon the stage of history' (Godet).

IX.-XI. With all the Apostle's joy in Christ's salvation there is mingled a great and unceasing sorrow. Why have his brethren and kinsmen according to the flesh so little share in this salvation? Where is the promise that was made to the Jew first (i. 16)? The cause of their rejection is not a failure of God's promise to the chosen people Israel (ix. 6-13), nor any injustice in God (vv. 14-29), but their own rejection of the righteousness of God by faith (ix. 30-x. 21). Consolation is found in the salvation of a remnant according to election of grace (xi. 1-10), in the present acceptance of the Gentiles (vv. 11-22), and the future restoration of Israel (vv. 23-32), all proofs of the wisdom and glory of God (vv. 33-36).

IX. 1. Cp. 1 Tim. ii. 7. St. Paul's conflicts with Jews might cast doubt upon his love to his nation. Hence he affirms the sincerity of his sorrow for them with the assurance that he speaks with all the truthfulness of one living and acting in Christ (Eph. iv. 17; 1 Thess. iv. 1).

bearing me witness] bearing witness with me. The Holy Ghost is the Spirit of truth; and the witness of a conscience enlightened by Him and acting under His influence must be true (cp. ii. 15 note).

2. great heaviness &c.] Rev. V. 'great sorrow and unceasing pain.'

3. I could wish] *ἠχόμην* [lit. "I was wishing" or "praying"] implies a real but passing wish, resigned as impracticable.

accursed] Rev. V. 'anathema' (1 Cor. xii. 3, xvi. 22; Gal. i. 8, 9). The meaning is to be derived from Lev. xxvii. 28, 29, LXX. Here the doom of the devoted one, instead of the death of the body (as in Lev.), is separation from Christ and from the salvation that is in Him. Like Moses, St. Paul, if it depended only on his love, would have given his own soul for his brethren's sake.

4. St. Paul's natural sorrow is deepened by another feeling. To Israelites belong all the privileges of the ancient covenant, which are now perfected in the fullness of the blessing of the Gospel of Christ. How mourn-

ful then to see the heirs of the promise shut out from their inheritance!

First in the privileges of Israel is the adoption, announced in Egypt (Ex. iv. 22; Jer. xxxi. 9). To Israel only had God thus revealed Himself as a Father, until the adoption was perfected in Christ (viii. 14-17).

the glory] The glory of the Lord, which was seen on Sinai (Ex. xxiv. 16, 17) and filled the tabernacle, had the form of light or fire, covered at times by a cloud. Israel alone had such a visible token of God's Presence.

the covenants, and the...law] The giving of the Law, the one grand revelation of the will of Jehovah for the regulation of the national and personal life of His people, is distinguished from the covenants made at several times with the fathers from Abraham downwards (2 Macc. viii. 15; Wis. xviii. 22; Eccles. xlix. 11; Heb. xi. 13).

the service of God] The service of the Tabernacle (cp. marg. ref. i). This was the only worship which God had appointed.

the promises] These, as distinguished from the covenants upon which they are grounded, include the whole body of prophecies concerning Christ and His kingdom.

5. the fathers] Abraham, Isaac, and Jacob (Acts iii. 13, vii. 32). To have sprung from such forefathers, was one of the most cherished privileges of Israel (2 Cor. xi. 22).

and of whom...Christ came] Rev. V. 'is Christ as concerning the flesh.' The last and greatest privilege of the Israelites is that the Messiah, so far as His human nature is concerned, springs from their race. Notice the order of St. Paul's words. Christ springs indeed from their race (*ἐκ τῶν ὁ Χριστός*), but He is over all. His Jewish origin is thus contrasted with His universal supremacy, and limited to His human nature. The words as concerning the flesh point onward to their contrast in the other aspect of His Person, God blessed for ever. The punctuation and interpretation which deny that these words refer to Christ, and render them as a doxology: "May the God Who is over all be blessed for ever," give a most inappropriate sense. St. Paul's lamentation could not close in a doxology. On the other hand the declaration that Christ is over all, God blessed for ever, is an

6 *Not as though the word of God hath taken none effect. For
7 *they are not all Israel, which are of Israel: "neither, because
they are the seed of Abraham, are they all children: but, In
8 *Isaac shall thy seed be called. That is, They which are the
children of the flesh, these are not the children of God: but
9 *the children of the promise are counted for the seed. For this
is the word of promise, "At this time will I come, and Sarah
10 shall have a son. And not only *this*; but when "Rebecca also
11 had conceived by one, even by our father Isaac; (for the chil-
dren being not yet born, neither having done any good or evil,
that the purpose of God according to election might stand, not
12 of works, but of "him that calleth;) it was said unto her, "The
13 *elder shall serve the *younger. As it is written, "Jacob have I
14 loved, but Esau have I hated. ¶ What shall we say then? "Is

*Num. 23. 19.
*John 8. 39.
ch. 2. 28.
Gal. 6. 16.
*Gal. 4. 23.
*Heb. 11. 18.
*Gal. 4. 28.
*Gen. 18. 10,
14.
*Gen. 25. 21.
*ch. 4. 17.
*Gen. 25. 23.
*See Deut.
21. 15.
Prov. 13. 1.
John 12. 25.
*Deut. 32. 4.
Joh 8. 3.
Ps. 92. 15.

¹ Or, greater.

² Or, lesser.

opportune and noble protest against the indignity cast upon Him by the unbelief of the Jews. The natural and simple construction of the original Greek, as well as the verdict of Christian antiquity, are in favour of the usual rendering.

To call Christ *ὁ ὢν ἐνὶ πάντων* is quite compatible with the entire view of the N. T. as to the dependence of the Son on the Father. Though St. Paul does not use the term *Λόγος*, his doctrine of the Person of Christ is in substance identical with that of St. John and the Epistle to the Hebrews, and is not adequately represented by any conception short of the perfect deity and perfect humanity of Christ. The construction and punctuation adopted in the A. V. [and Rev. V.] follow the exact order of the Greek, agree with St. Paul's usage in Eph. iv. 6, and preserve the two-fold antithesis between Christ's Jewish origin and universal supremacy, and between His Human and Divine natures. The words in question are, as applied to Christ, not a doxology at all: but a solemn declaration of Deity, exactly similar in form to 2 Cor. xi. 31 (cp. Rom. i. 25).

6-13. God's promise has not failed, for that belonged not to all natural descendants of Abraham, but only to the chosen seed, the true Israel.

6. But [it is] not as though the word of God hath fallen to the ground (*ἐκένετωκεν*, Rev. V. 'hath come to nought'): for not all they which are of Israel are Israel." The word of God is the promise given to Abraham and to his seed. This has not failed, for its principle was not mere natural succession, but Divine election.

7. children] i.e. children of Abraham in the fullest sense (as in viii. 17). In the very first generation—in the case of Abraham's two sons—the title of natural descent was limited and restricted by Divine election (cp. Gen. xxi. 12, 13).

8. That is, Not the children of the flesh are thereby children of God [Rev. V. 'It is not the children of the flesh that are children of God']. St. Paul interprets the

text just quoted, by drawing out the general principle involved in the particular case. The true children of Abraham are children of God by virtue of the adoption (v. 4). But who are these? Not the children of the flesh as such. It is not Abraham's fatherhood that determines the true seed, but that promise which was the expression of God's free electing grace. The children of the promise correspond, in the Apostle's mind (marg. ref. s), to believers, whether Jew or Gentile, and the children of the flesh to the unbelieving Jews.

9. At this time] According to this season.

10. And not only she [Rev. V. 'so'], but Rebecca also, when she had conceived by one, even by our father Isaac. In the next generation Rebecca also received a promise, in which the same principle of Divine election is still more strikingly proved. Esau and Jacob were twin children of one father. Abraham's sons had only one common parent, Rebecca's had both. This case comes home more fully to the Jews than the rejection of the slave-born Ishmael.

11. Dele the parenthesis. The circumstances are not mere facts of history, but conditions entering into God's counsel and plan. He Who calls men to be heirs of His salvation makes free choice of whom He will, unfettered by claims of birth or merit. might stand] Literally, "might remain." The present tense extends this continuance even to the Apostle's own generation, in which the principle was again so signally and so sadly exemplified.

12, 13. In Gen. xxv. 23; Mal. i. 2, Esau and Jacob are regarded as two nations; here (v. 11) St. Paul regards them as individual persons. The choice of the nation is included in the choice of its founder, and the original passages refer to God's election of Jacob and his descendants to be the depositaries of His truth and the channels of His grace. St. Paul shows that the election to these privileges was not dependent on any personal merit of the founder.

loved...hated] God chose the younger to

- 15 *there unrighteousness with God? God forbid. For he saith to*
 *Ex. 33. 19. Moses, ^bI will have mercy on whom I will have mercy, and I
 16 will have compassion on whom I will have compassion. So
 then it is not of him that willeth, nor of him that runneth, but
 *See Gal. 3. 8, 22. of God that sheweth mercy. For *the scripture saith unto
 †Ex. 9. 16. Pharaoh, ^cEven for this same purpose have I raised thee up,
 that I might shew my power in thee, and that my name might
 18 be declared throughout all the earth. Therefore hath he mercy
 on whom he will *have mercy*, and whom he will he hardeneth.
 19 ¶Thou wilt say then unto me, Why doth he yet find fault?
 *Job 9. 12. 20 For *who hath resisted his will? Nay but, O man, who art thou
 Dan. 4. 35. that 'replieth against God? †Shall the thing formed say to
 †Isai. 64. 8. 21 him that formed it, Why hast thou made me thus? Hath not
 *Prov. 16. 4. the ^dpotter power over the clay, of the same lump to make

¹ Or, *answerest again, or, disputest with God?* Job 33. 13.

inherit the Messianic promise and excluded the elder. Any exaggerated sense of hate is quite excluded by the record of the ample blessing bestowed on Esau.

14-18. If the present exclusion of the Jews from Christ's kingdom does not imply a failure of God's promise, neither can it be ascribed to injustice in God.

14. The choice of Jacob and rejection of Esau before they had done either good or evil, raises the question here. St. Paul's answer is an appeal to the testimony of Holy Scripture that God *does* exercise His mercy with absolute freedom of choice: the force therefore of his argument rests wholly on the very principle presupposed in the objection, "God cannot be unjust."

15. Moses' request was granted.

16. The inference from God's words to Moses is, that the bestowal of the Divine mercy depends not on man's will or man's effort, but simply on *God that sheweth mercy*. He chooses whom He will, and on what conditions He will. His grace is a free gift, not a debt: it calls out man's will and effort, but is not predetermined by them (Phil. ii. 13). For the expression *him that runneth* cp. 1 Cor. ix. 24-26.

17. Rather "for this **very purpose**" &c.

In the quotation (marg. ref. *d*; cp. the LXX.) St. Paul substitutes *ὁπως*, denoting the more remote and secondary purpose, for *ὡς*, which expresses the direct and primary purpose. Thus the exhibition of God's power upon Pharaoh appears only as the secondary purpose, consequent on his refusal to yield to God's direct will, "Let My people go." The more exact meaning of the passage (Ex. ix. 16) is recognised by St. Paul later on (v. 22).

18. *hath mercy...hardeneth*] Because the heart of those who treat His kindness and forbearance with contempt is hardened by the delay of their punishment; while those who make His goodness and patience an occasion of repentance, find mercy.

19. The objection may be raised: "If God Himself hardens the heart, why

does He yet find fault with man? What justice is there in continuing to lay the blame on a creature who goes on sinning because God so wills and he cannot resist?" These questions have a tone of discontent and presumption. They are met in v. 20 by a stern rebuke, and explained in v. 22.

Two cautions are needed. (1) St. Paul speaks here, not of the primary and spontaneous will of God, not of that which God, of Himself alone, desires (*θέλημα*); but of the counsel or decree which He so forms as to include and overrule the free action of man (*βούλημα*). (2) It is the *event*, and not the intermediate *process*, that is in question. Man does resist the will of God (*θέλημα*), that primary will, which leads him to repentance, but the event always corresponds with the Divine purpose (*βούλημα*).

20. This figure of the potter and his vessel is derived from Gen. ii. 7, whence were derived the term "protoplast" applied to Adam by the LXX (Wisdom vii. 1), and "plasma" as a description of man (cp. Ps. ciii. 14; 1 Tim. ii. 13). St. Paul, quoting from Isaiah (xxix. 16; xlv. 9) and Jeremiah (xviii. 6), justifies God's rejection of the Jews. Both Prophets were dealing with the Apostle's subject, namely, God's formation of Israel as a nation, and His consequent unquestionable right to deal with it as seems good to Him.

21. Or *hath not* &c. The alternative to v. 20: either you must admit that Israel is incompetent to question God's dealings, or you must say that the potter hath not power over the clay. Jeremiah's passage (xviii. 4-6) is followed immediately (vv. 7-10) by the promise that the exercise of God's absolute power shall be allowed to depend on the penitence or impenitence of the nation. St. Paul (in vv. 22, 23) shows how this promise had been fulfilled in God's long-suffering towards Israel.

of the same lump &c.] By St. Paul the distinction between 'one part a vessel' [Rev. V.] unto honour and another unto dishonour is applied, like the rest of the figure, to God's

- 22 ¹one vessel unto honour, and another unto dishonour? *What* ²if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering ¹the vessels of wrath ¹*fitted* ²to destruction: and that he might make known ¹the riches of his glory on the vessels of mercy, which he had ²before prepared unto glory, even us, whom he hath called, ²not of the Jews only, but also of the Gentiles? As he saith also in Osee, ²"I will call them my people, which were not my people; and her beloved, which was not beloved. ²"And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people*; there shall they be called the children of the living God.
- 27 *Esaias* also crieth concerning Israel, ²"Though the number of the children of Israel be as the sand of the sea, ²"a remnant shall be saved: for he will finish ²the work, and cut it short in righteousness: ²"because a short work will the Lord make upon

² 2 Tim. 2. 20.
¹ 1 Thess. 5. 9.
¹ 1 Pet. 2. 8.
Jude 4.
¹ ch. 2. 4.
Eph. 1. 7.
² ch. 8. 23.
² ch. 3. 26.
² Hos. 2. 23.
² Hos. 1. 10.
² Isai. 10. 22.
23.
² ch. 11. 5.
² Isai. 23. 22.

¹ Or, *made up*.

² Or, *the account*.

absolute freedom in dealing with one nation and another. "The same lump of clay" represents mankind as a whole. Shall Israel say to his Maker, Thou hast no right to make of me anything else than a vessel unto honour, and Thou hast no right to make of the Gentiles anything but a vessel unto dishonour? (Godet). National, not individual, election is under consideration (cp. *vv.* 24-26; Ecclus. xxxiii. 10-12).

22. The justification of the actual course of God's dealing consists in the fact of God's long-suffering, with its two-fold motive of judgment and mercy.

the vessels of wrath] Omit *the*. St. Paul passes from the particular example of the hardening of Pharaoh (*v.* 17) to the general principle which connects it with his immediate subject, the rejection of Israel. *Vessels of wrath, and vessels of mercy* are such as fitly serve God's purpose of showing wrath and mercy (cp. Jer. i. 25; Ps. ii. 9).

fitted to destruction] *i.e.* fully prepared. God does not fit man, nor the potter his vessel, for destruction. Both factors, God's probationary judgments and man's perverse will, conduce to the result. The description was eminently applicable to the mass of the Jewish nation in St. Paul's day (1 Thess. ii. 15, 16).

23. *The glory of God* is, in this context, more especially the manifestation of His goodness and mercy (Ex. xxxiii. 18, 19): and *the riches of His glory* (Eph. i. 18; iii. 16; Col. i. 27) is that inexhaustible wealth of goodness which embraces all *vessels of mercy* in the fulness of blessing, both the remnant of Israel and the fulness of the Gentiles. Cp. Wisdom xii. 19-22.

before prepared unto glory] St. Paul is here speaking not of election or predestination, but of an actual preparation and purgation undergone by vessels of mercy to fit them for glory (cp. 2 Tim. ii. 20, 21). This preparation, unlike that by which *vessels of wrath* are *fitted for destruction*, is ascribed directly and exclusively to God as its author, being

wholly brought about by His Providence and preventient grace.

24. *not of the Jews &c.*] *not only from among Jews, but also from among Gentiles*. The preparation (*v.* 23) preceded the actual call, and is the discipline and grace by which God prepared among both Jews and Gentiles a people to be called into His kingdom (cp. ii. 14, 15; Luke i. 17).

25-29. The Calling of the Gentiles and the Rejection of the Jews foretold.

25. *I will call that my people which was not my people &c.*, quoted freely from the LXX, the order of the two sentences being inverted. The prophet (Hos. i. 7) means that Israel has become like the heathen, who are not God's people. The promise of Israel's restoration therefore includes the calling of the Gentiles, to which St. Paul here applies it.

26. *the place &c.*] Wherever the Dispersion of Israel (1 Pet. i. 1; ii. 10), and all who in times past were not the people of God, are brought to faith in Christ, *there shall they be called sons of the living God*.

27. St. Paul now passes to prophecies concerning the exclusion of all but a remnant of the Jews. Isaiah's cry is an earnest pleading of God's promise: a cry of intercession, as if it were the Spirit of adoption 'crying out' in him (viii. 15).

a remnant] *the remnant*. This is the point of Isaiah's prophecy, "Shear-jashub." It means that the *remnant* shall return not merely from the Captivity, but *unto the mighty God, i.e. Messiah* (Isai. ix. 6). It is therefore a distinct prediction that *the remnant shall be saved in Christ*.

28. Rev. V. adopts the abbreviated reading of this verse: 'For the Lord will execute His word upon the earth, finishing and cutting it short.' St. Paul retains the words of the LXX, which give a meaning in itself true and sufficient for the present purpose. It is a general characteristic of God, that He accomplishes His work with summary justice (cp. Isai. xxviii. 22 LXX).

† Isai. 1. 9.
Lam. 3. 22.
* Isai. 13. 19.
Jer. 40. 40.
* ch. 4. 11. &
10. 20.
* ch. 1. 17.
* ch. 10. 2. &
11. 7.
* Gal. 5. 4.
* Luke 2. 34.
1 Cor. 1. 23.
* Ps. 118. 22.
* ch. 10. 11.

* Acts 21. 20.
Gal. 1. 14. &
4. 17.
* ch. 1. 17. &
9. 30.
* Phil. 3. 9.
* Matt. 5. 17.
Gal. 3. 24.

29 the earth. And as Esaias said before, 'Except the Lord of Sabaoth had left us a seed, "we had been as Sodoma, and been made like unto Gomorrha. ¶ What shall we say then? "That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, "which followed after the law of righteousness, "hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, "Behold, I lay in Sion a stumblingstone and rock of offence: and "whosoever believeth on him shall not be "ashamed.

CHAP. 10. BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record "that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of "God's righteousness, and going about to establish their own "righteousness, have not submitted 4 themselves unto the righteousness of God. For "Christ is the

¹ Or, confounded.

29. said before] hath said before; St. Paul uses Isaiah's words as a description applicable to the state of Israel in his own day. Others think that he uses the words as a prophecy fulfilled.

a seed] LXX regard the remnant (Isai. i. 9) as "seed" (σπέρμα), from which the nation shall spring up again (cp. Hos. ii. 23; Isai. vi. 13).

we had been as Sodoma] We had become as Sodom, where no seed was left.

30. What conclusion shall be drawn from this view of God's dealings? The answer consists of two parts: (1) a statement of facts (vv. 30, 31) drawn from the whole preceding discussion in vv. 6-29, and expressed as a striking paradox: and (2) a declaration of the cause (vv. 32, 33), by which the paradox in the case of the Jews is explained.

That &c.] That Gentiles, which were not following after righteousness, attained to righteousness, even the righteousness that is of faith. The two strange things are that Gentiles attained righteousness, and that they attained it without seeking it.

31. But Israel, following after a law of righteousness, did not attain unto a law of righteousness [Rev. V. 'did not arrive at that law']. Some did find a law of righteousness in God's Law revealed by Moses (Luke i. 6); but the mass of the people did not.

32. as it were &c.] As indicates the idea which characterised their pursuit of a law of righteousness: they thought to attain to it from works.

that stumblingstone] the stone of stumbling. The Articles indicate the well-known "stone of stumbling" of Isaiah viii. 14.

33. As it is written] This is a remarkable example of the freedom with which St. Paul quotes the language of the O. T. He takes the words "stone of stumbling and rock of offence" (Isai. viii.

14), and substitutes them in Isai. xxviii. 16, instead of "for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Thus he combines both the threat and the promise in one quotation. The best comment is 1 Pet. ii. 6-8.

X. The subject of this chapter is the fact (ix. 31-33) of Israel's failure. But before proceeding to condemn his own nation, St. Paul renews the assurance of his heartfelt interest in their salvation.

1. Lit. *My heart's desire* and my supplication to God on their behalf is for salvation [Rev. V. '...is for them, that they may be saved']. *εὐδοκία* means not mere passive benevolence, but an active delight and pleasure. Distinguish between "prayer" (προσευχῇ) in general but addressed to God only, and "supplication" (δέσους), a petition for some particular benefit addressed to God or man.

For Israel is a reading probably due to the commencement of a new chapter in Church Lectionaries.

2. *I bear them record* [Rev. V. 'witness,' μαρτυρῶ]. Cp. Acts xxii. 3. St. Paul's affection is thus again seen in pointing first to that which is praiseworthy (see on i. 8).

not according to knowledge] *ἐνιγνώσκει* is full and thorough knowledge, not that imperfect knowledge (γνώσις) which "puffeth up" (1 Cor. viii. 1, xiii. 12).

3. For being ignorant of God's righteousness, and seeking to establish their own (righteousness) they submitted not [Rev. V. 'they did not subject themselves'] unto the righteousness of God. They were ignorant that the only source of righteousness is God, Who justifieth the ungodly (iii. 21-26, iv. 5): and thus zeal for God only made them seek to set up and establish (iii. 31) their own righteousness, i.e. the righteousness which they thought they could make valid before God by strict observance of His law. The

- 5 end of the law for righteousness to every one that believeth. For
 Moses describeth the righteousness which is of the law, 'That
 6 the man which doeth those things shall live by them. But the
 righteousness which is of faith speaketh on this wise, 'Say not
 in thine heart, Who shall ascend into heaven? (that is, to bring
 7 Christ down *from above* :) or, Who shall descend into the deep?
 8 (that is, to bring up Christ again from the dead.) But what
 saith it? 'The word is nigh thee, *even* in thy mouth, and in
 9 thy heart: that is, the word of faith, which we preach; that 'if
 thou shalt confess with thy mouth the Lord Jesus, and shalt
 believe in thine heart that God hath raised him from the dead,
 10 thou shalt be saved. For with the heart man believeth unto
 righteousness; and with the mouth confession is made unto

• Lev. 18. 5.

/ Deut. 30. 12, 13.

• Deut. 30. 14.

• Matt. 10. 32.

Luke 12. 8.

Acts 8. 37.

righteousness of God is here presented as His divine ordinance for man's salvation, and as involving man's self-renunciation.

4. The Law, regarded as a way of attaining to righteousness before God, is at an end in Christ, and gives place to the righteousness of faith.

5. Rev. V. 'For Moses writeth that the man that doeth the righteousness which is of the Law shall live thereby.' Cp. Lev. xviii. 5. In the keeping of all *statutes* and *judgments* the Apostle sees a description of the *righteousness which is of the Law*, and in the clause *which if a man do* he finds a condition which cannot be perfectly fulfilled by fallen man. Ezek. xx. 11, 13, 21, and Neh. ix. 13, 29, show that the condition was not in their view impracticable nor the promise unattainable. And to one who lived in the spirit of Mic. vi. 8, "the Law," taken in its fulness and in its spirit, was undoubtedly a path of righteousness and life. But the Pharisees and, under their guidance, the mass of the people did not thus regard the Law: to them it was law and nothing more, a covenant of works as opposed to a covenant of grace, its promise of life depending on the merit of strict and scrupulous obedience. Such a view has only to be pushed to its legitimate conclusion in order to confute itself: and this is what St. Paul does: "If you would attain to righteousness by the Law merely as law, then it must be fulfilled to the very letter." He reminds them, as it were, that "*whosoever shall keep the whole Law and yet offend in one point, he is guilty of all*" (Jas. ii. 10): and he means (as in Gal. iii. 21) that there is no law which simply as law can give life, and therefore no such thing as a "*righteousness which is of law*."

6. For a similar personification and self-description of Wisdom, see Prov. i. 20; Heb. xii. 5. As St. Paul found "*the righteousness of faith*" in Abraham who believed God, so here he finds its very essence in a passage from that Book, which has been regarded almost as an evangelization of the Law.

Say not in thine heart] A Hebrew idiom meaning "to think," especially to think

perverse unholy thoughts, which one is ashamed to speak out.

that is, to bring Christ down] As Moses forbids the Israelite to say, "We want some one to bring God's word down nearer to us," so the *righteousness of faith* says to us, "Doubt not that Christ has already come down." Omit *from above*.

7. A second figure by which Moses declares that God's commandment is not inaccessible: but St. Paul, in applying the passage to Christ, brought still nearer to us by the resurrection, changes the idea of crossing the sea (cp. Deut. xxx. 13) into that of going down into the *abyss*, the abode of the dead (Ps. lxxi. 20).

8. *is nigh thee...heart*] Figurative expressions for the words and actions (and designs) of men. St. Paul quotes without regard to verbal exactness, apparently because he is dwelling rather on the truth that he is expounding, than on the words in which it is conveyed, speaking from the fulness of the heart.

the word of faith] i.e. the Gospel which announces "*faith*" as the principle of righteousness.

9. *that if &c.*] Rev. V. 'because if.' The contents of the *word of faith which we preach* correspond with the teaching of Deuteronomy.

the Lord Jesus] that Jesus is Lord [Rev. V. 'Jesus as Lord']. 'In this appellation lies the sum of faith and salvation' (Bengel). The reference to v. 6, shows that Jesus is here called Lord as the only-begotten Son of God, *the Lord from heaven* (1 Cor. xv. 47).

that God hath raised him] This answers to v. 7. The Deity of Christ, and His resurrection, are the chief objects of justifying faith (i. 4, iv. 25; 1 Cor. xv. 17).

10. In the Christian dispensation also belief of the heart and confession by the mouth are required. Justification and salvation are here distinguished as in v. 9 (see note). Salvation presupposes a continuance of the faith which justifies, and a consequent realisation of the effects of faith, of which confession is one towards the end.

The words of Moses (vv. 5-10) under-

ROMANS. X.

- Isai. 40. 23.* 11 salvation. For the scripture saith, 'Whosoever believeth on
Jer. 17. 7. 12 him shall not be ashamed. For ¹there is no difference between
Acts 15. 9. the Jew and the Greek: for ²the same Lord over all ³is rich
Gal. 3. 28. 13 unto all that call upon him. ⁴For whosoever shall call ⁵upon
ch. 3. 28. 14 the name of the Lord shall be saved. ¶ How then shall they
1 Tim. 2. 6. call on him in whom they have not believed? and how shall
Eph. 1. 7. 15 they believe in him of whom they have not heard? and how
Acts 2. 21. shall they hear ⁶without a preacher? and how shall they preach,
Acts 9. 14. except they be sent? as it is written, ⁷How beautiful are the
Tit. 1. 3. feet of them that preach the gospel of peace, and bring glad
2. 7. tidings of good things! But ⁸they have not all obeyed the
15. 16 gospel. For *Isaias* saith, ⁹Lord, who hath believed ¹⁰our ¹¹report?

¹ Gr. *the hearing of us?*

⁸ Or, *preaching?*

stood in their true spiritual sense, describe a righteousness which is essentially the righteousness of faith, and St. Paul's explanation is not allegorical but essentially spiritual: it penetrates through the letter of the O. T. to its spirit, and that is the spirit of the Gospel.

11. The repetition of *Isaiah* xxviii. 16 (see ix. 33) advances the further thought that the righteousness of faith is free for all, and definite—*belief on Him, i.e. Christ.*

12. *no difference &c.*] Better 'no distinction between Jew and Greek' (cp. iii. 22). The promise in *Isaiah* of the "precious corner stone" is Messianic, and therefore really universal. God's mercy in Christ embraces all the nations of the earth.

for the same &c.] For the same Lord is Lord of all, being rich unto all &c. *i.e.* Christ, not God the Father (cp. v. 9), is rich in grace and salvation which no multitude can exhaust.

all that call upon him] A designation of Christians in 1 Cor. i. 2. That calling on God, whereon salvation depends, is not in words only, but in heart and deed.

13. To call upon the Lord means to worship Him, and therefore, among other things included in true worship, to confess Him with the mouth (as in vv. 9, 10); the expression thus prepares the way for the Scriptural proof (*Joel* ii. 32) of the statement that *with the mouth confession is made unto salvation.*

This is one of the strongest passages in favour of addressing prayer to Christ. To call upon the name of the Lord means in the original passage to pray to Jehovah as God. St. Paul refers the word "Lord," which in the original points to God, justly to Christ (v. 12), whose name is now the very specific object of the Christian calling on the Lord.

14-21. Another proof that the fault of Israel's exclusion lies in themselves. The very freedom of the offer of salvation to every believer, was a stumbling-block to the unbelieving Jews (cp. *Acts* xiii. 45-47, xviii. 6, xxviii. 28). St. Paul, however, commenting upon the words of *Joel* (v. 13), argues

that the Gospel must be preached to all without distinction (vv. 14, 15). If then, *not all*, viz. not Israel, have obeyed it (v. 16), they have neither the excuse of not having heard (v. 18), nor of not having known that the invitation was to be preached to all nations, but the fault lies in their own perversity (vv. 19-21).

14. Each question in the chain is an argument, the conclusion of which is tacitly assumed, and forms the ground of the next question, *e.g.* How can they call upon the Lord unless they believe on Him? They cannot: therefore they must first believe: and so on.

of whom they have not heard] Whom they have not heard; *i.e.* (cp. *Eph.* ii. 17) speaking through His messengers.

15. *sends*] *i.e.* by the same Lord (v. 13) Whose Name they proclaim. In N. T. the Father sends the Son, and the Son sends His Apostles: their mission includes all ministry derived from them (cp. *Luke* ix. 2, x. 1, 3; *John* iv. 38, xvii. 18; *Acts* xxvi. 17; 1 Cor. i. 17).

St. Paul argues back from effect to cause, through the series of Prayer, Faith, Hearing, Preaching, Sending: thus the last link in his argument must be the first in the realisation, from which the rest follow: this one, therefore, he confirms by the prophetic announcement in *Isaiah* (marg. ref. q.) which he quotes freely.

that preach...things] Rather, *That bring glad tidings of peace, that bring glad tidings of good.* [Rev. V. 'that bring glad tidings of good things.']

How beautiful are the feet] This means simply, *how welcome is the coming.*

16. But they did not all obey [Rev. V. 'hearken to'] the glad tidings. God's part was done: but the Jews as a nation did not submit to the requirement of faith and calling upon the Lord.

For Esaias saith] The disobedience of the Jews was an event foreseen in God's counsel (cp. *John* xii. 38).

who hath believed] Instead of saying, with literal accuracy, "How few?" the Prophet, followed by the Apostle, overlooks

17 So then faith cometh by hearing, and hearing by the word of God.

18 ¶ But I say, Have they not heard? Yes verily, 'their sound went into all the earth, "and their words unto the ends of the

19 world. But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and

20 by a foolish nation I will anger you. But Esaias is very bold, and saith, "I was found of them that sought me not; I was

21 made manifest unto them that asked not after me. But to Israel he saith, "All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. 11. I SAY THEN, "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of 2 the tribe of Benjamin. God hath not cast away his people which

'Matt. 24.14.
'Mark 16. 15.
Col. 1. 6.
"See 1 Kin.
18. 10.
Matt. 4. 8.
"Deut. 32.21.
ch. 11. 11.
"Tit. 3. 3.
"Isai. 65. 1.
ch. 9. 30.
"Isai. 65. 2.

"Jer. 31. 37.
"2 Cor. 11.22.

the few faithful ones in his passionate grief over the mass of unbelievers.

our report] i.e. the message heard from us. The Prophet sees and mourns over the disbelief of his message, and the consequent rejection of Messiah. The word *Lord*, added here and in the Greek Version of Isai. liii. 1, shows the Prophet turning to Jehovah to complain of the incredulity with which the report is received. Cp. St. Paul's use of this addition in v. 17 [Rev. V.].

17. *Hearing* means (as in v. 16) "the message heard," and this comes from the message sent, *the word of God* (ὁ λόγος Θεοῦ), i.e. the message with which men are sent from God, and which implies the sending spoken of in v. 15. Cp. John iii. 34, xvii. 8. Rev. V. renders, 'So belief cometh of hearing, and hearing by the word of Christ.'

18. *Did they not hear?* The answer comes in the assertion (Ps. xix. 4) that the Gospel has been preached in all the world; and the Apostle catches the very spirit of the Psalmist when he uses his words to describe how the sound of the preachers of the Gospel is gone out &c. At the date of this Epistle, the Gospel had been preached in almost every place where a settled body of Jews were living, so that even those of the Dispersion had not the excuse of not having heard it.

19. *Did Israel not know?* 'Was it that they heard, but did not perceive the meaning of the things spoken?' (Chrysostom). Did they not understand that the message of salvation was to be sent to every nation, and that the Gentiles would receive it gladly? Yes. They knew this from the very beginning, for the first to declare it (πρῶτος) was Moses himself. Both the figure and language of Moses are repeated by Hosea (i. 9, ii. 2, 23). Cp. ix. 25.

by them that are no people] against that which is no people. Since the people of God alone answers to the true idea of a people, any nation that knows not God contradicts this idea and is a not-people. St. Paul makes the application direct and personal by changing *I will provoke them* into *I will provoke you*. Rev. V. reads 'with' for *by* and 'nation' for *people*.

and by a foolish nation] Rather, against [Rev. V. 'with'] a nation void of understanding: i.e. I will stir you to anger by taking into favour those who in their foolishness worship idols.

St. Paul rightly regards the Divine warning uttered by Moses as intended for every age of Israel's history, and therefore applies it to the acceptance of the Gospel by Greeks and Romans and other idolatrous Gentiles in his own day (cp. i. 21).

20. St. Paul retains the words of the LXX, but inverts the order of the parallel clauses, to bring into prominence that which expresses the reception of the Gentiles.

asked not after me] i.e. who inquired not of Me, but of other gods (cp. Num. xxvii. 21; Josh. ix. 14; Jud. i. 1, xx. 18; Isai. viii. 19, xix. 3).

21. *But to Israel*] i.e. But with reference to Israel.

he] Isaiah, speaking in God's Name.

All day &c.] All the day long I have spread out [Rev. V. 'did I spread out'] my hands. It is a picture of the everlasting arms spread open in unwearied love: St. Paul again changes the order, giving more emphasis to the words *all the day long*, which express God's patience and long-suffering towards His own people (λαόν), though they persist in disobeying and refusing His invitations.

XI. The Restoration.

1. *Hath God cast away*] Rev. V. 'Did God cast off' (and in v. 2). Can the reception of the Gentiles mean that Israel, His own people, is cast off and excluded from the promised salvation? That very title anticipated the answer. See Ps. xciv. 14; cp. 1 Sam. xii. 22.

For I also am an Israelite] No true Israelite could bear such a thought: and St. Paul, in feeling as in blood, was a very Hebrew of the Hebrews.

2. The subject of the whole chapter is the national destiny of the Jews. Israel the nation (v. 26) is God's people which He foreknew as His people. His people, therefore, Israel still is, and must be for ever; it cannot have been cast away (v. 29).

- * ch. 8. 29. 'he foreknew. 'Wot ye not what the scripture saith ¹of Elias ?
 * 1 Kin. 19. 3 how he maketh intercession to God against Israel, saying, "Lord,
 10, 14. they have killed thy prophets, and digged down thine altars ;
 * 1 Kin. 19. 4 and I am left alone, and they seek my life. But what saith the
 18. answer of God unto him ? * I have reserved to myself seven
 / ch. 9. 27. 5 Baal. 'Even so then at this present time also there is a rem-
 * ch. 4. 4, 5. 6 nant according to the election of grace. And 'if by grace, then
 Gal. 5. 4. is it no more of works : otherwise grace is no more grace. But
 See Deut. 9. 7 if it be of works, then is it no more grace : otherwise work is no
 4, 5. more work. What then ? * Israel hath² not obtained that
 * ch. 9. 31, & 7 which he seeketh for ; but the election hath obtained it, and the
 10. 3. 8 rest were ²blinded (according as it is written, 'God hath given
 * Issi. 29. 10. 8 them the spirit of ³slumber, ²eyes that they should not see, and
 * Jer. 5. 21. 9 ears that they should not hear ;) unto this day. And David
 Ezek. 12. 2. saith, 'Let their table be made a snare, and a trap, and a
 Matt. 13. 14. 9
 Acts 28. 26.
 * Ps. 69. 22.

¹ Gr. in *Elias* ?² Or, *hardened*, 2 Cor. 3. 14.³ Or, *remove*.

[*Wot ye not &c.*] Lit. "Or, know ye not what the scripture saith in (the history of) *Elijah* ?" Either admit that *God has not cast away His people*, or else you must be strangely ignorant of what the Scripture says in proof of this in another similar case. "*Elias*" is here the name of the Parashah, or section of the Hebrew Scriptures, concerning *Elias*.

[*maketh intercession to God*] Rather, **pleadeth with God**. Omit *saying*. *Intercession* is always on behalf of some one.

4. *the answer of God*] χρηματισμός thus rightly rendered means a "communication," either from man (2 Macc. xi. 17) or from God (2 Macc. ii. 4). Here it is the answer made by the still small voice.

[*I have reserved to myself*] Rather, **I have left for myself**. I have caused a remnant (v. 5) to remain. There were, unknown to *Elijah*, many who had not bowed knee to *Baal*, whom God would leave as a remnant, when the wicked should perish. St. Paul adds to the original the words *for myself* to bring out the thought that the remnant is preserved by God Himself for His own gracious purpose. The way is thus prepared for the mention of an election of grace (v. 5).

seven thousand] A round number.

5. *at this present time*] *καρπός* denotes the character of a time, and St. Paul likens his own time to *Elijah's*, because each was a season of general but not universal apostasy and unbelief in Israel. The resemblance of the times shows that God is dealing with Israel upon the same principles ; and so from the Divine answer to *Elijah* the Apostle draws the inference (ὅν) that in his time also God has left a remnant for Himself, a remnant according to an [Rev. V. 'the'] election not of merit, but of grace. This remnant of believing Jews is the proof that God has not rejected His people (v. 2).

6. The grace presupposed in the election of the remnant excludes all dependence

upon works ; otherwise *grace* loses its proper character as the opposite of merit.

Omit, *But if...no more work*.

7. What is the conclusion as to the present state of Israel from the truths just stated ? **What Israel is seeking after, that obtained he not**. Israel, the mass of the people, has failed to obtain righteousness. The election, the believing Jews, are saved, like the Gentiles, *by grace through faith* (Eph. ii. 8), but *the rest were hardened* (ἐπωρώθησαν ; see Mark iii. 5 note ; *πῶρος* was the name of a stone used for statuary) ; not because God had *rejected his people*, but because they sought to establish their own righteousness by works, and **submitted not unto the righteousness of God** (x. 3).

8. The hardening of Israel against the Gospel is in accordance with the testimony of Moses concerning their hardening in his day, and with *Isaiah's* prophecy of the continuance of this hardening (cp. *Isai. vi. 9, 10*). The quotation is evidently taken from *Deut. xxix. 4*, with the expression *the spirit of slumber* adopted from *Isai. xxix. 9, 10*, and a corresponding change in the position of the negative (see below). Omit the brackets.

the spirit of slumber] i.e. *slumber* is the pervading tendency and tone of mind. St. Paul expressly ascribes the judicial hardening to God's will and purpose, by turning the words (of *Deut.*) *the Lord hath not given you...eyes to see &c.* into the stronger statement, *God hath given them...eyes that they should not see &c.*

slumber] Rev. V. 'stupor,' the "deep sleep" which fell on Adam (*Gen. ii. 21*), on Abraham (*Gen. xv. 12*) &c. *καρῶνις* denotes *stupefaction* in this passage of *Isaiah* and in *Ps. lx. 3*.

9, 10. St. Paul uses the passage as a typical Prophecy of the retribution which had fallen upon the Jews for their cruel rejection of the Messiah. The figurative expres-

- 10 stumblingblock, and a recompence unto them: ^alet their eyes be darkened, that they may not see, and bow down their back alway. ^aPs. 69. 23.
- 11 ¶ I say then, Have they stumbled that they should fall? God forbid: but *rather* ^athrough their fall salvation is come unto
- 12 the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the ^adiminishing of them
- 13 the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as ^aI am the apostle of the
- 14 Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are* my flesh, and ^amight save
- 15 some of them. For if the casting away of them *be* the reconciling of the world, *what shall* the receiving of *them be*, but life
- 16 from the dead? For if ^athe firstfruit *be* holy, the lump is also
- ^a Acts 18. 6. & 22. 15. ch. 10. 19.
- ^a Acts 9. 15. ch. 15. 16. Gal. 1. 16. Eph. 3. 8. 1 Tim. 2. 7. 1 Cor. 7. 16. 1 Tim. 4. 16. Jam. 5. 20. ^a Lev. 23. 10.

¹ Or, decay, or, loss.

sions, when applied to the Jews, denote spiritual blindness and hopeless dejection.

11-15. The purpose of this Divine retribution is not the final rejection of Israel, but the reconciliation of the world. Their rejection has been shown to be *partial*: it will also be *temporary*.

11. Did they stumble in order that they might fall? Both words are used figuratively; the former of a moral offence (Jas. ii. 10, iii. 2), the particular offence here being disbelief of Christ (ix. 32): the latter of the consequent fall from God's favour into a state of condemnation and ruin (cp. Heb. iv. 11; Jas. v. 12). The meaning of the verse is: 'The Jews stumbled at Christ: is that stumbling destined in the Divine purpose to end in their fall?'

but rather &c.] But by their offence the salvation is come to the Gentiles. The stumbling of the Jews is here called their offence, the word (παράπτωμα; Rev. V. here 'fall,' but in v. 15 'trespass') being the same that is used so often in v. 15 ff. The rejection by the Jews of the salvation offered to them in Christ, and the increasing violence of their opposition, had in fact greatly promoted the preaching of the Gospel among the Gentiles (Acts viii. 4, xi. 19) and its consequent acceptance by them. Cp. St. Paul's own experience in Acts xiii. 45-48, xxviii. 28. The transfer of God's favour to the Gentiles, thus caused by the perversity of the Jews, was destined, in His gracious purpose, to provoke the jealousy and so to rekindle the love of His ancient people; their recovery and not their fall was His aim.

12. But if their offence &c. *be the riches of the world.* If even the transgression of the chosen people has brought salvation to the world, and if their loss or diminution has thus been the riches of the Gentiles, how much more shall the promise of blessing to all nations be fulfilled in their restoration when all Israel shall be saved (v. 26).

their fulness] i.e. their full complement; a nation no longer diminished by the loss

of a large portion, but forming again one entire people.

13. Put a full stop after *Gentiles*. St. Paul is speaking to them, as being Gentiles, of that which closely concerns their welfare, namely, the future restoration of Israel. The Roman Christians were for the most part Gentiles: see Introd. p. 4.

I magnify mine office] In so far, therefore, as I am an Apostle of the Gentiles, I glorify my ministry. Since the Gentile world is so deeply interested in the restoration of Israel, it follows (therefore) that St. Paul, even in his special relation to the Gentiles, when labouring most zealously for them and claiming full liberty and authority for himself as their Apostle, has still in view the salvation of Israel as inseparably connected with the blessing of all the nations of the world.

14. *I may provoke to jealousy (as in v. 11, x. 19, and Deut. xxxii. 16, 21) mine own flesh and may save some of them.* St. Paul's sense of the difficulty of persuading his countrymen is apparent in the modest phrase *some of them* (cp. 1 Cor. ix. 22).

15. If God, in casting off the greater portion of His ancient people because of their unbelief, reconciled the world unto Himself, how much greater blessing may be looked for when He shall receive them again as His own! What will the reception be but *life from the dead?* i.e. an increase of spiritual fervour and blessing in the whole Church of Christ on earth, so great and wonderful as to be comparable to a resurrection from the dead.

16. A further argument for the restoration of the Jews, namely, that it is in accordance with the original consecration of the race. If, too, the first fruit be holy, so also is the lump: and if the root be holy, so also are the branches. The first figure is taken from Num. xv. 19-21, where the first of the dough is "the first-fruit of the lump" (ἀπαρχὴ φύραματος), a portion set aside from the kneading to make a cake for a heave-offering (Neh. x. 37). The first-fruit thus offered to the Lord imparted its consecra-

- 17 *holy*: and if the root be holy, so are the branches. And if
 * Jer. 11. 16. *some of the branches be broken off, *and thou, being a wild
 * Acts 2. 39. olive tree, wert grafted in *among them, and with them partakest
 Eph. 2. 12. 18 of the root and fatness of the olive tree; *boast not against the
 * 1 Cor. 10. 13. branches. But if thou boast, thou bearest not the root, but the
 19 root thee. ¶ Thou wilt say then, The branches were broken off,
 20 that I might be grafted in. Well; because of unbelief they were
 * ch. 12. 16. broken off, and thou standest by faith. *Be not highminded, but
 * Prov. 28. 14. 21 *fear: for if God spared not the natural branches, *take heed*
 Isai. 66. 2. 22 lest he also spare not thee. Behold therefore the goodness and
 Phil. 2. 12. severity of God: on them which fell, severity; but toward thee,
 * 1 Cor. 15. 2. goodness, *if thou continue in *his* goodness: otherwise *thou
 Heb. 3. 6. 23 also shalt be cut off. And they also, *if they abide not still in
 * John 15. 2. 24
 * 2 Cor. 3. 16.

¹ Or, *for them.*

tion to the whole mass which it represented. In the second figure, instead of a legal ordinance is a natural process, the branch deriving its properties from the root.

In the interpretation of both figures the fundamental thought is certainly the same, that all Israel has been consecrated to God by the consecration of its *first-fruit* and its *root*. The branches being the Jews, the root is Abraham and the Patriarchs (cp. v. 28, ix. 5). The holiness derived from "the fathers" to their children was not inward moral holiness, but consecration to God by virtue of His choice of Abraham and his seed, declared by the word of promise and confirmed by the covenant of circumcision (cp. 1 Cor. vii. 14). The same application is intended in the first figure of the dough made holy by the offering of its first-fruit. The holiness is the legal and relative holiness of what has been consecrated to God.

17-24. The second figure of the root and the branches admits of a distinction between one branch and another, and so can be applied, collectively or individually, to believers and unbelievers, to Jews and Gentiles. There is a warning to the Gentiles against boasting and unbelief (vv. 17-22), and a fresh argument for the restoration of the Jews (vv. 23, 24).

17. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and wast made partaker of the root and fatness of the olive tree [Rev. V. 'didst become partaker with them of the root of the fatness' &c.]. The Church of God being regarded as one and the same in all ages, having Abraham for its root and his children for its *natural* branches, it follows that some of the branches were broken off when the unbelieving Jews by rejecting Christ ceased to belong to the true people of God. Extending his allegory to the Gentile world, St. Paul compares it to a wild olive tree, unfruitful in itself, but supplying grafts to be inserted into the good olive tree and enriched by its fatness: such a graft of wild olive is the individual reader.

Grafting of the wild shoot on the fruitful stock is the reverse of the common method, and was done to give fresh vigour to the fruitful stock. St. Paul's words correspond to the facts which he wished to represent, viz., that the Gentiles had been enriched by admission to the privileges which some of God's ancient people had forfeited through unbelief (v. 18). These facts forbid boasting, and rather supply a warning to the Gentiles: and, by addressing one of his readers personally, the Apostle both makes the warning more emphatic, and excludes all boasting against the Jews by reminding the Gentiles that they are not the original Church of Christ, but members adopted into it one by one: "*But if thou dost boast [Rev. V. 'gloriest'], it is not thou that bearest the root, but the root thee.*" St. Paul recognised the dependence of all Gentile Churches upon the one Church of Christ which had grown out of the root of Israel.

18. One ground of boasting having been excluded in v. 18, another may be sought: *Thou wilt say then, Branches were broken off, in order that I might be grafted in.* Selfishness is indicated in the emphatic *I*. They who were broken off to make room were original branches; their essential character thus indicated makes the fact that they were broken off more remarkable.

20. Well, by their unbelief... by thy faith. Their rejection viewed in its true cause, their unbelief, is thus a solemn warning to hold fast thy faith, as the condition on which alone thou standest safe in thy place as a branch on the tree.

21. take heed &c.] neither will He spare thee. The A.V. reading may have sprung from a wish to soften the warning.

22. toward thee, goodness] on thee, God's goodness. The way to continue in God's goodness (or grace, Acts xiii. 43) is to continue in the faith (Col. i. 23), not turning away in unbelief from the mercy bestowed.

23. if they continue not in their unbelief &c. God is able not merely to restore Israel, if the hindrance of their unbelief is removed, but able also to remove that unbelief itself.

unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? ¶ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel,

^b ch. 12. 18.

^c ver. 7.

² Cor. 3. 14.

^d Rev. 7. 9.

^e Ps. 14. 7.

^f Jer. 31. 31.

Heb. 8. 8.

¹ Or, hardness.

24. For if thou wast cut off from thy native wild olive tree [Rev. V. 'For if thou wast cut out of that which is by nature a wild' &c.], and grafted &c. The restoration of the Jews is in itself a more probable event than had been the introduction of the Gentiles into the Church of God.

25-27. The future conversion of Israel, having been proved to be both possible and probable, is now shown to be revealed.

25. mystery] From the ancient traditions and interpretations connected with religious ceremonies, and invested with the same secrecy, the word easily acquired the sense, which it bears in the Septuagint, "a secret" (cp. Dan. ii. 18, 19; Job xi. 6; Wisdom ii. 22). In the Gospels the idea of secrecy is retained (Matt. xiii. 11; Mark iv. 11; Luke viii. 10), and the word is applied only to the things of the kingdom of heaven which by parables were made known to those who were ready to believe, but remained still hidden from the unenlightened. In a similar sense St. Paul applies the word to "divine secrets," truths unknown till God reveals them (1 Cor. ii. 7, 10; iv. 1; xiii. 2; xiv. 2; xv. 51). The meaning of the word here is best illustrated by Eph. i. 9, iii. 4. The purpose of redemption there, here viewed in its special relation to Israel—i.e. God's plan of making the obduracy of Israel subservient to the salvation of the Gentiles—is this mystery revealed to St. Paul, and by him made known to his readers, lest they should attribute it to their own superior wisdom that they had accepted what Israel had refused, and so be wise in their own conceits. This shows that the brethren addressed are Gentiles.

that blindness &c.] that hardening has come in part upon Israel [Rev. V. 'that a hardening in part hath befallen I.'] (cp. v. 7). The hardening is not universal, but only in part, because the remnant is not affected by it (v. 7). Nor is the hardening final: it is to continue until the fulness of the Gentiles (i.e. their full number or complement as of the Jews in v. 12) come into that community of the people of God, signified by the good olive tree, into which some of them have

been already engrafted. On the time for this see Luke xxi. 24.

26. all Israel shall be saved] Cp. 1 K. xii. 1; 2 Chr. xii. 1; Dan. ix. 11. There will be a future conversion of the Jews, so universal that the separation into an elect remnant and the rest who were hardened shall disappear, and the whole nation shall be saved, i.e. be made partakers through faith in Jesus Christ of the long-promised salvation. This natural interpretation does not warrant the conclusions (1) that all men shall at last be saved eternally, and (2) that the Jewish Theocracy with its Temple, Priesthood, and earthly kingdom shall be re-established in Jerusalem. 'Israel does not take in the Church, but the Church takes in Israel' (Meyer).

as it is written] St. Paul, quoting the LXX from memory, substitutes from (or out of) Zion, for for Zion, led to it probably by reminiscences of such passages as Pss. 1. 2, liii. 7, cx. 2; Isai. ii. 3; Mic. iv. 2. The undesigned variation serves to show that the Apostle is thinking not of the Second Advent which must follow the Conversion of Israel, but of that first Advent in which Christ as revealed in the Gospel is still going forth from Jerusalem, and shall yet go forth in special power to redeem His people Israel. That full restoration of Israel will be for the whole world a life from the dead (v. 15).

and shall turn away &c.] As this portion of the quotation describes the redeeming and converting work of Christ, so v. 27 shows God's forgiveness as the ground of the New Covenant.

27. A renewal of God's word to Abraham (Gen. xvii. 4) applied by Isaiah (lix. 21) to the new covenant. For that description of the covenant St. Paul substitutes another (from Isai. xxvii. 9 LXX) more appropriate to his purpose as containing a promise that the sins of Israel shall be taken away. The fulfilment of St. Paul's prediction must be regarded as still future, being the last step in the universal diffusion of Christianity, and the prelude to Christ's second coming.

28-32. The present alienation of Israel

- they are enemies*¹ for your sakes: but as touching the election, *they are*² beloved for the fathers' sakes. For the gifts and calling of God *are*³ without repentance. For as ye⁴ in times past have not¹ believed God, yet have now obtained mercy through their unbelief: even so have these also now not² believed, that through your mercy they also may obtain mercy. For³ God hath concluded them all in unbelief, that he might have mercy upon all. ¶ O the depth of the riches both of the wisdom and knowledge of God! ¹how unsearchable *are* his judgments, and ²his ways past finding out! ³For who hath known the mind of the
- ¹Ps. 36. 6.
²Ps. 92. 5.
³Job 15. 8.
⁴Jer. 23. 18.
- ¹ Or, *obeyed*. ² Or, *obeyed*. ³ Or, *shut them all up together*.

in contrast with God's unchanging promise to their fathers (v. 28, 29) is part of the method by which He will extend His mercy to all nations, and so at last include both Jew and Gentile in one common salvation (v. 30-32).

28. enemies i.e. enemies of God, treated by Him as enemies and shut out for a time from His mercy: and this is *for your sake*, that you may receive that mercy from which they for their disobedience have been excluded.

as touching the election i.e. As concerning God's choice of Israel to be His people, they are still *beloved for the fathers' sake*, because from them the promised blessing was transmitted to their children according to the covenant—to thee and to thy seed.

29. God's acts of grace, His gifts or favours freely granted (*χαρισματα*), and especially His calling, are *without repentance* (*ἀμεταμέλητα*), meaning either 'what is not repented of,' or, 'that cannot be repented of' (cp. 2 Cor. vii. 10).

30-32. The course of God's Providence towards Gentiles and Jews is summed up in a series of comparisons made more striking by continued parallelisms, the antithesis *disobedience—mercy* being thrice repeated in these three verses (Forbes).

30. *For as ye in times past obeyed not* ['were disobedient to'] *God, but now have obtained mercy by their disobedience; even so have these also now been disobedient, that by the mercy bestowed on* [shewn to] *you they also may now obtain mercy.*

The former disobedience of the Gentiles (i. 18 ff.) ought to repress all uncharitable feelings in regard to the present disobedience of the Jews, more especially as their disobedience has been made the occasion of God's mercy to the Gentiles. The *past* and *present* relations of Gentile and Jew are compared in v. 31 with their *present* and *future* relations.

32. *For God shut up all to disobedience* [Rev. V. 'hath shut up']. The final proof that God will have mercy on Israel is that this is in accordance with and part of the universal plan of His salvation. By *all* the Apostle denotes both Jews and Gentiles.

The phrase *shut up to disobedience* (cp.

LXX of Ps. xxxi. 8, lxxviii. 50) implies no power of escape. God's Providence places man in such circumstances that the perversity of his will shows itself in actual disobedience (cp. i. 24, 26, 28; chs. ii. and vii.). The vindication of God's severity is shown in the gracious purpose that it is intended to serve.

have mercy i.e. make them partakers of that *common salvation* (Jude 3), which is emphatically a dispensation of mercy.

33-36. The glorious truth declared in v. 32 forces from the Apostle's heart an exclamation of adoring wonder, which forms a noble conclusion to the great argument of the Epistle. The *wrath revealed from heaven against all unrighteousness* (i. 18) has given place to the mercy which embraces all the nations of the earth.

33. *O the depth of the riches and* (depth of) *wisdom and* (depth of) *knowledge of God &c.* This construction is preferred by the writer of these notes, for one reason (*int. al.*) that St. Paul, after quoting (v. 34) a passage from Isaiah (xl. 13) which illustrates God's *wisdom and knowledge*, adds (v. 35) a passage from Job (xli. 11) which refers to the *riches* of God. [Rev. V. agrees with A. V.]

wisdom...knowledge God foreknew these things from the beginning, and having foreknown them, He arranged them. *γνῶσις* applies chiefly to the apprehension of truths; *σοφία* superadds the power of reasoning about them and tracing their relations; "knowledge" is *theoretical* and intellectual; "wisdom" is *practical* and moral and for that reason is the most perfect of mental gifts and the queen of all virtues.

how unsearchable &c. Knowledge and wisdom combined form the *judgments*, and choose the *ways* to accomplish them. To man's reason these *judgments* of God are unsearchable *as the great deep* (Ps. xxxvi. 6; cp. Job xi. 7), and *His ways past finding out* (Job ix. 10; Eccles. viii. 16). Rev. V. renders ἀνεξεχαστοι 'past tracing out.'

34, 35. The order of the three ideas in v. 33 is here inverted so as to bring the last thought into immediate connexion with its own illustration.

34. Who can measure the mind (*νοῦν*) which is the organ of that knowledge

35 Lord? or °who hath been his counsellor? ° Or °who hath first
36 given to him, and it shall be recompensed unto him again? For
°of him, and through him, and to him, are all things: °to
°whom be glory for ever. Amen.

CHAP. 12. I °BESEECH you therefore, brethren, by the mercies of
God, °that ye °present your bodies °a living sacrifice, holy,
2 acceptable unto God, which is your reasonable service. And
°be not conformed to this world: but °be ye transformed by

Gr him.

° Eph. 1. 18. Col. 1. 21.

° Job 35. 7.
° Col. 1. 18.
° Gal. 1. 5.
Rev. 1. 6.

° 2 Cor. 10. 1.
° 1 Pet. 2. 6.
° Ps. 50. 13.
1 Cor. 6. 13,
20.
° Heb. 10. 20.
° 1 Pet. 1. 14.
1 John 2. 15.

or who hath been his counsellor?] Is not
His wisdom all His own, admitting no aid
nor counsel from beings of inferior faculties?

35. St. Paul quotes not from the LXX
of Job xli. 11 but from the Hebrew. Herein
is shown the depth of the riches of God, that
no gift of His is a requital of benefits first
conferred on Him, but all are of His own
free grace and overflowing bounty. This
touched the Jewish self-righteous error of
earning God's favour by previous merit.

36. No one can make God his debtor,
because all things are from Him as their
first cause (1 Cor. viii. 6) and through
Him as the ever Present Agent Who still
worketh all in all (1 Cor. xii. 6; Heb. ii. 10),
and unto Him, as their final cause in Whom
all reach the end and perfection of their
being. These three clauses refer to the whole
Godhead, as in v. 33.

The Doxology then follows as a noble
conclusion to St. Paul's great argument; it
stands in simple grandeur, like one of the
Patriarch's pillars (Gen. xxviii. 18, xxxv. 11)
set up in remembrance of some special
revelation of the goodness and majesty of
God. To him be the glory for ever. Amen.

XII. Practical exhortations to holy living
based upon the preceding doctrines. He
begins by requiring personal consecration
to God's service (vv. 1, 2), which he develops
in Christian graces (vv. 3-21) and civil duties
(xiii. 1-10), enforcing his exhortations by the
prospect of the coming day of the Lord (xiii.
11-14).

1. The mercy (ἐλεος) of ch. xi., embracing
both Jew and Gentile in a common salva-
tion, is here described by a plural and
stronger word expressing the tenderest
compassion as shown in manifold forms
(οἰκτιρῶν), a word very frequent in the
LXX (2 Sam. xxiv. 11; Ps. li. 1).

present] παραστήσαι, the term for bringing
an offering to the Lord (Lev. xvi. 7).

your bodies] The body is claimed first for
God's service, because there was great need
to warn new converts from heathenism
against sins of the flesh (vi. 12, 13, 19).

a living sacrifice] The sincere worship-
per, whether Gentile or Jew, saw in
the sacrifice which he presented on the
altar a symbol of his own self-devotion.
The sacrifice was a living creature, the
offerer's property, the fruit of his life
work, and fit, as food, for the support of his

life. In presenting such a sacrifice the
worshipper was presenting a portion of his
own life as a symbol of the whole. As in
the continual Burnt-offering (Ex. xxix. 38-
42), the flesh was all given over to the sacred
fire of the altar, and thence ascended in its
purified essence as a sweet-smelling savour
to Jehovah: so must the Christian offer his
body to the inward refining fire of the Holy
Ghost, that it may be made a sacrifice ac-
ceptable to God.

But how a living sacrifice? Cp. vi. 13.
There is in every sacrifice a death, and in
this sacrifice a death unto sin, out of which
there arises a new life of righteousness unto
God. Thus the living sacrifice is that in
which, though the natural life is not lost, a
new life of holiness is gained. The fire of
this offering 'lives of itself. It does not
burn up the sacrifice, but rather gives it
life' (Chrysost.). This consecration of the
body is preparatory to its final redemption.
acceptable] Lit. "well pleasing" (cp.
Wisdom iv. 10; Phil. iv. 18; Col. iii. 20).

reasonable service] The sanctification of
the body, though in the truest sense a
sacrifice, is not, like the symbolical sacri-
fice, an outward act of religious worship
(λατρεία): the self-dedication is an act of the
mind or reason (λόγος), and in this sense a
reasonable service. St. Paul thus teaches
his readers, who might miss the external
pomp of Pagan or Jewish sacrificial wor-
ship, that they had gained something far
better by becoming Christians. 'Your wor-
ship,' he means, is of a higher order,
the worship of your reason: each of you
for himself can now present a sacrifice in
the highest sense "holy, acceptable to
God"; each can be himself a priest serving
God with a spiritual worship.

2. Sanctification must include both se-
paration from all that is unholy, and an
inward change in the man himself.

be not conformed to this world] Rev. V.
'fashioned according to.' The Jews distin-
guished the times before and after the
expected coming of their Messiah as this
world (αἶων, age) and the world to come.
Our Lord Himself and His disciples applied
the same names to the times before and
after His Second Advent, including the
persons and the general state of things
proper to this world and the world to come.
The Christian therefore must not in his

1 Thess. 4. 3.
 1 Cor. 3. 10.
 Gal. 2. 9.
 Eph. 3. 2.
 1 Prov. 25. 27.
 Eccles. 7. 16.
 1 Cor. 12. 7, 11.
 Eph. 4. 16.
 1 Cor. 10. 17.
 Eph. 1. 23.
 1 Cor. 12. 4.
 1 Cor. 14. 1, 2.

the renewing of your mind, that ye may prove what is that
 3 good, and acceptable, and perfect, will of God. For I say,
 through the grace given unto me, to every man that is among
 you, not to think of himself more highly than he ought to
 think; but to think soberly, according as God hath dealt to
 4 every man the measure of faith. For as we have many mem-
 bers in one body, and all members have not the same office:
 5 so we, being many, are one body in Christ, and every one
 6 members one of another. Having then gifts differing accord-
 ing to the grace that is given to us, whether prophecy, let us
 7 prophesy according to the proportion of faith; or ministry, let

¹ Gr. to sobriety.

daily life be of the fashion (συναρμω-
 ζομε) of this world, as when he lived after
 the flesh (viii. 12): but he must undergo a
 thorough transformation (μεταμορφωθε) by
 the renewing of his mind, which ceases to be
 the mind of the flesh (Col. ii. 18), and under
 the influence of the Holy Ghost (Tit. iii. 5)
 is renewed day by day (2 Cor. iv. 16)
 unto knowledge (Col. iii. 10). This work of
 God's Spirit presupposes the co-operation
 of man's will in be ye transformed. On
 σχημα and μορφή see ii. 20 note.

prove] To assay (δοκιμάζειν) or discern by
 practical experience what God wills (Eph.
 v. 10), is the end for which St. Paul proposes
 transformation.

that good &c.] the good &c. "The will"
 (τὸ θέλημα) here means not the faculty, but

body, consists of many members having
 different functions to perform. As the
 many members are one body in the man,
 so the multitude of believers are one body
 in Christ, the living Person Who unites
 and animates the whole body (cp. 1 Cor.
 xii. 12). From this unity of the whole
 follows the mutual dependence of the parts.
 It is the duty of believers to work
 together, each in his sphere, for the common
 welfare of the Church (cp. Eph. iv. 25).

6-8. The thought that "the members
 have not all the same office" is now applied
 in detail to the Church. The gifts (cp. v.
 15) vary as the grace of God, of which they
 are effects, is manifold (1 Pet. iv. 10). They
 are special qualities and powers imparted
 by the One Spirit, Who also directs the
 diversity of their operations to one end.

Spirit of God appropriates increasing
 its power and sanctifying its use' (Godet).
 The first four gifts here named are con-
 nected with special offices.

Prophecy in the Christian Church was a
 gift whereby the mind, enlightened and ex-
 alted by the Spirit of revelation, was able
 to declare the purposes of God, and to fore-
 tell future events (Acts xi. 28; xx. 23; xxi.
 4, 11), as well as to unfold the deep mys-
 teries of the Christian faith, and clothe its
 moral precepts in words of wisdom and
 power not of man's teaching. The prophets
 were esteemed next in dignity to the
 Apostles (cp. 1 Cor. xii. 28; Eph. iii. 5; iv.
 11). St. Paul prescribes that the prophets
 should exercise their gift according to the
 proportion of their [Rev. V. 'our'] faith:
 i.e. (cp. v. 3), that they should utter neither
 more nor less than the revelation received

specifies a particular object of God's will,
 the sanctification of His people (1 Thess.
 iv. 3); and this he describes as "good" &c.

3-21. The general idea of consecration to
 God's service is now carried out into parti-
 cular duties, beginning with the right exercise
 of special gifts in the Church (vv. 3-8): the
 first place being given to humility or sober-
 mindedness as the immediate effect of self-
 surrender to God, and as essential to
 Christian unity.

to every man that is among you] Including
 those whose special spiritual gifts had
 gained for them influence or office in the
 Church at Rome (cp. v. 6).

not to think &c.] The play on words in
 the Greek has an inimitable force.

the measure] a measure of faith; the
 standard of the sober minded. Faith is
 a gift
 accordi
 nature

him; and, as the receptive faculty, faith
 regulates and measures all the powers of
 the spiritual man.

4, 5. For just as in one body we have
 many members, and the members have not
 all the same office: So are we the many
 [Rev. V. 'so we, who are many, are'] one
 body in Christ, and severally members one
 of another. The Church, like our own

service," has sometimes wide applications;
 such as all ministration or office in the
 Christian Church (Acts i. 17, 25; 2 Cor.
 iii. 8, 9; Eph. iv. 12; 1 Tim. i. 12); some-
 times it is limited (e.g.) to "the ministra-
 tion of the word" (Acts vi. 4), or to the
 ministration of alms (Acts vi. 1; 1 Cor.
 xvi. 15). Here St. Paul uses it in a limited
 sense, as service in things temporal and

us wait on our ministering: or *he that teacheth, on teaching*; 8 or *he that exhorteth, on exhortation*: *he that giveth, let him do it* ²with simplicity; *he that ruleth, with diligence*; he 9 that sheweth mercy, ⁴with cheerfulness. ¶ ²Let love be without dissimulation. ⁵Abhor that which is evil; cleave to that which 10 is good. ⁶Be kindly affectioned one to another ³with brotherly 11 love; ⁷in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; ⁸rejoicing in hope; 13 ⁹patient in tribulation; ¹⁰continuing instant in prayer; ¹¹distributing to the necessity of saints; ¹²given to hospitality.

¹ Or, *imparteth*.

² Or, *liberally*, 2 Cor. 8. 2.

³ Or, *in the love of the brethren*.

^b Luke 10. 20. Phil. 3. 1. Heb. 3. 6. 1 Pet. 4. 13. ^c Luke 18. 1. Acts 2. 42. Eph. 6. 18. ^d 1 Cor. 16. 1.

^e Luke 21. 19. 1 Tim. 6. 11. Jam. 1. 4. 1 Pet. 2. 19. Heb. 6. 10. 1 John 3. 17. ^f 1 Tim. 3. 2. Heb. 13. 2.

external, such as the wants of the poor, the sick, and the stranger. Such a *ministry* or "*diacomate*" is a gift (cp. Acts vi. 3).

let us wait on our ministering] Rev. V. 'let us give ourselves to our ministry.'

he that teacheth] The teacher's gift lies in an enlightened understanding and a faculty of clear exposition: he uses the word of wisdom or the word of knowledge (cp. xi. 38), to arrange, develop, and enforce truths previously revealed. In 1 Cor. xii. 28, he is ranked next after Apostles and prophets.

8. *he that exhorteth*] Teaching addresses itself to the understanding, *exhortation* to the heart and will. *Exhortation* was especially used in the early Church as in the Synagogue (Luke iv. 20; Acts xiii. 15) to impress the lessons of Scripture upon the conscience, will, and affections.

he that giveth &c.] Gifts of a more general nature. The first, almsgiving (Eph. iv. 28; 1 Tim. vi. 18), is to be practised "*in simplicity*" or singleness of heart, without ostentation or any selfish aim (Eph. vi. 5; Col. iii. 22). The rendering of ἀπλότητι, 'with liberality' [Rev. V.], is essentially connected with this single-mindedness. That a gift of the Spirit is required for the right use of riches, see Matt. vi. 3; xix. 21.

he that ruleth] Lit. "he that presideth" (ὁ προϊστάμενος). A similar title (ὁ προϊστάμενος) is used by Justin Martyr to denote the minister who presided at the celebration of the Eucharist. In the N. T. this special use does not occur, but the word denotes those who were set in authority over a Church (1 Thess. v. 12), the presbyters (1 Tim. v. 17). Their special qualification was probably the gift of government (κυβερνήτης, 1 Cor. xii. 28); their duties were such as the restraint of disorder, correction of abuses, and enforcement of discipline. In a still more general sense the word is applied to ruling one's own house and children (1 Tim. iii. 4, 5, 12), and to directing the practice of good works (Tit. iii. 8, 14). This last meaning seems best here where the work of 'ruling' stands between almsgiving and showing mercy. Diligence, or earnestness in business (σπουδή), would be a quality

especially needed in the superintendence of works of benevolence.

mercy, with cheerfulness] Whether consoling the mourner, or relieving the sufferer, let him feel and show that the service is willingly and gladly rendered.

9-21. Principles and habits required in all members of Christ's body. Love comes first, both as forming a natural transition from the thoughts in v. 8, and as the common element of the virtues following.

9. *without dissimulation*] **unfeigned** [ἀνυπόκριτος; Rev. V. 'without hypocrisy']. Cp. 2 Cor. vi. 6; 1 Pet. i. 22.

10. Between members of the one family in Christ love takes a special form, and should be marked by a tender affection like that of near relatives (φιλόστοργος): **In brotherly love be affectionate** [Rev. V. 'In love of the brethren be tenderly affectioned'] *one to another*.

preferring one another] More forward to pay respect than to receive it.

11. *not slothful in business* &c.] The passage refers to Christian duties as such; **in zeal not flagging** [Rev. V. 'in diligence (σπουδή, v. 8) not slothful'] in **spirit fervent** (Acts xviii. 25), **serving the Lord**. Connect the three clauses: active zeal must be sustained by fervour of spirit, and both devoted to the service of Christ (cp. Col. iii. 24).

12. In this verse also the three clauses are connected in thought: joy and patience both grow out of perseverance in prayer. The hope which St. Paul sets against tribulation here, is (as in v. 2) the definite Christian hope, *the hope of the glory of God*. *instant*] Rev. V. 'steadfastly.'

13. *distributing*] **Communicating** (κοινωνοὺντες; cp. Gal. vi. 6).

The variation "partaking in the commemoration (μνησίου) of the saints" is an acknowledged corruption, derived from a custom unknown to the Apostolic age. The saints are simply Christians as such (i. 7): if in want, let them be relieved; if on a journey, let them be hospitably received. These duties were of special importance in the circumstances of the early Churches (1 Tim. v. 10; Tit. i. 8).

given to hospitality] Lit. **pursuing** (διώκων

- *Acts 7. 60. 14, 15 *Bless them which persecute you : bless, and curse not. —
 1 Cor. 4. 12. joyce with them that do rejoice, and weep with them that weep.
 1 Pet. 2. 23. 16 *Be of the same mind one toward another. *Mind not high
 *1 Cor. 13. 28. things, but *condescend to men of low estate. *Be not wise in
 *1 Cor. 1. 10. your own conceits. *Recompense to no man evil for evil.
 Phil. 2. 2. 17 *Provide things honest in the sight of all men. If it be pos-
 *Ps. 131. 1. sible, as much as lieth in you, *live peaceably with all men.
 Jer. 45. 5. 18 Dearly beloved, *avenge not yourselves, but rather give place
 Prov. 26. 12. unto wrath : for it is written, *Vengeance is mine ; I will repay,
 Isai. 5. 21. 19 saith the Lord. *Therefore if thine enemy *hunger, feed him ; if
 *Prov. 20. 22. he thirst, give him drink : for in so doing thou shalt heap coals
 1 Thess. 5. 15. 20 of fire on his head. Be not overcome of evil, but overcome
 *ch. 14. 16. evil with good.
 2 Cor. 8. 21. 21 **CHAP. 13.** LET every soul *be subject unto the higher powers.
 *Mark 9. 50. 1 Or, be contented with mean things.
 Heb. 12. 14. 2 Tit. 3. 1.

res) hospitality, i.e. not waiting for the claim to be made, but eagerly seeking opportunities (cp. ix. 30, 31; xiv. 19). The sense pursue suggests the other sense of *διώκοντας*, persecute, in v. 14. 'Pursue hospitality. Bless them that pursue you' (to persecute you). St. Paul anticipates the thought developed in vv. 17-21, that it is a Christian's duty to love his enemies, and overcome evil with good. Comparing the precept of v. 14 with Matt. v. 44; Luke vi. 28, it seems proved that St. Paul, though he had not seen our present written Gospels, must have known the substance of Our Lord's teaching.

15. It is natural to sympathise with sorrow, but it requires a noble soul to rejoice in the joy of others (Chrysostom).

16. The two precepts of v. 15 are combined in the wider principle, *Be of the same mind* &c. : i.e. let each so enter into the feelings and desires of the other as to be of one mind with him. This loving concord cannot exist, where the mind is set on *high things*, such as rank, wealth, honour (cp. Phil. iii. 19; 1 Tim. vi. 17).

condescend &c.] *συναγαγόμενοι*. Lit. "Be drawn along with, i.e. yield yourselves up to, the lowly : " *ταπεινός* is frequently used in the N. T. of persons. A want of sympathy with the "lowly" bars man from man and class from class, so that they cannot be of the same mind one toward another. Rev. V. renders 'Set not your mind on high things, but condescend to things that are lowly.'

Another chief hindrance to concord is conceit. Hence the warning, "*Be not wise*" &c. (xi. 25; Prov. iii. 7).

17-21. From the mutual duties of brethren in Christ, St. Paul passes to the wider relations of the Christian towards all men, and especially towards his enemies.

17. The precept, *render...evil*, is derived from the Sermon on the Mount (Matt. v. 38-48), and stands in noble contrast to the "lex talionis" of Pharisaic and heathen morality. When Socrates discussed the maxim 'Do good to thy friend, and harm

to thine enemy,' he ascribed it to one of the Tyrants, not the wise men, of Greece.

things honest] Rev. V. 'Take thought for things honorable &c.' Let your conduct be not only blameless in the sight of God, but be *honourable in the sight of all men*, through its transparent goodness and justice. Not that the Christian should seek the praise of men for himself, but that he should give no cause of suspicion or offence.

19. *Avenge not yourselves, beloved, but give place to God's wrath* [*τῇ ὀργῇ*; Rev. V. 'unto wrath' in text; unto 'the wrath of God' in marg.]. The writer of these notes thinks the reference of the article to God's wrath made certain by the quotation which follows (cp. v. 9; 1 Thess. ii. 16). Cp. Eph. iv. 27, which shows that by avenging ourselves we give place to the devil.

Vengeance is mine] *To Me belongeth vengeance* (Deut. xxxii. 35). The exact order and literal meaning of the Hebrew are preserved in the Greek here and in marg. ref., but not in the LXX. In the latter part of the quotation St. Paul does not adhere literally to the Heb., but follows partly the LXX and partly the Targum of Onkelos, "I will repay" [Rev. V. 'recompense'], and adds the words, *saith the Lord*.

20. Cp. the LXX of Prov. xxv. 21, 22. The reading *οὖν* (A. V.) introduces the precept as an inference from the truth that vengeance belongeth only unto the Lord. A various reading (*ἀλλὰ*, Rev. V.) gives a slightly different connexion : "avenge not yourselves, . . . but &c."

coals of fire] The Greek Fathers interpret this of God's sore judgments, heaped upon the sinner who hardens himself against deeds of love. The Latin Fathers understand it of the *burning pains* of shame and remorse. The passage thus means 'Show to thine enemy such kindness as shall make him ashamed of his hatred; so wilt thou inflict the sharpest and the most salutary pain.' To this latter interpretation the writer of these notes gives his support.

XIII. Christian duties, political and social.

For there is no power but of God: the powers that be are
 2¹ ordained of God. Whosoever therefore resisteth the power,
 resisteth the ordinance of God: and they that resist shall re-
 3 ceive to themselves damnation. For rulers are not a terror to
 good works, but to the evil. Wilt thou then not be afraid of the
 power? ²do that which is good, and thou shalt have praise of
 4 the same: for he is the minister of God to thee for good. But
 if thou do that which is evil, be afraid; for he beareth not the
 sword in vain: for he is the minister of God, a revenger to
 5 execute wrath upon him that doeth evil. Wherefore ³ye must
 needs be subject, not only for wrath, but also for conscience
 6 sake. For for this cause pay ye tribute also: for they are God's

^b Prov. 8. 15.
 Dan. 2. 21.
 John 19. 11.
^c Tit. 3. 1.

^d 1 Pet. 3. 13.

^e Eccles. 8. 2.

^f 1 Pet. 2. 19.

¹ Or, *ordered*.

1-7. From exhortations to live peaceably with all men, and abstain from revenge (xv. 18-21), St. Paul passes naturally to the duty of obedience to civil authorities. This is a subject rarely noticed in his other Epistles (see 1 Tim. ii. 2). Why then does he treat it so fully and emphatically in writing to the Romans? (1) The Jews at Rome were notorious for their turbulence (Acts xviii. 2 note); and the Christians being regarded as a Jewish sect, and being actually followers of a Jewish Messiah, were likely to be suspected of revolutionary tendencies. How easily suspicion could be turned against them was seen a few years later in Nero's persecution. (2) There was a real danger that Christians themselves might be misled by false notions of Christ's kingdom and its relation to the kingdoms of this world. (3) This danger was greatest at Rome, where Christianity was brought face to face with the Imperial power: for the Roman government, regarding religion as a matter of state policy, sternly repressed every innovation which threatened to disturb the public peace. But though the circumstances of the Roman Christians may have furnished the occasion for the admonition, and prudence may have suggested the need of it, the duty of obedience is enforced by other and far higher motives.

1. *Let every soul submit* [Rev. V. 'be in subjection'] **to higher powers.**

higher powers] Both the person and office of such as are set in authority (cp. Wisd. vi. 5; 1 Tim. ii. 2; 1 Pet. ii. 13).

Read, *For there is no power except from (ἀπό) God: but the powers that be have been ordained by (ὑπό) God* [Rev. V. reads ὑπό in both clauses]. The received Text (ἀπό θεοῦ) is thought to give a better and more pointed sense, by distinguishing the Divine origin of civil government in general from the actual establishment by God's Providence of existing governments. In enforcing the duty of submission, St. Paul extends that divine right to all *de facto* rulers as the bearers of a divinely ordained office; but he does not touch any question of the Christian's duty in reference to conflicting claims on his allegiance.

2. *So that he which setteth himself against the power... shall upon themselves bring judgment* (Matt. xxiii. 14 note); i.e. temporal punishment executed by rulers as God's ministers in this world [Rev. V. 'Therefore he that resisteth power, withstandeth . . .; and they that withstand shall receive to themselves judgment].

3. *to good works*] to the good work. Judgment will overtake those who resist, because the office of the civil power is to maintain that moral order which is in its origin divine. St. Paul here regards rulers as acting according to the true idea of their office. He was in fact writing in the earlier and better part of Nero's reign, while Seneca and Burrhus were still in power, before any general persecution of the Christians, but after he had himself suffered grievous injustice from the civil power (Acts xvi. 37; 2 Cor. xi. 25, 32).

praise of the same] i.e. from the power.

4. The civil power (ἐξουσία, v. 3) is God's minister, and as such exists only for good to him that doeth good (1 Tim. ii. 2).

the sword] This as the emblem of the power of life and death was borne habitually (φορεῖν) by, or before, the higher magistrates; and that "*not in vain*," but with a serious purpose, for use against evil-doers. The Apostle vindicates the right of capital punishment as divinely entrusted to the magistrate, for he is God's minister, appointed to execute His righteous vengeance.

a revenger &c.] **an avenger for wrath to him that doeth evil.**

5. *Wherefore ye must needs submit* [Rev. V. 'be in subjection'], *not only for the wrath &c.* The necessity is twofold, external on account of the wrath which the magistrate executes, and internal on account of conscience towards God.

6. *pay ye ye pay*: and by paying acknowledge that character of the civil power which entitles it to obedience (1 Pet. ii. 14). *for they &c.*] **for they are ministers of God, labouring constantly unto this very end.** λειτουργοὶ θεοῦ: a ministerial, not necessarily priestly, character is thus ascribed to rulers (xv. 16 note): they labour "*unto this very*

- 7 ministers, attending continually upon this very thing. ^oRender therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for ^ahe that loveth another hath fulfilled the law. For this, 'Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, ^k'Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore ^l'love *is* the fulfilling of the law. ¶ And that, knowing the time, that now *it is* high time ^mto awake out of sleep: for now ⁿis our salvation nearer than when we believed. The night is far spent, the day is at hand: ^olet us therefore cast off the works of ^pdarkness, and ^qlet us put on the armour of light. ^rLet us walk
- ^o Matt. 23. 23.
^a Gal. 5. 14.
^l 1 Tim. 1. 5.
^j Jam. 2. 8.
^k Ex. 20. 13.
^l Matt. 19. 18.
^m Matt. 22. 39.
ⁿ Col. 3. 8.
^o 1 Thess. 5. 8.
^p Phil. 4. 8.
^q 1 Pet. 2. 12.

end," i.e. unto that service of God described in vv. 3, 4 [Rev. V. 'they are ministers of God's service, attending' &c. as in A. V.].

7. Omit *therefore*. The verse is a summary exhortation, based on the nature of civil government as stated in vv. 5, 6.

Tribute (φóρος), any direct tax on person or real property, and *custom* (τέλος), any indirect tax or toll on goods (Matt. xvii. 25; Lu. xx. 22), were both paid to the Roman government, and the agents who collected them were objects of popular hatred and contempt. St. Paul's counsel is therefore in strong contrast to that of the deceivers who at this period were exciting the fanaticism of their countrymen in Judæa, and under pretence of inspiration were plotting revolutions. The Jews at Rome shared the same turbulent spirit. The extortion of the Publicans had indeed become so intolerable that a few months after the date of this Epistle Nero proposed to the Senate the most stringent and sweeping reforms.

8-10. From the duties that must be paid to all in authority, St. Paul passes naturally to the wider duty of loving all men.

8. Pay every debt, let none remain due to any man, save that 'immortal debt' (Bengel) of mutual love which, however fully paid, is still for ever due.

loveth another] *loveth his neighbour*.

hath fulfilled the law] Inasmuch as he who loves does not commit adultery, or kill &c.

9. *Thou shalt not bear... witness*] Omit, as absent from the original text.

briefly comprehended] *summed up*. Cp. Lev. xix. 18. The several laws which flow from love are again gathered up by St. Paul in love, their fountain head.

10. *Love* (personified as in 1 Cor. xiii.) *worketh no ill to his neighbour*, neither the ills forbidden in the several commandments, nor any other.

therefore &c.) *Love therefore is the fulfilment of law*. St. Paul, using νόμος without the article, pointed to a sense in which love is the fulfilment of law generally.

11-14. St. Paul enforces the exhortation of v. 8, by a special motive drawn from the shortness of the time. This motive suggests vigilance and holiness.

11. *And that because ye know* (vii. 7 note) *the season*. On καὶ τοῦτο [Rev. V. 'and this'] cp. 1 Cor. vi. 6, 8; Eph. ii. 8. It recalls v. 8, that summary of all the Christian duties enforced in this and ch. xii.

that now &c.] *that it is time for us at once to awake* &c. [Rev. V. 'that now it is high time for you to awake' &c.] The pronoun *us* (or *you*) is addressed to believers (ἐπιστεύσαντες), and demands of them an earnest vigilance, compared with which their ordinary life is as a *sleep* of the soul (cp. Matt. xxv. 5).

for now &c.] *for now is salvation nearer to us*: the full and final salvation which shall accompany the second coming of the Lord. St. Paul thought Christ's coming nigh at hand. A constant expectation of the day of the Lord as fast approaching, modified by the caution of Matt. xxiv. 36, is the attitude of mind which Christ Himself enjoined in His repeated warnings. In St. Paul's mind the expectation was vivid (1 Thess. iv. 17; 1 Cor. xv. 52), but the caution was not forgotten (1 Thess. v. 1, 2; 2 Thess. ii. 1).

12. The Apostle next contrasts the present life with that which is to come, as night with day (cp. Heb. x. 25).

the works of darkness] As *sleep* and *night* are used figuratively, so *the works of darkness* are all sinful deeds whose natural element is the state of spiritual darkness. All these *let us cast off* (ἀποδύμεθα, cp. Eph. iv. 22, 25; Col. iii. 8; James i. 21; 1 Peter ii. 1), as men arising out of sleep lay aside the garments worn during the night.

the armour of light] Not armour bright and shining, but belonging to and worn during the light, that armour with which the Christian must be found clad in the day of Christ's coming, when the true heavenly light will arise and shine (cp. Eph. vi. 11).

¹honestly, as in the day; ²not in rioting and drunkenness, ³not in chambering and wantonness, ⁴not in strife and envying. But ⁵put ye on the Lord Jesus Christ, and ⁶make not provision for the flesh, to fulfil the lusts thereof.

CHAP. 14. HIM that ¹is weak in the faith receive ye, but ²not to 2 doubtful disputations. For one believeth that he ³may eat all 3 things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth 4 not judge him that eateth: for God hath received him. ⁵Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is 5 able to make him stand. ⁶One man esteemeth one day above another: another esteemeth every day alike. Let every man

¹ Luke 21. 34.
¹ Pet. 4. 3.
² 1 Cor. 8. 9.
Eph. 5. 5.
³ Jam. 3. 14.
⁴ Eph. 4. 24.
Col. 3. 10.
⁵ Gal. 5. 18.
⁶ 1 Pet. 2. 11.
⁷ ch. 15. 1.
⁸ 1 Cor. 8. 9.
11. & 9. 22.
⁹ 1 Cor. 10. 25.
Tit. 1. 15.
¹⁰ Col. 2. 16.
¹¹ Jam. 4. 12
¹² Gal. 4. 10.

¹ Or, decently.

² Or, not to judge his doubtful thoughts.

13. honestly] Cp. xii. 17; 1 Thess. iv. 12, i.e. becomingly. Read, 'not in revellings ... not in strife and jealousy. To this verse St. Augustine attributed his own remarkable conversion. Revelry is followed on the one hand by lasciviousness, and on the other by strife and jealous wrath.

14. But put.... Christ] Cp. Gal. iii. 27 (written only a few months before this Epistle). The fact of union with Christ, there asserted in the dogmatic sense, is the ground of the ethical sense in this passage to clothe the soul in the moral disposition and habits of Christ. The essential element of this union is the Spirit of Christ, and the Spirit's power is needed continually to maintain and develop the life once bestowed. Each new step in the development of this life may be regarded as a new putting on of Christ.

the flesh] *σάρξ* here, as in cc. vii. and viii., denotes the flesh in its sensuality and sinfulness. Hence forethought for its indulgence is forbidden as aiming at, or tending to, the excitement and gratification of sinful lusts.

XIV. The great principle of Christian love commended in ch. xiii. is here applied to appease dissensions occasioned chiefly by a superstitious observance of things morally indifferent. He claims a charitable forbearance from those whose consciences were more robust.

1. But him that is weak in faith; not the faith, i.e. doctrine believed, but faith in its moral and practical bearing, as a conviction of right and wrong (cp. vv. 22, 23).

not to doubtful disputations] not unto discussion of doubts [Rev. V. is as A. V.], i.e. do not discuss and pass judgments upon any doubts that he entertains. This plea for a kindly reception of the weak brethren implies that they, i.e. the Jewish Christians, were not the predominant part of the Christian community at Rome. For *διακρίσεις* see 1 Cor. xii. 10; Heb. v. 14; and for *διαλογισμῶν* see i. 21 note.

2. One man hath faith to eat all things: but he that is weak &c. St. Paul, regarding the matter itself as indifferent, expresses disapproval only of uncharitable

feelings. The strong must not despise the weak as narrow-minded and superstitious, nor the weak judge and condemn the strong as unscrupulous and irreverent.

3. despise] Rev. V. 'set at naught.' for God hath received him] Cp. Pss. xxvii. 10, lxx. 4, lxxiii. 24; John xiv. 3. St. Paul's meaning is, 'Condemn not for his freedom the man whom God has taken to Himself and received into His Church in this freedom' (1 Cor. x. 29; Gal. v. 13).

4. another man's servant] another's servant, i.e. Christ's (see the close of the verse). *οἰκῆτος*, rare in N. T., denotes a household servant, distinguished from ordinary slaves by being more closely connected with the family. The question, *Who art thou?* rebukes that presumption of the weak in faith, which condemned the freedom which God has not condemned.

to his own master &c.] i.e. Whether in the use of his liberty he does well or ill, is a matter that concerns his own master [Rev. V. 'lord'] not thee (1 Cor. x. 12, xvi. 13; 1 Thess. iii. 8 &c.). What St. Paul forbids is censorious interference with a fellow-servant's freedom.

Yea &c.] But he shall stand [Rev. V. 'Yea, he shall be made to stand']. Cp. Matt. xii. 26; 2 Cor. xiii. 1.

for God &c.] for the Lord is mighty &c. [Rev. V. 'hath power']. The man, who in the strength of faith asserts his freedom in things indifferent, will be kept in his uprightness through the might of the Lord.

5. From marg. ref. we see that Jewish Christians who were weak in faith were still influenced by a superstitious reverence for days and seasons which had been held sacred among the Jews. A rigid observance of the Sabbath was especially characteristic of the Essenes.

Let every man &c.] The observance of this or that day being in itself a thing indifferent, it is enough that he who observes it and he who does not should "each be fully assured in his own mind" that he is doing right. The "*mind*" (*νοῦς*) is the seat of moral consciousness, and therefore of the full assurance of faith (cp. vii. 23).

- /Gal. 4. 10. 6 be ¹fully persuaded in his own mind. He that ²regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for ³he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For ⁴none of us liveth to himself, and no man dieth to himself.
- #1 Cor. 10. 31. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For ⁵to this end Christ both died, and rose, and revived, that he might be ⁶Lord both of the dead and living.
- *1 Cor. 6. 19, 20. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for ⁷we shall all stand before the judgment seat of Christ. For it is written, ⁸As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then ⁹every one of us shall give account of himself to God. ¶ Let us not therefore judge one another any more: but judge this rather, that ¹⁰no man put a stumblingblock or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, ¹¹that *there is* nothing ¹²unclean of itself: but ¹³to him that esteemeth any thing to be ¹⁴unclean, to him *it is*
- *2 Cor. 5. 15. 1 Or, *fully assured*. 2 Or, *observeth*. 3 Gr. *common*. 4 Gr. *common*.
- *Acts 10. 36. 5 Matt. 25. 31, 32. Acts 10. 42. Jude 14. 15. *Phil 2. 10. *Matt. 12. 36. Gal. 6. 5. 1 Pet. 4. 5. *1 Cor. 8. 9, 13. *Acts 10. 15. ver. 2. 20. 1 Tim. 4. 4. *1 Cor. 8. 7, 10.

6. It being presupposed that each is fully assured in his own mind that he is doing right, then he who sets his mind upon the day in question (*τὴν ἡμέραν*) and is zealous for its observance (*φρονεῖν*, Matt. xvi. 23; Phil. iii. 19; Col. iii. 2), does so for the Lord's sake, considering that *this day is holy to the Lord* (1 Esdras ix. 52).

Omit and *he...not regard it*.

The man that eateth not flesh eateth not for the Lord's sake, and accordingly (yet) gives thanks to God for the simpler meal that he allows himself. This passage proves the universal custom of thanksgiving before a meal (Matt. xv. 36; Acts xxviii. 35; 1 Cor. xi. 24; 1 Tim. iv. 4, 5).

7, 8. The universal principle on which rest the particular statements in v. 6. The conscious aim of a Christian is to live *not unto himself*, not for his own will and pleasure, but *unto the Lord*, for His glory, and according to His will. Moreover he that thus lives unto the Lord, also dies unto the Lord: the ruling principle of the life is strong in death. 'It is a great art to die well, and to be learnt by men in health' (Jeremy Taylor).

we are the Lord's] Not our own, but His property, devoting ourselves to His service and assured of His protection.

9. *For to this end Christ died and became alive* [Rev. V. 'lived again']. The Christian's relation to His Lord, both in life and in death, is founded on the facts of Christ's personal history. For the life which the Christian lives *unto the Lord* is also a new life (vi. 4) derived from the new life of Christ, which made Him Lord of dead and living (cp. viii. 38; Phil. i. 20).

10. But thou, why judgest thou thy brother? If Christ is the Lord of all, what

right has the weak to judge, or the strong to despise his brother? All are to be judged by the Lord (cp. ii. 6, 16).

Christ] Read, of God. Cp. 2 Cor. v. 10.

11. The certainty of the universal judgment is attested by the solemn declaration of Isai. xlv. 23, which St. Paul quotes freely. *every knee &c.*] The oath of homage (Isai. xix. 18; 2 Chr. xv. 14) as well as the bended knee mark the adoring submission of the whole world to Jehovah, and the solemn confession of His sovereignty.

12. *every one of us &c.*] Lit. each one of us for himself &c. When God's supremacy is confessed by *every tongue*, each will answer for himself to his rightful Judge.

13. Lit. No longer therefore let us judge one another: but judge ye this rather, not to put an offence before your brother, or a stumbling-block. *πρόσκομμα* and *σκάνδαλον* differ as a "block" against which the foot strikes and a "trap" in which it is caught; but in the figurative and moral sense they are used indifferently. Rev. V. renders *πρόσκομμα* 'a stumbling-block' in this verse, but 'offence' in v. 20.

14. *by the Lord Jesus*] in the Lord Jesus. The conviction is that of a mind dwelling in communion with Christ, and therefore enlightened by His Spirit.

nothing] i.e. no kind of food.

unclean of itself] *δι' ἑαυτοῦ*, "of its own nature," apart from conscientious scruples. Not that the distinction between clean and unclean meats was abolished: but "the weak in faith" objected to eating flesh at all, and this objection was not founded on the Law of Moses, but on ascetic notions, such as those of the Essenes.

but to him &c.] except to him &c. St. Paul first asserts fully and directly the

- 15 unclean. But if thy brother be grieved with *thy* meat, now walkest thou not ¹charitably. ²Destroy not him with thy meat, for ³1 Cor. 8.11.
 16 whom Christ died. ⁴Let not then your good be evil spoken of: ⁵ch. 12. 17.
 17 ⁶for the kingdom of God is not meat and drink; but righteous- ⁷1 Cor. 8. 8.
 18 ness, and peace, and joy in the Holy Ghost. For he that in
 these things serveth Christ ⁸is acceptable to God, and approved ⁹2 Cor. 8.21.
 19 of men. ¹⁰Let us therefore follow after the things which make ¹¹Ps. 34. 14.
 20 for peace, and things wherewith ¹²one may edify another. ¹³For ¹⁴ch. 12. 18.
 meat destroy not the work of God. ¹⁵Things indeed are ¹⁶1 Cor. 14.12.
 pure; ¹⁷but it is evil for that man who eateth with offence. ¹⁸ver. 15.
 21 ¹⁹It is good neither to eat ²⁰flesh, nor to drink wine, nor ²¹any ²²Matt. 15.11.
 thing whereby thy brother stumbleth, or is offended, or is made ²³ver. 14.
 22 weak. Hast thou faith? have it to thyself before God. ²⁴Happy ²⁵1 Cor. 8. 9,
 is he that condemneth not himself in that thing which he ²⁶10, 11, 12, 13.
²⁷1 John 3.21.

¹ Gr. according to charity.

principles of freedom, and then adds the exception, by which its practice ought to be modified: for the scruple of the weak brother is valid so far as *his conscience* is concerned.

15. For if because of meat thy brother is grieved, thou art no longer walking according to charity [Rev. V. 'in love'].

Destroy not &c.] The weak brother is grieved, i.e. vexed in conscience (Eph. iv. 30), by seeing the strong indulge in what he deems sinful. This may tend to his destruction: he may be repelled from the Christian faith, which seems to be associated with sinful practice, or he may be seduced by your example into acquiescence in that which to him is sinful (marg. ref.). 'Make not thy meat of more account than Christ made His life' (Bengel).

16. Addressed, as is the whole passage (vv. 13-23), to those who are strong in faith. *your good*] Let no uncharitable use of your stronger faith and fuller liberty give occasion to the weak in faith to condemn and speak evil of that which is to you a real good.

17. So Luke xvii. 20. The essence of the kingdom lies not in things external, as 'eating and drinking' [Rev. V.], but in the inward graces of the spiritual life.

righteousness] Presented in its moral aspect as a grace to be exercised and developed, 'the germ, of which holiness is the unfolded and perfected plant' (Forbes).

peace] The disposition resulting from reconciliation to God, abiding in the heart, and shedding a holy calm over the life.

joy in the Holy Ghost] The holy gladness which the Spirit of God breathes around those who *live in the Spirit* (Gal. v. 22, 25).

The strongest in faith best know that the kingdom of God consists in these spiritual graces, not in anything external. Thus the Apostle appeals to faith itself against any misuse of the liberty which faith bestows.

18. He that herein serveth Christ, who for the love of Christ serves his brethren in the exercise of such graces as righteousness,

peace, and joy, is both *well pleasing to God*, Who judges the heart, and *approved by men*, who see his good deeds. Thus he wins the goodwill of his brother, instead of putting a stumbling-block in his way.

20. *destroy not*] *destroy thou* [Rev. V. 'overthrow'] not: the singular marks the return to the special case (v. 15).

the work of God] The exhortation in v. 19 is to *edify* or build up each other. Thy brother, as a Christian, is *God's building* (1 Cor. iii. 9). Do not for the sake of food fight against God by pulling down and destroying what He has built up. *Destroy* is here used in its proper etymological sense (*κατάλυε*, "destrue") not, as in v. 15, in the sense of perdition (*ἀπώλυε*).

All things indeed are pure i.e. all kinds of food are morally clean (v. 14).

but it is evil &c.] If thou cause thy brother to eat against his conscience, it is a sin to him, and so thou art destroying God's work in him for the sake of food.

21. *neither &c.*] *Not to eat flesh*; i.e. to eat no flesh of any kind, and to drink no wine is *good* (*καλον*), is worthy and noble conduct in one who denies himself rather than offend a brother (marg. ref.).

nor any thing...stumbleth] *nor to do anything whereat &c.* Rev. V. omits the rest of this verse after *stumbleth*.

22. *Hast thou faith &c.*] Rev. V. 'The faith which thou hast, have thou to thyself &c.' St. Paul hears, as it were, the strong in faith oppose him saying, 'I have faith, and am convinced that it is allowable for a Christian to eat flesh and drink wine.' He replies 'Let God be the witness of thy faith, and parade it not before men to the offence of the weak.'

Happy...condemneth &c.] *judgeth not himself in that which he alloweth* [Rev. V. 'approveth']. The happiness meant is that of a clear and undoubting conscience. Content with this great happiness, he should thankfully consent to restrain his freedom for his brother's sake.

* Tit. 1. 15.
 * Gal. 6. 1.
 * ch. 14. 1.
 * 1 Cor. 9. 19,
 22.
 * ch. 14. 19.
 * Matt. 26. 39.
 John 5. 30.
 & 6. 38.
 / Pa. 69. 9.
 * ch. 4. 23.
 1 Cor. 9. 9,
 10. & 10. 11.
 * 1 Cor. 1. 10.
 Phil. 3. 16.
 * Acts 4. 24.
 * ch. 14. 1.
 * ch. 5. 2.
 * Matt. 15. 24.
 John 1. 11.
 Acts 3. 25. &
 13. 46.
 * ch. 3. 3.

23 alloweth. And he that ¹doubteth is damned if he eat, because he eateth not of faith: for ²whatsoever is not of faith is sin.

CHAP. 15. WE ³then that are strong ought to bear the ⁴infirmities of the weak, and not to please ourselves. ⁵Let every one of us please ⁶his neighbour for ⁷his good ⁸to edification. ⁹For even Christ pleased not himself; but, as it is written, ¹⁰The reproaches of them that reproached thee fell on me. For ¹¹whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. ¹²Now the God of patience and consolation grant you to be likeminded one toward another ¹³according to Christ Jesus: that ye may ¹⁴with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore ¹⁵receive ye one another, ¹⁶as Christ also received us to the glory of God. ¹⁷¶ Now I say that ¹⁸Jesus Christ was a minister of the circumcision for the truth of God, ¹⁹to confirm the promises made

¹ Or, discerneth and putteth a difference between meats.

² Or, after the example of.

23. But he that doubteth is condemned if he eat. The danger of the weak brother. He that debates with himself whether it is or is not lawful to eat, is condemned if he eat, because he eateth not of faith (cp. John iii. 18).

for *whatsoever*] and *whatsoever*. Everything that is not of faith is sin: this eating is not of faith: therefore it is sin, and he is condemned already. 'This is spoken by Paul concerning the case that lies before him, not concerning all cases' (Chrysost.).

On the position of the Doxology (xvi. 25-27), see Introduction, p. 10.

XV. 1. But we &c. Note the connexion between this and xiv. 23: from the danger of the weak St. Paul passes over (84) to the duty of the strong towards them. "The infirmities" (*ασθενήματα*) of the weak, in which their weakness of faith is shown, are their needless scruples or erroneous judgments: these the strong are well able, and bound, to bear with loving patience (Gal. vi. 2; Rev. ii. 2, 3).

2. Let each of us please his neighbour, conciliate him by forbearance and loving sympathy (1 Cor. x. 33; Phil. ii. 4). With a view to what is good for edification, i.e. to building him up in faith.

3. For Christ, also, &c. The duty of sacrificing our own pleasure for the good of our brethren is enforced by the one great pattern of self-sacrificing love (2 Cor. viii. 9; Phil. ii. 6). The sufferer in the Psalm (marg. ref.) suffers for God's sake and to please Him. So in the Messianic interpretation Christ pleased not Himself, but endured reproach for the Father's sake and to do His will.

4. Learning is here used in a rare and antiquated sense for teaching (Wiclif) or doctrine (A. V. 2 Tim. iii. 16).

that we &c.] The purpose for which the God of patience and comfort (v. 5) caused the Scriptures to be written.

hope] i.e. "our hope" (*τὴν ἐλπίδα*), the Christian's hope of the glory of God (v. 2). The purpose of the Scriptures is to promote the present possession of this blessed hope through the patience and consolation which they give to those suffering for God's sake.

5. And may the God of patience and comfort (*παράκλησις*, as in v. 4).

to be likeminded &c.] To be of the same mind one with another. What the Apostle prays for is not identity of opinion, but harmony of feeling according to Christ; "idem sentire, idem velle."

6. with one mind &c.] With one accord (*ὁμοθυμαδόν*) unite in one utterance of praise.

God &c.] Rev. V. 'the God and Father of our Lord Jesus Christ' (cp. Eph. i. 17; John xx. 17).

7. An immediate inference from the preceding prayer for concord, and also a general conclusion of the whole argument beginning with xiv. 1. The appeal there made to one party is here extended to both, in accordance with the arguments addressed to both parties in xiv. 3-13.

received us &c.] received you to the glory of God, i.e. received you, both Jews and Gentiles, into His Church that God might be thereby glorified (cp. Eph. i. 12-14; Phil. ii. 11).

8. Render: For I say, that Christ hath been made a minister of circumcision for God's truth, in order that He might confirm &c. Circumcision was the condition attached to the promises. He therefore who was to be the seed of Abraham and the fountain of blessing to all nations, must be a minister of circumcision. He must fulfil the covenant of circumcision both in His person and in His work (cp. Gal. iv. 4, 5).

for the truth of God] Explained by the appended clause: in order that he might confirm (the truth of) the promises made unto the fathers (cp. 2 Cor. i. 20).

9 unto the fathers: and ^othat the Gentiles might glorify God ^o John 10.16.
 for his mercy; as it is written, ^pFor this cause I will confess ^p Ps. 18. 49.
 10 to thee among the Gentiles, and sing unto thy name. And
 11 again he saith, ^qRejoice, ye Gentiles, with his people. And ^q Deut. 32. 43.
 again, ^rPraise the Lord, all ye Gentiles; and laud him, all ye ^r Ps. 117. 1.
 12 people. And again, Esaias saith, ^sThere shall be a root of ^s Isai. 11. 1.
 Jesse, and he that shall rise to reign over the Gentiles; in him ^{Rev. 5. 5. &}
 13 shall the Gentiles trust. Now the God of hope fill you with all ^{22. 16.}
 and peace in believing, that ye may abound in hope, through the ^{ch. 12. 12. &}
 14 power of the Holy Ghost. ¶ And ^{14. 17.} "I myself also am persuaded of
 you, my brethren, that ye also are full of goodness, ^{2 Pet. 1. 12.} filled with
 15 all knowledge, able also to admonish one another. Neverthe- ^{1 John 2. 21.}
 less, brethren, I have written the more boldly unto you in ^{1 Cor. 8. 1,}
 some sort, as putting you in mind, ^{7, 10.} because of the grace that ^{Gal. 1. 15.}
 16 is given to me of God, that ^{Eph. 3. 7.} I should be the minister of Jesus ^{ch. 11. 13.}
 Christ to the Gentiles, ministering the gospel of God, that the ^{Gal. 2. 7, 8.}
^{1 Tim. 2. 7.}
^{2 Tim. 1. 11.}

9. and that the Gentiles &c.] St. Paul is appealing more especially to "the strong," i.e. to the Gentiles, and in order to move them to greater forbearance and goodwill towards their weaker Jewish brethren, he shows that Christ Himself became in all things a Jew to fulfil God's promises to the Jews, and thereby to extend His mercy to the Gentiles. Even for Gentiles "Salvation is of the Jews," not by covenant, but granted of free mercy.

confess] Rev. V. 'give praise.' David in this Psalm (marg. ref.) gives the first utterance of a hope, which in later times became clear and distinct, that the heathen should learn to fear and worship Jehovah. In St. Paul's Messianic interpretation, Christ declares that in the midst of the Gentiles He will give thanks to God for their conversion.

11. and laud him &c] Rev. V. 'And let all the peoples praise him.'

12. There shall be the root of Jesse, and he that ariseth to rule over Gentiles; on him shall Gentiles hope. St. Paul follows the LXX. The Messiah of the Jews should be the desire and hope of the Gentiles.

13. From hope, St. Paul forms a title the God of hope, by which he may invoke (as in vv. 4, 5) an appropriate blessing on those addressed. All joy and peace have their root in the hope of eternal life, their vital atmosphere in believing, their fruit in the increasing abundance of their hope growing in the power of the Holy Ghost.

14-33. Occasion of the Epistle.

14. And I myself also &c.] "Now even I myself" who admonish you, am persuaded that even of yourselves ye are full of goodness, i.e. even without being exhorted. ¹Αγαθωσύνη is goodness in the more special sense of a disposition to do good.

knowledge] i.e. the knowledge of spiritual truth professed by the strong in faith (cp. marg. ref.). In the brethren was a happy combination of goodness and knowledge. able also &c.] able even to admonish one another, without admonition from me.

15. But I have written more boldly unto

you in part. Parts of the Epistle, such as vi. 12-21, xi. 17 ff., xii. 3, xiii. 3 ff., 13, 14, and especially ch. xiv. throughout, are written more boldly than a belief in their goodness and knowledge might seem to require. Rev. V. 'But I write the more boldly unto you in some measure, as' &c.

as putting you in mind] as putting you again in remembrance, not as teaching you things of which you might be ignorant. the grace that is given] Rather or "the grace that was given" (cp. i. 5, xii. 3). The obligation of the Apostolic office is thus the reason for his boldness in putting them in remembrance of Christian duties.

16. In order that I should be a minister of Christ Jesus. The special purpose for which the grace was given by God. ^{Διουρομένης}, minister, and its derivatives are used in the LXX and N. T., both of ministering in general, and of ministering specially in things sacred. In the N. T. besides this proper application to the ministry of the Tabernacle (Luke i. 23; Heb. ix. 21, x. 11) we find also a metaphorical application to Christ (Heb. viii. 2, 6), to Christian ministers (Acts xiii. 2), and to all Christians (Phil. ii. 17). Here St. Paul applies the term to himself as a minister of the Gospel appointed by Christ the Head of the Church.

to the Gentiles] in reference to the Gentiles. The Apostle represents himself as the ministering Priest, the preaching of the Gospel as his priestly function, and the believing Gentiles as his offering. In this connexion therefore εἰς τὰ ἔθνη cannot mean "a minister (sent) unto the Gentiles" [Rev. V.], but 'a minister in reference to the Gentiles' whom he offers to God.

ministering &c.] 'The preaching of the Gospel he calls a sacrificial work (¹εὐποργίαν), and genuine faith an acceptable offering' (Theodoret). 'This is my priesthood, to preach and to proclaim' (Chrysostom).

that the offering up [so Rev. V.] of the Gentiles might be acceptable [Rev. V. 'made acceptable']. Read, "that the offering of the Gentiles" &c., i.e. that the Gentiles

- * Phil. 2. 17. ¹ offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory
- * Heb. 5. 1. 18 through Jesus Christ ² in those things which pertain to God. For
- Acts 21. 19. I will not dare to speak of any of those things ³ which Christ hath
- Gal. 2. 8. not wrought by me, ⁴ to make the Gentiles obedient, by word and
- ch. 16. 26. deed, ⁵ through mighty signs and wonders, by the power of the
- Acts 19. 11. Spirit of God; so that from Jerusalem, and round about unto
- 2 Cor. 10. 21 ⁶ lest I should build upon another man's foundation: but as it
- 13, 15, 16. is written, ⁷ To whom he was not spoken of, they shall see: and
- Isai. 52. 15. 22 they that have not heard shall understand. ¶ For which cause
- ch. 1. 13. 23 also ⁸ I have been ⁹ much hindered from coming to you. But
- 1 Thess. 2. 17, 18.

¹ Or, *sacriſying*.

³ Or, *many ways*, or, *oftentimes*.

might be an acceptable offering. Cp. Isai. lvi. 19, 20. 'And how can it be made acceptable? In the Holy Ghost: for not faith only is needed, but also a spiritual mode of life, that we may hold fast the Spirit that was once given. For not wood and fire, nor altar and knife, but the Spirit is everything with us' (Chrysostom).

17. *whereof I may glory through Jesus Christ* my glorying in Christ Jesus. It follows from the nature of my ministry (v. 16) that I have a right to glory; but my glorying is not in myself, but in Christ Jesus, because as His minister I do all things in and through Him (1 Cor. xv. 31).

in those things &c.] in things pertaining to God (see Heb. ii. 17; v. 1). St. Paul limits his glorying to the ministrations of the Gospel regarded as an offering to the Lord.

18. "For I will not dare to speak of anything except what has been wrought by Christ through me" [so Rev. V.]. The Apostle thus explains one limit in v. 17; I will glory only of what has been accomplished not by me but by Christ through me.

to make the Gentiles obedient Rev. V. 'for the obedience of the Gentiles' (cp. i. 5). The "obedience of Gentiles" to faith in Christ has been figuratively described (v. 16) as the offering of the Gentiles. The Apostle thus explains the second limit in v. 17, i.e., his priestlike ministration of the Gospel.

19. *In [the] power of signs and wonders, in [the] power of the Spirit of God.* The former power is the power which miracles have as signs to convince, and as wonders to overawe, by the proof of a superhuman agency. St. Paul appeals to his miracles as "signs of an Apostle" (2 Cor. xii. 12; cp. Acts xiv. 3, xv. 12). By the former power is meant 'that extraordinary influence of the Spirit, which in a moment turned men from darkness to light' (Jowett).

from Jerusalem... unto Illyricum St. Paul is here describing the local extension of his ministry. It was natural for St. Paul to fix the starting-point of his ministry at the Holy City, from which the Gospel first went forth into the world, and where he had himself first joined the fellowship of

the Apostles (Acts ix. 28). The great road from the East to Rome, passing through Macedonia into Illyricum, reached the Adriatic coast at Dyrrachium. This Southern or Greek Illyricum was incorporated by the Romans with Macedonia, and therefore may well have been visited by St. Paul during the journey mentioned in Acts xx. 1, 2. In Illyricum St. Paul reached the Western limit of his missionary journeys, and was comparatively near to Rome.

I have fully preached the gospel of Christ Cp. Col. i. 25. It was his special office and his usual practice to preach the Gospel in the chief cities of each country that he visited, and to lay foundations on which others might build (1 Cor. iii. 10).

20. *Making it however my ambition to preach the Gospel on this wise:* οὐτω δὲ φιλοτιμούμενον (cp. 2 Cor. v. 9; 1 Thess. iv. 11): Rev. V. 'yea, making it my aim (in marg. Gr. *being ambitious*) so to preach, not where Christ was [Rev. V. 'already'] named] i.e. not where men had already been taught to believe in, and call upon, Christ in public confession (cp. Eph. i. 21).

lest I should &c.] Rev. V. 'that I might not.' Cp. marg. ref. St. Paul refers to the oral preaching of the Gospel, as requiring his personal presence hitherto in the East. His letters to the Colossians and Laodiceans (Col. iv. 16), are sufficient proof that in writing to the Church at Rome, he was not transgressing his rule.

21. Quoted exactly from the LXX. St. Paul's practice of preaching where Christ's name was unknown thus agreed with the general character of the Gospel message as foretold by Isaiah.

22. *I was the most times hindered* [Rev. V. 'Wherefore also I was hindered these many times']. The most frequent hindrances arose from the duty of preaching the Gospel in such places.

23. In the regions from Jerusalem to Illyricum, the Gospel message had been fully preached (v. 19), and Churches had been founded, so that there was no longer room for doing that which was the peculiar work of the one "Apostle of the Gentiles."

- now having no more place in these parts, and ^ahaving a great ^a Acts 19. 21.
 24 desire these many years to come unto you; whosoever I take
 my journey into Spain, I will come to you: for I trust to see you
 in my journey, ^aand to be brought on my way thitherward by ^a Acts 15. 3.
 25 you, if first I be somewhat filled ¹ with your company. But now
 26 ¹ I go unto Jerusalem to minister unto the saints. For ^{it} hath ^a Acts 19. 21.
 pleased them of Macedonia and Achaia to make a certain ² Cor. 8. 1.
 27 contribution for the poor saints which are at Jerusalem. It hath
 pleased them verily; and their debtors they are. For ^{if} the ^m ch. 11. 17.
 Gentiles have been made partakers of their spiritual things,
 28 ² their duty is also to minister unto them in carnal things. When
 therefore I have performed this, and have sealed to them ^o this ⁿ Gal. 6. 6.
 29 fruit, I will come by you into Spain. ² And I am sure that, ^o Phil. 4. 17.
 when I come unto you, I shall come in the fulness of the ² ch. 1. 11.
 30 blessing of the gospel of Christ. Now I beseech you, brethren,
 for the Lord Jesus Christ's sake, and ^q for the love of the Spirit,
^r that ye strive together with me in your prayers to God for me;
 31 ^s that I may be delivered from them that ² do not believe in ^q Phil. 2. 1.
 Judæa; and that ^t my service which I have for Jerusalem may be ^r 2 Cor. 1. 11.
² do not believe in ^q Phil. 4. 12.
² do not believe in ² Thess. 3. 2.
² do not believe in ² Cor. 8. 4.

¹ Gr. with you, ver. 32.² Or, are disobedient.

a great desire] “a longing” (ἐπιποθίαν): cp. i. 11; 1 Thess. iii. 6.

24. Omit I will come to you. Read, *Whosoever I take my journey into* [Rev. V. ‘I go unto’] Spain:—for I hope to see you as I pass through &c. [Rev. V. ‘to see you in my journey’]. On the intended journey to Spain see Introduction, p. 7.

and to be brought on my way thitherward] “and to be sent forward thither.” St. Paul hoped to receive from Rome the same kindness and respect as from other Churches, which sent companions to escort him on his further journeys (1 Cor. xvi. 6; 2 Cor. i. 16). if first &c.] If I may first be in part satisfied with your company. Cp. i. 12.

25. In contrast to the hope of a future visit to Rome the Apostle’s present and immediate duty is taking him away in the opposite direction. Ministering; the present participle implies that the journey in charge of the collected alms of the Churches was itself a part of the ministration to the poor saints at Jerusalem (see 1 Cor. xvi. 4, 15; 2 Cor. ix. 1).

26. For Macedonia and Achaia have been pleased; εὐδόκησαν expresses the benevolent pleasure of a cheerful giver. Cp. 1 Cor. xvi. 2; 2 Cor. ix. 7.

for the poor saints] for the poor among the saints (xiii. 13 note). The contributor enters into fellowship with the person aided, by sharing his necessities: κοινωνία is hence the characteristic for almsgiving.

27. It hath pleased them verily] They have been pleased, I say [Rev. V. ‘Yea, it hath been their good pleasure’].

have been made partakers of] shared in. The Gospel, with all its spiritual blessings, which are the gifts of the Holy Ghost, was at first the possession of the Mother Church in Jerusalem, and from thence was communicated to the Gentiles. In return for these greater gifts the Gentiles owe a debt

(ὀφείλουσι, Rev. V. ‘they owe it to them also’ &c.) to the saints at Jerusalem to minister...things, such as food and raiment (1 Cor. ix. 11). St. Paul applies to this “ministry of the body” the title λειτουργία which he used of preaching the Gospel (v. 16).

28. sealed to them this fruit] The contribution (κοινωνία, v. 26) is as fruit brought forth by the Gentile Churches. By going himself, St. Paul would certify to the saints at Jerusalem the faithful delivery of the gift by the seal of Apostolic authority, and fulfil the duty laid upon him by the pillars of the Church at Jerusalem (Gal. ii. 10).

come] Or, come back. [Rev. V. ‘go on’]. 29. I am sure] I know. The you is emphatic. The Apostle knows that there will be nothing to diminish the fulness of the blessing which he brings (cp. i. 8, 12).

the blessing of the gospel of Christ] Read, the blessing of Christ. ‘Would a forger writing under the name of the Apostle in the 2nd century, have drawn a picture of the future so opposite to the way in which things really came to pass’ (Godet).

30. . . by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in your prayers for me to God. This urgent request for his brethren’s prayers springs from the same confidence in their faith, which has been already shown in v. 29. Christ is the motive by which the Apostle beseeches his brethren (2 Cor. x. 1). The love of the Spirit (v. 5 note) is the love which is the fruit of the Spirit (Gal. v. 22).

31. that do not believe] that are disobedient (xi. 30 note). On the eve of his departure from Corinth, St. Paul feels the same forebodings of what should befall him at Jerusalem, which he expressed during his journey thither (Acts xx. 22, 23; xxi. 13).

and that my service &c.] and that my ministration which is for Jerusalem may

- *ch. 1. 10. 32 accepted of the saints; *that I may come unto you with joy *by
 *Acts 18. 21. 33 the will of God, and may with you be *refreshed. Now *the
 Jam. 4. 15. God of peace be with you all. Amen.
 *1 Cor. 16. 18. CHAP. 16. I COMMEND unto you Phœbe our sister, which is a
 2 Cor. 7. 13. 2 servant of the church which is at *Cenchrea: *that ye receive
 Philem. 7. her in the Lord, as becometh saints, and that ye assist her in
 *ch. 16. 20. whatsoever business she hath need of you: for she hath been a
 1 Cor. 14. 33. 3 succourer of many, and of myself also. Greet *Priscilla and
 Phil. 4. 9. 4 Aquila my helpers in Christ Jesus: who have for my life laid
 Heb. 13. 20. down their own necks: unto whom not only I give thanks, but
 *Acts 18. 18. 5 also all the churches of the Gentiles. Likewise greet *the
 Phil. 2. 29. church that is in their house. Salute my wellbeloved Epænetus,
 3 John 5. 6. *2 Tim. 4. 19
 *1 Cor. 16. 19 6 who is *the firstfruits of Achaia unto Christ. Greet Mary, who

prove [be] acceptable to the saints. In this anxiety concerning his reception by the Jewish Church we see another undesigned yet strong proof that the Epistle was written by the Apostle whose mission to the Gentiles was so invidiously regarded at Jerusalem. Cp. Acts xxi. 21.

32. Rev. V. '...in joy through the will of God, and may with you find rest.' He came to Rome, but not in joy, nor to find rest.

XVI. Personal messages, benedictions, and doxology.

1. That Phœbe was the bearer of the Epistle, is very probable. The occasion of her journey (see v. 2) was some business in which she might require the help which this introduction would secure for her.

our sister] i.e. my sister in Christ and yours also: cp. v. 23, ἀδελφός.

a servant of the church &c.] Second and more special ground of commendation. The feminine *διάκονος* occurs only here in the N. T. The proposed rendering "deaconess," is open to the objection that it introduces into the N. T. the technical name (*διακονισσα*) which is of later origin. The office was no doubt the same, ministering to the sick, the poor, and the stranger. Even after the introduction of the technical name, the more general form (*διάκονος*) remained in use up to the 5th century.

Cenchrea was the eastern part of Corinth on the Saronic Gulf; distant about nine miles from the city. It was important as a fortress commanding one of the passes over the Isthmus, and as a harbour, which made it the emporium of trade with the East. The Church there was probably founded and organised by St. Paul himself.

2. as becometh saints] in a manner worthy of saints, i.e. with such kindness and hospitality as saints, or Christian believers, ought to show to a sister in the Lord.

and that ye assist her] Lit. "stand by her" (as in 2 Tim. iv. 17). The words *ἐπιπορεύεσθαι* and *ἐπαύμα* (business, Rev. V. 'matter') often refer to legal proceedings. It is probable therefore that Phœbe was going to Rome on legal "business."

for she] for she herself also. The legal of a foreigner or provincial

was called "patronus" and *προστάτης*. In allusion to the latter name and to the word *ἐπιπορεύεσθαι*, St. Paul calls Phœbe a *προστάτις*, i.e. a "protectress" or "helper" of many and of himself among them.

and of myself also] Cp. marg. ref. a. His vow seems to point to a deliverance from danger or sickness.

3. Priscilla] Prisca (see on Acts xviii. 2). Aquila and Priscilla were likely to have been at Rome at the time when St. Paul wrote to that Church, see Intro. p. 12.

helpers] fellow-workers. 'Labour for the Gospel lives and moves in Christ as its very element' (Meyer). For the fact see Acts xviii. 26; 1 Cor. xvi. 19. They were also fellow-workers in trade (Acts xviii. 2).

4. Omit have. The fact stated as a special reason for greeting them is otherwise unknown, though the statement must have been clear to the readers.

laid down their own necks] Lit. "neck." The singular implies that the expression is figurative; they risked their lives.

unto whom...Gentiles] St. Paul speaks with emotion as of an event comparatively recent, and yet generally known among the Gentiles. Possibly the event had occurred at Ephesus in the tumult. When St. Paul heard of the arrival of his friends at Rome he would commend them to his readers on the first opportunity, and mention the thanksgiving of the Gentile Churches, which he had since been visiting.

5. greet] Rev. V. 'salute,' and so in vv. 6, 8. See Acts xii. 12; Col. iv. 15; Philem.

2. "The Church in the house" was not merely the Christian household itself, but a body of believers meeting for worship in the house of some leading member of the community. Even as late at least as the middle of the 2nd century there was no fixed place of general assembly for the whole Church at Rome, but several small assemblies like this Church in the house of Aquila and Priscilla. Of Epænetus my well-beloved, nothing more is known. For Achaia (introduced from marg. ref.) read Asia (see on Acts ii. 9). Epænetus was one of the first converts in Asia, the first-fruits of the offering of the Gentiles (xv. 16).

7 bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Salute one

Gal. 1. 22.

2 John 1.

1 Thess. 5. 26.

1 Or, friends.

2 Or, friends.

6. on us] Rev. V. 'on you,' i.e. not on the Apostle but on his readers.

7. my kinsmen] i.e. fellow-countrymen. The great number of persons to whom the term (*συγγενής*) is applied in this chapter (see also *rv.* 11, 21) makes it improbable that they were all of the Apostle's family.

fellow-prisoners] "fellow-captives." Andronicus and Junia (or Junias [Rev. V.], if the name be a man's) are mentioned with especial honour; as soldiers of Christ they had shared at some time in St. Paul's captivity (see 2 Cor. vi. 5, xi. 23; Col. iv. 10). Though not themselves Apostles, they were well known to them as among the earliest disciples (Acts xxi. 16), having become Christians before St. Paul himself.

8, 9. Amplias] A contraction of Ampliatus [Rev. V.], which fuller form is common in the sepulchral inscriptions of persons connected with Cæsar's household (see Introduction, p. 13). Urbanus (Rev. V. not Urbane) is found, as here, in juxtaposition with Ampliatus in a list of imperial freedmen on an inscription dated A.D. 115.

our helper] fellow-labourer; not a personal companion of St. Paul (*rv.* 3, 21), but one active in the same cause of Christ.

The names Stachys, Apelles, Aristobulus, Narcissus, Tryphæna and Tryphosa, Rufus, Hermes, Hermas, Patrobus, Philologus, Julia, and Nereus occur in inscriptions of Cæsar's household.

10. approved [Rev. V. 'the approved'] in Christ] i.e. the tried Christian; tried probably by much tribulation.

Aristobulus' household] More probably his servants than kinsmen (1 Cor. i. 11). As only certain of them (*τοὺς ἐκ τοῦ* 'A.') are saluted, namely (as in *v.* 11) those who were in the Lord, it is likely that Aristobulus himself was not a Christian. It is not improbable that this was Aristobulus the younger, the grandson of Herod the Great, and brother of Agrippa and Herod, kings of Judæa and Chalcis, who lived in Rome in a private station, and died there not before A.D. 45. Being very friendly with

the Emperor Claudius, he may have bequeathed his slaves to him, and they thus became part of Cæsar's household, though still distinguished by the name of their late master: as servants of Aristobulus many of them would naturally be Jews, and so likely to become hearers of the Gospel.

11. Herodion my kinsman] See on *v.* 7. Being St. Paul's kinsman Herodion was a Jew, and very probably one of the household of Aristobulus.

Narcissus] This was probably the wealthy and powerful freedman of Claudius, who died in prison in the year A.D. 55. Either by confiscation or by the law of succession, the household of the freedman of Claudius would pass into the possession of Nero, being called Narcissiani.

12. Tryphæna is made a prominent character in the Apocryphal Acts of Paul and Thecla. Tryphæna and Tryphosa were probably sisters. Their names both meaning "dainty" or "luxurious" are contrasted with their "toiling" in the Lord. The labours of Persis were performed on some definite occasion now past; Tryphæna and Tryphosa were labouring still.

13. Rufus] Supposed to be son of Simon of Cyrene (Mark xv. 21). His title, the chosen in the Lord, expresses some special excellence.

his mother and mine] A graceful acknowledgment of maternal love and care bestowed, we know not when, on the Apostle.

14. the brethren which are with them] Probably members of a separate Christian congregation at Rome (*cp. rv.* 5, 15).

15. Philologus and Julia were man and wife, or brother and sister. A Caius Julius Philologus is mentioned in an inscription as freedman of Caius. Thus the names are connected with "the household of Cæsar."

The sister of Nereus was probably called Nereis, and a Claudia Nereis is mentioned as a freedwoman of Augustus.

16. Salute...kiss] The ancient custom of the East, particularly among the Jews, of uniting a greeting with a kiss, became

- 'Acts 15. 1.
1 Tim. 6. 3.
2 Thess. 3. 6, 14.
2 Tim. 3. 5.
1 Cor. 5. 9.
1 Tim. 6. 5.
Col. 2. 4.
Tit. 1. 10.
2 Pet. 2. 3.
1 ch. 1. 8.
1 Cor. 14. 20.
1 ch. 15. 33.
1 Gen. 3. 15.
1 Cor. 16. 23.
2 Cor. 13. 14.
Phil. 4. 23.
Rev. 22. 21.
Acts 16. 1.
1 Tim. 1. 2.
Heb. 13. 23.
- another with an¹ holy kiss. The churches of Christ salute you.
17 ¶ Now I beseech you, brethren, mark them² which cause divisions and offences contrary to the doctrine which ye have learned; and³ avoid them. For they that are such serve not our Lord Jesus Christ, but⁴ their own belly; and⁵ by good words and fair speeches deceive the hearts of the simple. For⁶ your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you⁷ wise unto that which is good, and⁸ simple concerning evil. And⁹ the God of peace¹⁰ shall¹¹ bruise Satan under your feet shortly. ¶ The grace of our Lord Jesus Christ be with you. Amen.
21 ¶ Timotheus my workfellow, and¹² Lucius, and¹³ Jason, and¹⁴ Sosipater, my kinsmen, salute you. I Tertius, who wrote this
- ¹ Acts 13. 1. ² Acts 17. 5. ³ Acts 20. 4. ⁴ Or, *harmless*. ⁵ Or, *tread*.

among Christians a holy symbol of loving fellowship in the Lord. Here and in 1 Cor. xvi. 20; 2 Cor. xiii. 12, a *kiss of charity* (1 Pet. v. 14) is to be given and received by each member of the Church in token of *their love to one another*. This mystic or symbolic kiss of peace, "the Lord's kiss," was embodied in the Eucharistic office as early as the time of Justin Martyr (A.D. 165): it occurred immediately before the oblation of the gifts. The custom is retained in the Greek Church.

The churches] *All the churches* (cp. v. 19); not to be limited to the churches visited by St. Paul: he knew the goodwill of all towards the Romans, and so speaks for all.

17. *divisions and offences*] *the divisions and the offences* [Rev. V. 'the occasions of stumbling']. The Apostle fears lest false teachers, such as those who had caused so much trouble elsewhere, might appear at Rome, and so exhorts his readers to *mark them, i.e. to watch them carefully and keep out of their way*. [Rev. V. for *avoid*, 'turn away from']. The warning is thought to be directed against persons belonging to the same party to which the passages vi. 1-23, xiv. 1-xv. 6, are chiefly addressed.

18. *Our Lord Christ*. The description of the teachers as men who give themselves up to sensual indulgence, indicates a class like the adversaries of the Apostle at Philippi (Phil. iii. 19).

by good words and fair speeches] *by their kind and flattering speech* [Rev. V. 'by their smooth and fair speech they beguile']. *the simple*] *the innocent*; ἀκακος is applied in Heb. vii. 26 to Christ, in Whom "innocence" is combined with the fulness of wisdom and knowledge: in others it is often akin to a simplicity easily deceived.

19. Note the emphatic position of ὑμῶν. "The innocent they deceive, but they ought not to deceive you, who are not mere innocents, for *your* obedience is come abroad unto all men."

I am glad &c.] *Over you therefore I rejoice*; the position of I is again emphatic. *but yet &c.*] *Yet I wish you to be wise*

unto that which is good, but pure towards evil [Rev. V. 'and simple unto that which is evil']. ἀεπατος is lit. unmixed, unalloyed with evil. Cp. Matt. x. 16; Phil. ii. 15. By the expression *wise... good* St. Paul means wise in discerning and adhering to the truth which they had learned.

20. Cp. marg. ref. Warning is followed by encouragement. They who cause dissension (v. 17) are instruments of Satan: they and their leader shall be crushed shortly. Cp. 2 Cor. xi. 12-15.

The grace &c.] *Omit Amen*. The Apostle's concluding benediction is here given in its original form (cp. 1 Thess. v. 28; 2 Thess. iii. 18). On the repetition of the benediction, see Introduction, p. 11. 'And thus he brings his discourse becomingly to an end in prayer: "*The grace of our Lord*." For this he loves ever to make a foundation, this a conclusion' (Chrysostom).

21. Timothy had been with St. Paul in Macedonia in the latter part of A.D. 57 (2 Cor. i. 1); whether he had come on with him at once to Corinth is not known. In the opening address (i. 1-7) his name is not associated with St. Paul's as in other Epistles (1 and 2 Thess., 2 Cor., Phil., Col., Philemon). He may therefore have been absent when the Epistle was begun, joining St. Paul just before it was closed, on the eve of his departure for Jerusalem. See Acts xx. 1-4. Timothy was known to some in Rome, at least to Aquila and Priscilla (Acts xviii. 1-5).

Lucius is certainly not St. Luke (Lucas, or Lucanus), but possibly *Lucius of Cyrene* (marg. ref.). *Jason* is not *probably* the same who is mentioned in marg. ref. *Sosipater* may be the same as *Sopater* (son of Pyrrhus) of Berea (marg. ref.).

22. Rev. V. 'I Tertius, who write'; the amanuensis who had hitherto written from St. Paul's dictation and in his name, is now permitted to send a greeting in his own name. In this little detail note an instance of St. Paul's characteristic courtesy, and at the same time a strong proof of the genuineness of the passage: for what forger would

23 epistle, salute you in the Lord. ^vGaius mine host, and of the whole church, saluteth you. ^eErastus the chamberlain of the 24 city saluteth you, and Quartus a brother. ^aThe grace of our 25 Lord Jesus Christ *be* with you all. Amen. ¶ Now ^bto him that is of power to stablish you ^caccording to my gospel, and the preaching of Jesus Christ, ^daccording to the revelation of the 26 mystery, ^ewhich was kept secret since the world began, but ^fnow is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to 27 all nations for ^gthe obedience of faith: to ^hGod only wise, *be* glory through Jesus Christ for ever. Amen.

^f Tit. 1. 2. 1 Pet. 1. 20. ^g Acts 6. 7. ch. 1. 5. ^h 1 Tim. 6. 16.

have thought of introducing such an incident? Tertius was a very common Roman name, and he was probably an Italian known to many of the readers.

in the Lord] i.e. as your brother in Christ (1 Cor. xvi. 19).

23. *Gaius*] i.e. Caius. Four persons of this name are mentioned in the N. T. See marg. ref.; Acts xix. 29, xx. 4; 3 John 1. The first of these is the one here mentioned: according to tradition he was Bishop of Thessalonica. St. Paul lodged at this time with Caius, as on his first visit to Corinth with Aquila, and afterwards with Justus (Acts xviii. 1-7). Caius seems to have lent his house for the meetings of the Church, or more probably to have shown hospitality to all who came to visit the Apostle.

the chamberlain] *the treasurer*. Probably different from the Erastus of marg. ref.

a brother] Our [the] brother (*ὁ ἀδελφός*), i.e. a brother in the Lord.

24. See Introduction, p. 11.

25-27. See Introduction, p. 11. The Doxology forms a noble conclusion to this great Epistle. Comparing it with the introduction in ch. i. we find in both the same fundamental thoughts of the Epistle.

25. *Now unto him that is able &c.* (see Eph. iii. 20; Jude 24). The one Power by Whom the desire of i. 11 would be fulfilled.

according to my gospel] Cp. marg. ref. note; 1 Tim. i. 11; 2 Tim. ii. 8, i.e. according to the good tidings which I, the Apostle of the Gentiles, announce to you. He wishes to indicate the type of Christian teaching which had been revealed to himself personally (Gal. i. 11-16), and of which the two characteristic features were the perfectly gratuitous and the absolutely universal character of its salvation.

the preaching of Jesus Christ] "What is preached concerning Jesus Christ;" the Gospel being characterised according to its great subject Jesus Christ (i. 3, ii. 16, x. 8-12; Gal. i. 6-8).

according...mystery] See on xi. 25. Here

the word denotes the divine purpose of salvation, as a secret long kept in silence, but now made known for obedience of faith unto all the Gentiles.

which was kept secret] *Which hath been kept in silence.*

since the world began] Lit. "through times eternal" [Rev. V.]. These "times" of silence had lasted until the mystery was revealed in the preaching of the Gospel.

26. *But is manifested now* (cp. Col. i. 26; iv. 4). 'The O. T. is as it were a clock in its silent course: the N. T. is the sound and stroke of the bell' (Bengel).

and by &c.] Lit. "and by prophetic scriptures." The mystery or secret was not only brought to light and manifested (*φανερωθέντος*) by the appearing of our Saviour Jesus Christ (2 Tim. i. 10), but it was also made generally known and published abroad (*γνωρισθέντος*), and St. Paul goes on to tell us (1) by what means, (2) at whose command, (3) for what purpose, and (4) to what extent this publication was made.

(1) On the use of *prophetic scriptures* in making this mystery known see Luke xxiv. 27; Acts xiii. 23-41; xvii. 2, 11; xxvi. 22, 27; and the numerous prophecies quoted in the Epistle, especially in ch. xv. (2) None but "The Eternal" could cause the "stewards of His mysteries" to make known that which had been *kept secret since the world began* (cp. 1 Tim. i. 1; Tit. i. 3). (3) *for* [unto] *obedience to* [of] *faith* (see i. 5 note). (4) *to all nations*] Because they are all included in the blessing of Abraham.

27. Rev. V. 'to the only wise God, through Jesus Christ, to Whom be the glory for ever.' See Introduction, p. 11. The thought that God alone is wise (whatever be its origin in 1 Tim. i. 17; Jude 25 [where it is absent from the Rev. V.]) is here naturally suggested by the context, and by the whole argument of the Epistle (cp. xi. 33).

The Rev. V. omits the ¶ Written to the Romans...Cenchrea.

^v 1 Cor. 1. 14.
^e Acts 19. 22.
^a 2 Tim. 4. 20.
^b 1 Thess. 5. 28.
^c 1 Thess. 3. 13.
^d 2 Thess. 2. 17, & 3. 3.
^e ch. 2. 16.
^f Eph. 1. 9.
^g Col. 1. 27.
^h 1 Cor. 2. 7.
Eph. 3. 5, 9.

CORINTHIANS.

INTRODUCTION.

I. Corinth, the capital of Achaïa, was in 57 A.D. a renowned centre of traffic between Europe and Asia. It was called the "Bridge of the Sea" that united the Morea with the Mainland; it was known as the "Gates of the Peloponnese" that commanded ingress and egress from north and south, imports and exports from east and west. Commercial, and the seat of the Roman proconsulate and of the famous Isthmian games, it was also literary and the resort of sophists. It was likewise luxurious and licentious: Aphrodite had a renowned temple here, to which were attached a thousand priestesses, consecrated courtesans.¹ As to its history previous to 57 A.D. it will suffice to notice here that, after the battle of Chaeronea (338 B.C.), Corinth fell into the hands of Philip. In 243 B.C. the town was freed from its Macedonian garrison by Aratus, who placed it among the cities of the Achæan League. This League ventured into foolhardy conflict with Rome. Mummius defeated the combined forces of Achaïa; and Corinth, as mistress of the League, was levelled with the ground 146 B.C. For a century the city lay in ruins, and then she rose again to be "the Star of Hellas:" for in 46 B.C. reconstituted as the Colonia Julia

Corinthus by Julius Cæsar, she resumed her pristine splendour, and was in St. Paul's time the residence of Gallio the Roman proconsul of Achaïa. Achaïa was the southern division of the Roman province of Greece, Macedonia being the northern. St. Paul does not seem to include the whole of Hellas under the name Achaïa.

In 57 A.D. the population of Corinth was about 400,000. The Society was of high culture, but in morals lax, even gross. There were four classes of inhabitants: (1) Jews, (2) Italian freedmen, (3) Greeks, (4) a motley population from the cities of the Levant.

(1) Here, as in other centres of commerce, there was the usual substratum of Jews. Throughout the Roman province of Achaïa "communities of scattered Israelites" had settled: these were mercantile guilds or firms. How did the Corinthian Jew receive the glad tidings of the Messiah from the lips of St. Paul? His heart hardened against the miracles of our Lord, he was still less impressed by the Apostolic miracles: these carried no conviction to him whatsoever: he demanded *signs from heaven* (1 Cor. i. 22); he reiterated with a new application the Jewish cry of scorn at the foot of the Cross, "If He be the (ascended) Christ, let Him now come down!" "He, the crucified malefactor, a Messiah meet for our Theocracy!"

¹ The costly voluptuousness of Corinth passed into a proverb: cp. Menander's line translated by Horace, 'Non cuivis homini contingit adire Corinthum.'

At such Hebrew sceptics the Apostle in Corinth was compelled (Acts xviii. 6) to "shake out the folds of his cloak." Converts among the Jews were few. Thus the first Epistle speaks to a church in which the Gentile element is much greater than the Jewish.

(2) Ἐποικοὶ or *settlers* of the Julian colony were Italian descendants of the *first* founders from Cæsar's army, and had been now established in Corinth 103 years (B.C. 46+57 A.D. = 103). They were termed *Corinthienses*, being *settlers* in Corinth. Most of the original settlers were freedmen (1 Cor. vii. 22).

(3) The *Greek* inhabitants of Achaïa were marked by intellectual restlessness and a feverish hankering after novelties. To this was added a ruinous egoism, which three centuries before had prevented Aratus from confederating disintegrated Hellas. Their egoism was as fuel ready laid for the torch of sectarianism. The more cultured of them had also a strong bent for subtle dialectic, which hindered them from seeing "the forest for the trees." A nicely adjusted scheme of philosophy charmed and dazzled them: they had no eyes for aught beyond this. How then did the Hellenic student of Aristotle or of Philo receive the preaching of St. Paul? His gaze fixed upon a fleeting wisdom that had no bearing upon man's eternal welfare, he could not see the true wisdom for the false. When the moral logic of the Cross (ὁ λόγος ὁ τοῦ σταυροῦ 1 Cor. i. 18) was set before him, he loftily asked, "Where is the scheme in which this theory of the Cross can be inserted, as a part in the whole? It stands alone, a sun without a system, a

thread without its woof: it is foolishness (μωρία)."

(4) The *mixed* population of Corinth. These were merchants and sailors from Rome, from Macedonia, from Asia Minor, from Syria and Egypt, traders from the towns of Achaïa, with the usual admixture of handicraftsmen and slaves always found in such a society; to such the simplicity of the Apostle's teaching would be welcome.

II. The *founding* of the mother Church in Corinth and the *four parties* in it. The Apostle wrought eighteen months there (Acts xviii. 1-17). In his preaching at Corinth St. Paul wielded at first what he calls "the argument of the Cross." This argument, his eloquent successor in preaching, Apollos of Alexandria, also employed, but possibly embellished it with Philonian speculations; yet it is probable that the difference between him and St. Paul was only one of outward form and of delivery. Paul planted, Apollos watered: as the first planting, so the after watering, whatever was the diversity between the two teachings, whether in substance of discourse or in manner of treatment. This diversity anyhow led to comparisons and discussions. Discussion bred dissension, dissension partisanship and that vehement, one man crying "I am Pauline;" another, "I belong to Apollos" (1 Cor. i. 12). These were rather cries of individuals than watchwords of hostile parties: they betokened a divided allegiance in some, not an open rent in the Church. The partisans had not become schismatics. This quality of opinion was deepened, after Apollos' departure to Ephesus, by the arrival at Corinth of

Judaizing Christians who adopted as a party title the name of Cephas. These men were teachers; and their chief aim being to exalt St. Peter at the expense of St. Paul, they were also founders of a third party. They insisted, it appears, not so much on the rite of circumcision, as on legal distinction of meats and the like. They intruded into St. Paul's field of labour, whether opposing his doctrines is not known, but certainly disparaging and invalidating his Apostolic authority, and asserting in its stead the higher claims of St. Peter. They came furnished, it seems, with letters of recommendation (2 Cor. iii. 1).

There is reason to think that the Pauline and Apollos schools differed less from each other than that which called itself by the name of Cephas did from both. About the fourth party much has been written, little is known. Historical materials are lacking. Were they ultra-Petrine followers of Christ in His earthly life, in His fulfilment of Jewish ordinances and of the Mosaic law? The Christ of St. Paul they would probably regard as a transcendental Christ of St. Paul's own imagination. Had they Socinian tendencies? Were they among those who denied the resurrection? Others think that these Christines were quite the reverse of this, ultra-Pauline even, men who refused to "call any one father upon earth," who bowed to the one Headship of Christ in heaven, who repudiated therefore all Apostolic authority. It appears, however, that they appropriated Christ to their own section, excluding the other three from participation in Him. And this from what the writer of this Introduction takes to be the right view

of i. 13, viz. "has the Christ been reduced from a circle to a quadrant? Is He eclipsed in three, shining in one? Is He the Christ of the Christines and not of the Paulines nor of the Petrines? Then Peter must be the Christ of the Petrines and Paul of the Paulines! Was *Paul* crucified for you? Into *Paul's* name were ye baptized? Absurd."

III. *Style, tone.* In ch. i. a dignified assertion of his own Apostolic authority, which had been called in question by the Hebraizing party, followed by a courteous salutation, leads to an exordium kindly in tone, and even winning. Then the sore subject of partisanship is introduced easily and without obtrusiveness: "I am assured by Chloe's friends that there are contentions among you." After this the style and tone kindle into a fiery vehemence: "What? has the Christ been made a *share*? The Christ reduced from a whole to a part? Was then *Paul* crucified for you? was Apollos? was Cephas? Say not that ($\mu\eta$, 1 Cor. i. 13)." This fiery vehemence rolls on through the first chapter in emphatic terseness. Again, when he comes to deal with human philosophy, St. Paul speaks out boldly, even contemptuously and in scathing antithesis more than once: "the world's wise are God's fools, and the world's fools are God's wise." Nor can we wonder at this, for it is from the serene summits of his own "super-abundant revelations" in the philosophy of Christianity—the Cross of Christ being to him the nucleus and centre of a profound philosophy of Redemption planned in heaven prior to Creation itself—that the Apostle looks down upon men's

intellectual methods and scientific labours to solve life's riddle. Hence with pious contempt he thunders down upon the sophist and the Rabbi, upon the sapient Greek and the stolid Jew, "Where is *wiseman*? where is *scribe*? Has not God proved the world's wisdom *futile*? *silly*? reduced to an absurdity all its irrelevant philosophies?" No compromise here. Or what can be more incisive than the sharp contrasts blended with a polished irony in 1 Cor. i. 27, 28?

IV. The *contents* of the Epistle may be briefly combined with the *occasion* of writing it. Three trustworthy members of the Corinthian Church came to Ephesus bearing a letter from the Pauline and largest party, begging a solution of divers questions on marriage, on the veiling of women in assemblies, on sacrificial feasts, on spiritual gifts. The Apostle, who had been informed of the disorders and divisions in the mother church, replies to these questions *seriatim*. He

also rebukes their contentious spirit, their acquiescence in a gross case of immorality unpunished, their appealing to heathen tribunals, their irregularities in the manner of celebrating the Eucharist and the Love-feasts, the denial by some of the resurrection itself.

As the structure of the Epistle is very simple, being based chiefly upon the order in which these several topics are discussed by the Apostle, which order was probably identical with that of the letter of inquiry, there is no need to take a critical survey of the composition as a whole or to subject it to a previous analysis. The headings to the more important chapters, and the brief dissertations will explain such difficult questions as arise.

The authenticity and genuineness of the Epistle is universally recognised by competent judges.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

* Rom. 1. 1.
 * 3 Cor. 1. 1.
 * Acts 19. 17.
 * Jude 1.
 * John 17. 19.
 / Rom. 1. 7.
 * Acts 9. 14,
 21.
 2 Tim. 2. 22.
 * ch. 8. 6.
 * Rom. 3. 22.
 * Rom. 1. 7.
 Eph. 1. 2.
 * Rom. 1. 8.
 * ch. 12. 8.
 2 Cor. 8. 7.
 * 2 Tim. 1. 8.
 Rev. 1. 2.
 * Tit. 2. 13.
 2 Pet. 3. 12.
 * 1 Thesa. 3.
 13.

CHAP. 1. PAUL, ^acalled to be an apostle of Jesus Christ ^bthrough
 2 the will of God, and ^cSosthenes our brother, unto the church of
 God which is at Corinth, ^dto them that ^eare sanctified in Christ
 Jesus, ^fcalled to be saints, with all that in every place ^gcall
 upon the name of Jesus Christ ^hour Lord, ⁱboth their's and
 3 our's: ^kgrace be unto you, and peace, from God our Father,
 4 and ^lfrom the Lord Jesus Christ. ¶ I thank my God always on
 your behalf, for the grace of God which is given you by Jesus
 5 Christ; that in every thing ye are enriched by him, ^min all
 6 utterance, and ⁿin all knowledge; even as ^othe testimony of
 7 Christ was confirmed in you: so that ye come behind in no gift;
 8 ^pwaiting for the ^qcoming of our Lord Jesus Christ: ^rwho shall

Gr. revelation, Col. 3. 4.

I. 1-3. Apostolic address and greeting.

1 *called to be an Apostle of Jesus Christ*] Who Himself was the Apostle of His Father (cp. John xx. 21). This call was carried into effect by means of the Father's *will expressed* (θέλημα) and communicated to the Son, from Whose lips St. Paul received his Apostolic mission (Acts xxii. 21).

called] κλητός, i.e. effectually called. All men are or will be κλημένοι; they only who listen to the call or invitation to the Messianic kingdom are properly κλητοί (cp. Luke viii. 15; Matt. xx. 16).

Sosthenes seems to have been a teacher well known to the Corinthians, who was now with St. Paul at Ephesus. His name is associated to show that he shares in the views and counsels contained in the Epistle, and endorses them.

brother] i.e. brotherhood in Christ.

2. *the church of God*] A theocratic designation; a Christian community *called out* of heathen nations to be the complement and expansion of the Hebrew theocracy.

them that are sanctified] The change from the singular (*the Church*) to plural brings to view Corinthian Christians as members of the Church Catholic; consecrated to God, and continuing in that consecration; converts by Baptism brought out of the sphere of the evil world, in which Satan dominates, into the sphere of Christ Jesus and abiding in that hallowed circle.

called to be saints] Their call or invitation to the Messianic kingdom came to them from God in Christ Jesus and through the preachers of the Gospel.

with all that...call upon] i.e. all who invoke the name of our Lord, *their* Lord as much as ours, wheresoever they are,

whether in Cenchreæ or in another provincial church.

4-9. This preamble has a conciliatory tone. The effects of the "grace of God" are further specified in v. 5. This grace was given by God in Christ Jesus as the only sphere of its manifestation, not in the outlying sphere of the world or *cosmos*.

5. "That you, namely, were in every way enriched in Him, in all skill or discourse or argument (λόγῳ), and in all kind of intelligence (γνώσει)," the inward endowment of Christian intelligence finding expression in readiness of logical utterance.

6. *even as*] καθὼς, "according as," just in the degree in which the testimony of Christ, i.e. the Gospel preached, was established firm and sure in your hearts by faith.

7. *Causing you not to feel behindhand*, not to be conscious of any lagging behind other Churches in any gift of grace bestowed. Rev. V. is as A. V.

"Gift of grace" (χάρισμα) here means all spiritual blessings, not to the exclusion of the extraordinary gifts, e.g. that of tongues. Perhaps the idea of *ethical* endowments predominates.

waiting for] ἀπεκδεχόμενος, i.e. "looking away from all else and looking out for the revelation of our Lord Jesus Christ" (cp. Phil. iii. 20).

8. *the end*] i.e. not of life, but of this Aeon or Dispensation. The mind of St. Paul glances across the gulf of centuries destined to intervene between the deaths of men and the Advent of their Lord! Among the Apostle's superabundant revelations the day of the Advent was not one. See 2 Cor. v. 1-4 for his expectation.

also confirm you unto the end, *that ye may** be blameless in the 9 day of our Lord Jesus Christ. *God *is* faithful, by whom ye were called unto *the fellowship of his Son Jesus Christ our Lord. 10 ¶ Now I beseech you, brethren, by the name of our Lord Jesus Christ, *that ye all speak the same thing, and *that* there be no *divisions among you; but *that* ye be perfectly joined together 11 in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which* are of 12 the house of Chloe, that there are contentions among you. Now this I say, *that every one of you saith, I am of Paul; and I 13 of *Apollus; and I of *Cephas; and I of Christ. *Is Christ divided? was Paul crucified for you? or were ye baptized in the

* Col. 1. 22.
* 1 Thess. 5. 24.
Heb. 10. 23.
* John 15. 4.
1 John 1. 3.
* Rom. 12. 16.
& 15. 5.
Phil. 2. 2.
1 Pet. 3. 8.
* ch. 3. 4.
* Acts 18. 24.
& 19. 1.
* John 1. 42.
* 2 Cor. 11. 4.
Eph. 4. 5.

1 Gr. *schismos*, ch. 11. 18.

blameless] **unimpeached** (ἀνεκλήτους, Rev. V. 'unreproveable'). Unimpeached of whom? Probably of the 'accuser of the

opinions expressed by individuals in speech. Cp. John vii. 43; ix. 16; x. 19.

11. *declared...of you*] Rev. V. 'signified... in *Ephesian* people had *Ephesus*.

against God's elect? It is God that justifieth" (Rom. viii. 33; cp. Col. i. 28).

9. The ground of his hope of their establishment in the faith rests upon the *faithfulness* of Him from Whom the call comes and Who by His calling gives pledge to us of eternal salvation (Rom. viii. 30). As the calling of God is a calling to the Messianic Kingdom, "fellowship with His Son" denotes association with Him in the glory; for set in that glory the children of God (Rom. iii. 21) are also to be partakers with Him, the Head, in the inheritance and in the kingship and in the priesthood, and assessors to Him in the judgment of the *cosmos* (cp. Matt. xxv. 34, 40).

10. *brethren*] A form of address at once affectionate and earnest, drawing special attention to the purport of the exhortation (see x. 1; xiv. 20). The exhortation itself is ushered in through the great Name, because it bears upon the argument (v. 13) by which the Apostle seeks to dissuade from party-spirit. The invocation of it would remind the Corinthians—(1) that into the name of Jesus Christ and into none other they had been baptized; and (2) that the same Jesus Christ "our *Lord*" was *their* Lord and the "Lord of all" without an equal and without a rival (cp. 2 Cor. iv. 5).

speak the same thing] i.e. make the same profession: a prospective glance at the distinctive party declarations.

perfectly joined] Rev. V. 'perfected,' *κατηρτισμένοι*, nicely adjusted or readjusted (2 Cor. xiii. 17) in the same mind and in the same view. Oneness of view and of purpose, leading to oneness of declaration, is the deeper element in which the readjustment and reunion of parties is to take place (2 Cor. xiii. 11). The term "divisions" (*σχίσματα*) signifies (cp. v. 12) not *schisms* but *dissensions*, not separations from the Church but dissensions within the Church. Men had not yet passed the limits of party

12. *every one &c.*] Each one of you (in his own party) saith, &c. Here we have four apparently co-ordinate parties, not yet developed into four organized sectarian systems. All the four parties fall under the Apostle's censure: even the Christ-party, not because it appropriated Christ as its Leader, but because it did so to the exclusion of the other three from participation in Him (see 2 Cor. x. 7).

13. *Is Christ divided?*] So Rev. V. which places in the marg. this alternative reading: '*Christ is divided, was Paul*' &c. The name of Christ being here applied to Him as to a Person, as are those of Paul and Apollus and Cephas (in v. 12), how "is Christ divided?" to be explained? The writer of these notes translates and gives the logical connexion as follows:—

"Is the Christ made a *share*?" Is He not a whole, but a part or share co-ordinate with three others? Is He no longer the complete Circle, around which is assembled in its oneness the Corinthian Church, regarding Him from all sides as the One Saviour? but is He reduced to a single quadrant of that circle, the other three quadrants being Paul and Apollus and Cephas? If this be true, the startling inference is that Christ being a Saviour to His own, the other three leaders are co-ordinate saviours, each to his own adherents; and so I ask you, while I shrink from the thought:—*Was Paul* (to take an instance) *crucified* for you? Or were ye *baptized* into the name [so Rev. V.] of *Paul*? And yet this is the conclusion, absurd as it is blasphemous, to which you are drifting on the waves of party opinions and party professions. Wherefore, I beseech you, brethren, by that Name, which is above every name, the name of Him Who is our *Lord*, Who is *the Christ*, the One Saviour to all, that divisions die among you. Let union and harmony revive in the pure atmosphere of

- 14 name of Paul? I thank God that I baptized none of you, but
 * Acts 18. 8. 15 *Crispus and *Gaius; lest any should say that I had baptized
 * Rom. 16. 23. 16 in mine own name. And I baptized also the household of
 * ch. 16. 15. *Stephanas; besides, I know not whether I baptized any other.
 17 ¶ For Christ sent me not to baptize, but to preach the gospel:
 * ch. 2. 1, 4. *not with wisdom of words, lest the cross of Christ should be
 2 Pet. 1. 16. 18 made of none effect. For the preaching of the cross is to
 * 2 Cor. 2. 15. *them that perish foolishness; but unto us which are saved
 * Acts 17. 18. 19 it is the power of God. For it is written, 'I will destroy the
 * ch. 15. 2. wisdom of the wise, and will bring to nothing the understanding
 * Rom. 1. 16. 20 of the prudent. Where is the wise? where is the scribe?
 * Job 5. 12. where is the disputer of this world? hath not God made foolish
 * Jer. 8. 9. the wisdom of the wise, and will bring to nothing the understanding
 * Isai. 33. 18. of the prudent. Where is the wise? where is the scribe?
 * Job 12. 17. where is the disputer of this world? hath not God made foolish
 * Rom. 1. 22. the wisdom of the wise, and will bring to nothing the understanding
 of the prudent. Where is the wise? where is the scribe?
 where is the disputer of this world? hath not God made foolish

¹ Or, speech.

sameness of view and of purpose, leading to sameness of confession.

14, 15. Baptism 'into the name of Paul,' 'into my name' is a notion now broached for the first time, and is simply a logical weapon employed by him to convince the Corinthians of the extreme perils of sectarianism. "If you admit the deduction, that Christ is divided, which follows from your party professions, you must also admit another deduction, that you were baptized into the name of a crucified Paul. But I thank God that I can refute this last conclusion by the fact of my having baptized very few."

16. How the precise mention of these three names brings out the conscientiousness of St. Paul!

17. No depreciation here of Baptism. The Apostle has already (v. 13) made honourable mention of this Sacrament by connecting it with the Crucifixion itself, clearly as the means and seal of admission to all the benefits of Christ's Passion. That St. Paul had an Apostle's authority to baptize, and that he made a discretionary use of it, is plain from his statement (vv. 15, 16). But his meaning here is, that to preach the Gospel was his special mission from Christ, a mission not excluding him from baptizing whenever he thought fit.

with wisdom of words (λόγους)...of none effect] Rev. V. 'in wisdom of words...void.'

18. the preaching of the cross] Rev. V. 'the word of the Cross.' The Apostle repeats the term (λόγους) of v. 17. Argument is the word which perhaps meets best the sense in both passages (cp. also ii. 13). And this meaning, while it adds keenness and point to v. 18, also brings out in stronger relief the moral antagonism between human philosophy and the cross of Christ. The sense of vv. 17, 18, then, will be 'Not with philosophy of argument, that the Cross of Christ may not thereby be drained of its power, and rendered barren (to believers). For—to prove that such a failure must result from such a method of preaching—the argument of the Cross (this by itself without any philosophy of argument, which would only mar it) is to [them that are]

perishing foolishness, [but unto us which are] being saved it is the medium or organ of God's power.'

The form ὁ λόγος ὁ τοῦ σταυροῦ, indicates that the fact of the Cross was to be the grand argument which the Apostles were to wield. Cp. "We preach Christ crucified," which means not 'we preach about the crucified One' as the centre of a system, but 'we proclaim Christ, and—under what aspect? As seated in glory? Nay, but as hanging on the Cross. This is the fact, and the fact is the logic.'

18. Latter part. To those who were perishing, the Cross of Christ, proclaimed as a fact, was no more than a fact. To such as were being saved, it was a fact with an application, and that application was wrought by the power of God. St. Paul here describes two sections of mankind. The same naked Cross is presented to all; but while it is a pillar of cloud to some, to others it is a pillar of light: a difference due to the moral receptivity (cp. 2 Cor. iv. 3).

19. and will bring to nothing &c.] Rev. V. 'And the prudence of the prudent will I reject.' The passage (Isaiah xxix. 14, given nearly according to LXX) St. Paul regards according to the typical purport, which accompanies the historical sense, as a prophecy referring to the powerful working of the doctrine of the Cross, that doctrine by which God will drain all human wisdom of its validity. The justification of this way of regarding such passages lay in the Messianic character of O. T. prophecy in general, according to which the historic sense of the utterances does not exclude the purpose of prophecy; but leaves typical references open, which declare themselves historically by some corresponding Messianic fact, and hence are recognised afterwards from the point of view of historic fulfilment.

20. The term σοφός (the wise) is taken to comprehend both Scribes versed in Rabbinical lore and Greek sophists absorbed in speculative discussions; and the phrase "of this world" to belong to all three terms "wiseman," "scribe," "disputer," as denoting that age or æon which preceded

21 the wisdom of this world? ^mFor after that ⁿin the wisdom of God the world by wisdom knew not God, it pleased God by the 22 foolishness of preaching to save them that believe. For the 23 ^oJews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, ^punto the Jews a stumblingblock, 24 and unto the Greeks ^qfoolishness; but unto them which are called, both Jews and Greeks, Christ ^rthe power of God, and

^m See Matt. 11. 25.
ⁿ Rom. 1. 20.
^o Matt. 12. 38.
^p John 4. 48.
^q Isai. 8. 14.
^r Matt. 11. 6.
John 6. 60.
Rom. 9. 32.
Gal. 6. 11.

² ch. 2. 14. ³ Rom. 1. 4. . ver. 18.

Christianity, in contrast with the world which was to come or the kingdom of the Messiah. To this latter world the "wise-man," as such, did not belong.

20. *made foolish*] So Rev. V. Did not God prove foolish? How and when and why He proved it foolish, is declared in v. 21; the *when* and the *why* in the first clause, the *how* in the second, viz., by His deciding to employ, as the means of salvation, the opposite of the world's wisdom, i.e. the foolishness of the Gospel.

21. "For since in the wisdom of God the world did not get to know God through its wisdom (of Jewish and Gentile schools of speculation), God thought it good by the folly of the preaching (of the Cross proclaimed as a fact, not adjusted in a Rabbinical or philosophic system) to save them that believe." Rev. V. 'For seeing that... through its wisdom..., it was God's good pleasure, through the foolishness of the preaching' &c. In this verse, *the world* includes both the wisemen, Jewish or Greek, and their followers. It stands in precise contrast to *them that believe*, i.e. the Apostles and their converts. Hence the phrase *through its wisdom*, meaning "the speculations of its wisemen, elaborately propounded to their hearers, Jew or Greeks," stands in precise contrast to the phrase *by the folly of the preaching*.

the wisdom of God] i.e. "a part of the wise arrangement of God," Who will not be apprehended by intellectual speculation, by "dry light." The world tried to know Him in this way, and failed. God then thought good to exhibit the futility of such wisdom, in offering salvation by a new system, of which the *substance* was what the world could not but consider folly, as compared with the substance of its own philosophy; and of which the *form* was proclamation, assertion of facts, as opposed to subtle argumentation, and of which the *causa apprehendens* was not pure intellect, but faith, which is an act of *head and heart* combined, and more of heart than of head.

Intellectual speculation, thus proved by experience to be barren, served as a kind of schoolmaster to bring the world to Christ. As a matter of fact, there was in the bosom of Greek and Roman philosophy a consciousness of its own impotency, a sense that it had achieved no theological truth, theoretical or practical. It was confessed at Athens on altars "to the unknown God" (Acts xvii. 23a), and in Pilate's

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desponding and contemptuous question "What is truth?" (John xviii. 38.) When this conclusion had been reached, God exhibited the folly of the method pursued, by offering salvation in the scheme of the Cross. Cp. John xviii. 37; Acts xvii. 23b, 24.

22, 23. Rev. V. 'Seeing that Jews ask for signs, and Greeks &c.' Paraphrase—(1) Is it true that the world did not come to know God by its wisdom? Yes. Behold the present state of the world: the Jews ask for an accrediting sign from heaven, and the Greeks look for a well-argued system of philosophy. (2) Is it also true that God therefore determined by the folly of the Cross, simply proclaimed, to save them that believe? Yes, for although the Jews and the Greeks alike so little know God as to ask for a sign and to look for wisdom, yet we Apostles, God's ambassadors (2 Cor. v. 20), proclaim Christ—under what aspect?—as nailed to that Cross.

The word *sign* excludes the miracles wrought by the Apostles (Rom. xv. 18; 2 Cor. xii. 12), or by our Lord. It denotes some extraordinary sign or signs from heaven, at once attesting and accrediting the Messiahship of Jesus (cp. Matt. xii. 38; xxvii. 42).

23. To the Jews, whom the glosses of their Rabbis on Scripture had led to expect a Messiah seated in power, a Messiah hanging helpless on the cross of shame and the tree of the curse was an utter offence and aversion. To the Greeks, who thought that a man's moral and intellectual needs could be satisfied only by a system of philosophy, it was an absurdity to announce a *person*, and that person one who had been condemned to die the most ignominious of deaths.

24. Lit. *but to the called themselves*, i.e. to the inner circle of such as obey the call (i. 1 note) in opposition to the outer world-circle of unbelievers, who also are called but, being prepossessed with the "love of darkness," will not hear the Divine voice, we preach "Christ as God's power and God's wisdom"—the power of God to the feeble, the wisdom of God to the ignorant.

Two great evils consequent upon the fall are weakness and ignorance. Divine benevolence and wisdom allowed one race (the Jews) to discover the helplessness of man, and another (the Greeks) his ignorance. The Jew went upon the first of these searches. He asked for a manifestation of power. He had no conception of philosophy, of principles, of general laws. He

- * Col. 2. 3. 25 *the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
- * John 7. 48. 26 ¶ For ye see your calling, brethren, how that *not many wise men after the flesh, not many mighty, not many noble, are
- * Matt. 11. 25. 27 called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of
- Jam. 2. 5. 28 the world to confound the things which are mighty; and base
- * Rom. 4. 17. things of the world, and things which are despised, hath God
- * ch. 2. 6. chosen, yea, and *things which are not, *to bring to nought
- * Rom. 3. 27. things that are: *that no flesh should glory in his presence.
- Eph. 2. 9. 29
- * ver. 24. 30 But of him are ye in Christ Jesus, who of God is made unto us
- * Rom. 4. 25. wisdom, and *righteousness, and *sanctification, and *redemp-
- 2 Cor. 5. 21. tion
- * John 17. 19. and
- * Eph. 1. 7. redemption

looked for the finger, the hand, the arm of the Almighty. The Greek went upon the second search. He endeavoured to explain phenomena by philosophic theory. The result of the Mosaic Law was—the things

denotes *design* on God's part to select the fittest for the kingdom; and the fittest would be mostly found among the unpre-occupied by the world's wisdom. In *v. 27* for *hath chosen...to confound*, read *'chose...*

satisfied both these wants; and, though the ignominy of the crucifixion made Him to the unbelieving Jew a stumbling-block and to the unbelieving Greek an absurdity,

Divine selection. In *vv. 27* and *28* the *arist* (ἐξελξατο), thrice repeated with an emphasis of triumph, points either to the remote time of God's election in heaven long before His

both to both: for God, by sending His Son into the world, purposed to furnish the believing Jew not only with the strength which he craved but with wisdom also, and the believing Greek not only with wisdom which he craved but with strength also. Thus God, while He allowed men to discover only half their misery, enabled them in His bounty to realise their whole happiness.

25. Connexion with the foregoing, The "death of Christ on the Cross" is God's wisdom, seeing that "a foolish thing" which comes from God is wiser than men, and God's power, seeing that a weak thing from God is stronger than man.

26. Rev. V. 'For behold your calling' &c., i.e. your call or invitation to the Messiah's Kingdom. If *v. 25* were not true, God would never have chosen out of the world the world's fools to shame the world's wisemen; rather He would have selected the wisemen to receive His Divine philosophy, if their human philosophies had been at all in keeping with it.

27. Not so, but the simpletons (τὰ μωπὰ) of the world (persons that are such in the world's estimation) did God choose. Perhaps "simpletons" may give the true idea [Rev. V. is as A. V.], just as τὰ μὴ ὄντα (*v. 28*) may be rendered *nonentities* rather than *nobodies*. In many instances God's wise ones are the world's fools, and the world's wisemen are God's fools. So of *nonentities*. So "the base things" (τὰ ἀγενή) means "things of no birth."

The word 'that' (ὅτι) in *vv. 27* and *28*,

as each convert obeyed the call of election.

29. *Flesh* indicates the human element as opposed to the Divine principle. Divine selection of grace and human glorying in self exclude each other. There is such a thing as proper boasting (*v. 31*); therefore let no one parade his own fleshly wisdom before God, Who is the sole author of the true Wisdom from heaven.

30. The connexion with the preceding verses seems to be, 'God chose out of your community those described in *vv. 27, 28*, in order that no flesh at all may make a boast (of its wisdom &c.) before God; but rather it is of Him that you are in Christ Jesus, Who became wisdom to you from God, in order that whoso among you is for glorying, may ever glory in the Lord.'

"Who became wisdom to us from God." *Became*, not *was made* [Rev. V.]; ἐγενήθη denotes a transition from one state or mode of subsistence to another: e.g. "the Word became [so Rev. V. ἐγένετο] flesh" (John i. 14), i.e. being God, the Word passed into a mode of subsistence in which He was man as well as God. Thus here the Son of God, when He entered into human nature, entered also into the Divine scheme of wisdom, and translated it into life. The substance of that scheme of wisdom was the union of the two natures in the Person of God's Son, together with the manifold benefits flowing from that union. Of this hidden counsel of redemption, which was willed and planned before Creation itself, Jesus Christ was in His Person the embodiment, and in all that He wrought and

31 tion : that, according as it is written, "He that glorieth, let him glory in the Lord.

CHAP. 2. AND I, brethren, when I came to you, ^acame not with excellency of speech or of wisdom, declaring unto you ^bthe 2 testimony of God. For I determined not to know any thing 3 among you, ^csave Jesus Christ, and him crucified. And ^dI was with you ^ein weakness, and in fear, and in much trembling. 4 And my speech and my preaching ^fwas not with ^genticing words of man's wisdom, ^hbut in demonstration of the spirit and 5 of power: that your faith should not ⁱstand in the wisdom of 6 men, but ^jin the power of God. ¶ Howbeit we speak wisdom among them ^kthat are perfect: yet not ^lthe wisdom of this world, nor of the princes of this world, ^mthat come to nought: 7 but we speak the wisdom of God in a mystery, ⁿeven the hidden wisdom, ^owhich God ordained before the world unto our glory:

¹ Or, *persuasive*.

² Gr. *be*.

^a 2 Cor. 10. 17.
^b 2 Cor. 10.
^c 10. & 11. 6.
^d ch. 1. 6.
^e Gal. 6. 14.
^f Phil. 4. 2.
^g 2 Cor. 4. 7.
^h Gal. 4. 13.
ⁱ ch. 1. 17.
^j 2 Pet. 1. 16.
^k Rom. 15. 19.
^l 2 Cor. 6. 7.
^m ch. 14. 20.
ⁿ Eph. 4. 13.
^o Heb. 5. 14.
^p ch. 3. 19.
^q 2 Cor. 1. 12.
^r Jam. 3. 15.
^s ch. 1. 20.
^t mF
26.
Eph. 3. 5, 9.

suffered, the historical manifestation and *pleroma*. Thus He became *wisdom from God*. And, further, to us, commencing on the Day of Pentecost; i.e. wisdom from God for us to receive. God alone is the first and efficient cause of your union and fellowship with Him Who became flesh and translated into life and made actual in time the ideal plan of eternity, mediating for us the threefold benefit of the Divine counsel, righteousness imputed, holiness imparted, redemption consummated.

II. 1-5. Application of the foregoing section (i. 17-31) to the *manner* in which Paul had come forward as a teacher in Corinth. *God's* (emphatic) testimony has nought to do with flourish of argument or grandeur of philosophy, but much to do with plain simplicity of statement. Rev. V. 'proclaiming to you the mystery of God' (*μυστήριον* instead of *μαρτύριον*). Cp. v. 7.

2. The fuller sense is:—You may think that I had decided to be a know-something in your circle. One weapon of knowledge I resolved to wield in your presence, and only one, namely, Jesus Christ, and *Him* too in His deepest humiliation, as nailed to that cross which is the wisdom of God and the argument of His Apostles. I came, not weaving syllogisms nor twisting sophisms, but simply saying to you, The Christ is crucified!

3. To have come from Athens, where he had partly failed, to make at Corinth a fresh attempt to confront the grandeur of Greek philosophy with the simplicity of the Gospel, was enough to make St. Paul timid. Of this contrast the Apostle was deeply conscious, and the *weakness* here mentioned was ethical, not physical. See the encouragement given to him (Acts xviii. 9).

4. The sense is, My argument (i.e. the fact of the Cross), and my preaching (the *substance* of my discourse) was not dressed in winsome arguments [Rev. V. 'in persuasive words'] of man's wisdom, but moved in the demonstration of Spirit and of Power: i.e.

wrought in the hearts of my hearers, whose spirit was touched by the Holy Spirit.

5. God's power alone brought conviction through the medium of the Apostle's discourse.

6. The Gospel, however, has a wisdom of its own: a philosophy is to be found in Christianity also, which wisdom *we* Apostles utter only before full-grown and matured Christians. There are two classes of doctrine, the higher and the lower; two classes of believers also, the adults in Christ and the babes in Christ; two modes of communication, private instruction and public preaching. The contrast is not between reason and Revelation, but between the philosophy of God and the philosophy of the world. The Apostle had hitherto preached to his hearers at Corinth such broad facts of the scheme of Redemption as were level to their low apprehension: he had not spread before them the treasures of the higher "wisdom," 'a wisdom not of this world' [Rev. V.], meet only for the *perfect*.

princes Rev. V. 'rulers,' i.e. the leading men of the Jews and of the Greeks, the Gentile potentates including Hellenic philosophers and Hebrew doctors. Such 'are coming to nought': these luminaries pale and go out before the day-star of Truth when it dawns from on high.

7. 'We speak God's wisdom in a mystery' [Rev. V.], an image probably suggested to St. Paul by the Eleusinian mysteries at Corinth. This manifold design of God's wisdom was unfolded to the Apostles by a graduated revelation. From their inspired lips men received the heavenly doctrines by a process of initiation also graduated to their several scales of capacity. In this process disciples were the instructed, Apostles were the hierophants or communicative channels, the Holy Spirit the illuminative agent.

In these chapters "the wisdom of God" being in substance a "great mystery" (1 Tim. iv. 1) denotes the philosophy that en-

- *Matt. 11. 25. 8 *which none of the princes of this world knew: for ^ohad they
 John 7. 48. 9 known it, they would not have crucified the Lord of glory. But
 *Acts 3. 17. as it is written, ^oEye hath not seen, nor ear heard, neither have
 John 16. 3. entered into the heart of man, the things which God hath pre-
 *Isai. 64. 4. 10 pared for them that love him. But ^oGod hath revealed them
 *Matt. 13. 11. unto us by his Spirit: for the Spirit searcheth all things, yea,
 & 16. 17. 11 the deep things of God. For what man knoweth the things of
 John 14. 26. a man, ^osave the spirit of man which is in him? ^oeven so the
 & 16. 13. 12 things of God knoweth no man, but the Spirit of God. Now we
 *Prov. 20. 27. & 27. 19.
 *Rom. 11. 35, 36

virons the broad facts of Redemption, the heights and the depths that overhang and underlie the central doctrines received by faith. In its substance this wisdom is immensely superhuman, and yet intended for human apprehension; it therefore demands both a human organ and a Divine agent for its communication from God to man. There is also required in him who communicates it, discrimination of character and "discernment of spirits," so as to administer it by wise instalments.

ordained &c. This manifold wisdom the only wise God 'fore-ordained before the worlds' [Rev. V.], unto our glory.' The glory of the elect was the final aim (1) of creation, (2) of redemption.

8. In the Person of the Incarnate Son was embodied and made actual the Divine wisdom: from Him it was communicable to others in the threefold form of righteousness and sanctification and redemption (i. 30). Redemption, the last link in this chain, is a great consummation that is allied to the glory in which the wisdom is to culminate. This final glory, the sequel of righteousness imputed and of holiness imparted, and the nearer result of redemption completed, was purely won and meritoriously achieved for Himself and for His Saints by the Son of God in human nature, so that He is now in His own Person not only the embodiment of the glory, but also the rightful proprietor thereof.

knew] Rev. V. 'knoweth' (ἐγινωκεν).

crucified] The actors in the crucifixion are here regarded as 'the embodiment of that world-spirit which darkened the moral atmosphere of Greek philosophy.

9. The meaning is:—"This wisdom not one of the rulers of this world ever apprehended, but what things eye never saw and ear never heard and to the heart of man never occurred, namely, how great things God prepared for those who love Him—to us (Apostles) God revealed by His Spirit." Two contrasts (a) between two classes of men, (b) between two modes of learning. The great men never by their own wisdom got to know (ἐγινωκαν, v. 8) the wisdom that leads to the glory; to the Apostles it was made known by revelation.

hath prepared] Read "prepared"; viz. at the time when He foreordained and fore-planned in all its details the scheme which

was to become historical in the coming ages.

10. Rev. V. 'But unto us God revealed them through the Spirit.' He Who alone knows the thoughts of God can alone make them known to man.

the deep things] Lit. 'the depths' (τὰ βάθη), a metaphor from sea or river. The depths of the Divine scheme of redemption are explored by the Holy Spirit, and by His illumination of them revealed one by one to the Apostles. Or conversely:—Their spiritual insight is enlarged to discern those Divine depths.

11. Rev. V. 'For who among men the spirit of the man...none knoweth, save &c.' i.e.: none but the Spirit knows what thoughts are in God, just as in each of us none but a man's own spirit knows what thoughts are in himself.

The phrases "Spirit of God" and "spirit of man" brought together in this illustration indicate that the human spirit is something akin in essence to the Divine. In truth the spirit of man is a ray of God's essence; it is the "candle of the Lord searching the inward parts" (Prov. xx. 27).

12. Rev. V. 'But we received' &c. (at the time of conversion and afterwards) by revelation from that Spirit, who alone knowing can alone make known the deep thoughts of God in the philosophy of redemption. As in v. 11 there was a comparison between the divine Spirit and the human, so here we have a contrast between the world's spirit and the spirit which issues from God.

The term "world" here (κόσμος, *mundus*) denotes properly the order and arrangement of things called out of chaotic material. In Scripture, however, the word is often a compact system of organized evil with its own principles and laws, a kingdom of darkness with its own hierarchy of the devil and his angels. Our Lord came to found a new kingdom on the ruins of the old. The *ecclesia* was to be called out of the world to form this new polity, the outlying nations still remaining "without God in the world." Hence *ecclesia* and *cosmos* are so often contrasted, the former being to the latter like a small centre of encroaching light environed by a broad margin of resisting darkness. This vast *cosmos*, moreover, of which Satan is the prince and god, has a *spirit* or guiding principle of its own, a law

have received, not the spirit of the world, but 'the spirit which is of God; that we might know the things that are freely given to us of God. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. "But the natural man receiveth not the things of the Spirit of God: 'for they are foolishness unto him: 'neither can he know them, because they are spiritually discerned. "But he that is spiritual judgeth all things, yet he himself is 'judged of no man. 'For who hath known the mind of the Lord, that he 'may instruct him? 'But we have the mind of Christ.

¹ Or, *discerneth*.

² Or, *discerned*.

³ Gr. *shall*.

'Rom. 8. 15.
'2 Pet. 1. 16.
'Matt. 16. 23.
'ch. 1. 18.
'Rom. 8. 5.
Jude 19.
'1 Thess. 5. 21.
'Job 15. 8.
Rom. 11. 34.
'John 15. 16.

of error and of falsehood. This evil principle, while it seeks admission into all spirits, is mightier in the heart of *profane* humanity (see Eph. vi. 12). It also breaks forth out of its own circle into the city of God, and wins a footing in the Church precisely in proportion to the decay of faithfulness within the fold of Christ. This cosmic spirit of moral error and of false wisdom is exposed by the Holy Ghost.

the Spirit which is of God] Lit. 'out of God.' God's own Spirit illumines man's spirit, a kindred nature, like sunshine filling twilight, "in order that we might know" &c. The sureness of the things assured is as the sureness of Him Who assures them.

13. Rev. V. 'but which the Spirit teacheth; comparing' &c.; with spiritual phrase *matching* spiritual truths (cp. 2 Cor. x. 12). Other senses assigned to this clause are, "To spiritual (minds) suiting spiritual (truths)." [Cp. Rev. V. marg. *interpreting spiritual things to spiritual men*.]

14. Rev. V. '... and he cannot know them, because they are spiritually judged.' St. Paul's threefold nature of man may be roughly compared to a cathedral. The body corresponds to the nave, the spirit to the chancel, the soul, which divides and unites the body and the spirit, to the transept which divides and unites the nave and the chancel. As the cathedral is one consecrated building with three main compartments, so man is one person in three natures, consecrated in Baptism to the Triune God. In like manner, as the chancel is the highest and holiest compartment of the cathedral, in which also is the altar or table of the Divine Presence; so of the three natures, the human spirit is the noblest and akin to the Divine, and therefore that which is immediately controlled by the Holy Spirit, Who *through it* acts also upon the soul, and through the soul upon the body. A *physical* man [*ψυχικός*, the natural man, A. V. and Rev. V.], the mere soul-man—*animalis* (Vulgate) from *anima*, not *animosus* "full of spirit from *animus*—is one in whom *psyché* or the lower principle of life dominates. He moves not in the sphere of Divine light and truth, but in the world of sense. If he is intellectual, he delights in a mental

activity purely human and exerted on objects merely mundane, and is attracted by worldly philosophies that fail utterly to lead the mind up to the high truth of God. In this *homo animalis* the higher principle of life, the human spirit illumined and quickened intellectually and morally, has no activity, is dormant. Such a one cannot admit into his spirit any thing that is of the Spirit of God. He is psychic, not pneumatic [*πνευματικός*, spiritual, A. V. and Rev. V.]: pneumatic truths are an absurdity to him. His habits of mind and aims in life are of the cosmos and to the cosmos.

15. His critical faculty, enlightened and quickened from above, is capacitated to form a correct estimate of the communicated mysteries of redemption, that revealed wisdom of God which transcends the apprehension of the *natural* man. Cp. 1 John iv. 1. *yet he &c.*] While he himself is judged of by none. The psychical man, whose spiritual eye and ear are stopped, can no more form an estimate of the pneumatical man, than the blind can of a painter or the deaf of a singer.

16. Paraphrase: "For who (among the spiritual) ever came to know the mind of the Lord, so as to instruct him? Such a one, if he could be found, would be meet to instruct us, for *we* (the spiritual) have the mind of the Lord." We *pneumatics* are beyond the pale of critical inquiry or instruction from any psychical or natural man. *we have the mind of Christ*] The spiritual possess by means of membership with Him a mental faculty not different in kind from the mind of the Lord, for it is true that Christ Himself lives in them (Gal. ii. 20), and the heart of Christ beats in them (Phil. i. 8), and He speaks in them (2 Cor. xiii. 9). This verse has a pointed significance, if St. Paul was alluding to those in the Corinthian Church who criticised him.

Two observations may be drawn from this chapter:—(1) When St. Paul pours contempt on all human systems of wisdom as compared with God's wisdom in the counsel of redemption, nothing is further from his thoughts than the depreciation of reason or of sound learning in religious doctrines. There is in Christianity a Divine

* ch. 2. 15.
 * ch. 2. 14.
 * Heb. 5. 13.
 * Heb. 5. 12.
 1 Pet. 2. 2.
 * John 16. 12.
 * Gal. 5. 20.
 Jam. 3. 16.
 * ch. 1. 12.
 * ch. 4. 1.
 2 Cor. 3. 3.
 * Rom. 12. 3, 6.
 * Acts 18. 4.
 ch. 15. 1.
 2 Cor. 10. 14.
 16.
 * Acts 18. 24.
 27. & 19. 1.
 * ch. 15. 10.
 2 Cor. 3. 5.
 * Gal. 6. 3.

CHAP. 3. AND I, brethren, could not speak unto you as unto
 2 ^a "spiritual, but as unto ^b carnal, *even* as unto ^c babes in Christ. I
 have fed you with ^d milk, and not with meat: ^e for hitherto ye
 3 were not able to *bear it*, neither yet now are ye able. For ye are
 yet carnal: for ^f whereas *there is* among you envying, and strife,
 4 and ^g divisions, are ye not carnal, and walk ^h as men? For while
 one saith, ⁱ I am of Paul; and another, I am of Apollos; are ye
 5 not carnal? ¶ Who then is Paul, and who is Apollos, but
^j ministers by whom ye believed, ^k even as the Lord gave to every
 6 man? ^l I have planted, ^m Apollos watered; ⁿ but God gave the
 7 increase. So then ^o neither is he that planteth any thing, neither
 8 he that watereth; but God that giveth the increase. Now he that
 planteth and he that watereth are one: ^p and every man shall

¹ Or, *factions*.

² Gr. according to man?

* Rom. 2. 6. Gal. 6. 4, 5. Rev. 2. 23.

philosophy that invites all reverential study (see Hooker III. viii. 4-11). (2) A glance into the mysteries of "God's wisdom," which to the *cosmos* is an absurdity and to the *homo naturalis* a perplexity, serves but to humble (v. 10). As we learn men through men, so can we learn God only through God, or through His Spirit given to us in the ministrations of the Church.

III. 1. The Corinthians were infants in grace, not further advanced than baptized converts; and as such, he could not speak to them as Christians ripe in the faith. They were *'babes in Christ'*, they were *fleshy*, *σαρκικοί* ["carnal"]. This is not a term of reproach like *σαρκικοί* ["carnal"], or *fleshy* in v. 3. It describes the first moral state after conversion, in a figure borrowed from the chubbiness of an infant, which is little more than dimpled flesh with few signs of intelligence. During their period of Christian babyhood and Christian crudeness, the Apostle had fed them with the "milk" (v. 2) or simple diet of rudimentary doctrine suited to neophytes, not with the strong meat of the higher wisdom meet for the spiritual; not with the deep mysteries, for instance, of the resurrection (ch. xv.), but with the plain historical facts of the redemptive scheme.

2. I gave you milk to drink, not meat to eat [Rev. V. 'I fed you with milk, not with meat, for' &c.]

neither yet &c. "Nay, no more now [not even now] are ye able to take it," for ye are still, I do not now say *fleshy*, but *fleshy* (v. 3). This is the rebuke. Their period of minority in the faith had lasted too long, and the necessary stage of moral fleshiness and crudeness had past into the perilous condition of moral fleshiness. They ought to have grown in grace, and have risen to the loftier level, in which the spirit filled with Spirit guides the soul and rules the flesh. But in them the soul, the connecting link of the two other natures, had been allowed to sink down into the worldly domain of the flesh. The principle of life, which breathes love and peace,

remained in them a germ unevolved and dormant. They had become carnal-minded as shown in their rivalries and divisions (cp. Gal. i. 20).

3. *envying &c.* [Rev. V. 'jealousy... (omit and divisions)... after the manner of men.'

4. *carnal*] Rev. V. 'men.'

5. *Who and who... but even as &c.* [Rev. V. 'What... and what... (omit but)... and each as the Lord gave to him. Your carnal-mindedness has evinced itself in contentiousness and party divisions. What are Paul or Apollos, in the nature of their office, that you should make them leaders of parties or rival heads of theological schools? They were nought but ministers; subordinates, not principals. They are servants by whom, not masters in whom, ye believed (*Bengel*); men by whose ministries in the power of the Holy Ghost ye came to believe in the one Divine Master. They were but agents under God, chosen agents for the production of faith. Paul planted the Tree of the Church at Corinth, Apollos watered it. They were, each in his own assigned department, human instruments divine: from God, the efficient cause working in them and through them both, came the blessing of increase and "fruit of labour."

6. *Omit have.* The tenses signify actions begun, continued, completed.

7. Neither Paul nor Apollos is a somebody, such as to be made leaders or heads of rival schools; "but God, Who giveth the increase, is everything."

8. *The recompense of teachers* hereafter, according to the *quality* of their work here. *are one*] Lit. 'one thing' (εἷς). Viewed in the light of subordination to the High God, the planter and the waterer, Paul and Apollos, are both together in the hand of the Almighty one ministerial implement, disparting into two distinct lines of office, that of planting a Church and that of nurturing it. This relative oneness of element is true of all who are officially engaged in God's service, however manifold their several employments. And if one as a group

9 receive his own reward according to his own labour. For ²we are labourers together with God : ye are God's 'husbandry, ²ye are ²God's building. 'According to the grace of God which is given unto me, as a wise masterbuilder, I have laid 'the foundation, and another buildeth thereon. But 'let every man take heed how he buildeth thereupon. For other foundation can no man lay than ²that is laid, ²which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; ²every man's work shall be made manifest : for the day ²shall declare it, because ²it ²shall be revealed by fire ; and 'the fire shall try every man's work of what

¹ Or, tillage.

² Gr. is revealed.

of labourers under God their employer, yet, their lines of labour being distinct, each shall receive from God a specific recompense, measured by the quality of his specific work (cp. Matt. xxv. 14 &c.). There are degrees of service here and there are degrees of glory hereafter.

9. The image expands into a busy scene. "For God's fellow-workers are we; God's field, God's building are ye." God is all emphatic in all its places. How can any one say, I belong to Paul or to Apollos, when both Paul and Apollos are but 'one thing' (v. 8) of joint labour under God, to Whom they belong.

10. *is given*] was given, viz. at his conversion.

as a wise masterbuilder] No boasting here. The Apostle does but liken himself to a skilful masterbuilder on whose foundation another buildeth, i.e. Apollos and other successors. But as every after-builder sees that *his part* of the superstructure corresponds to the foundation, so let every successor therefore take heed *with what materials* he builds upon the foundation that St. Paul laid.

11. *other than*] i.e. as a rival and different. *that is laid*] Rev. V. 'that which is laid' by God, the Designer of the kingdom and the "only wise" architect of the Church; His Incarnate Son being the true and eternal foundation stone thereof. Two *layings* of foundation are to be distinguished, *one by God, the other by the Apostle* : one objective, the other subjective. The foundation laid by St. Paul was Christ *preached and taught* in the work of His crucifixion and afterwards of His resurrection; the foundation already laid by God was Christ Jesus Himself crucified and risen. The same corner-stone in different fashion was laid by both, *essentially* by the Divine Architect in heaven, and then *doctrinally* by His inspired masterbuilder on earth.

12. Rev. V. 'But if any man buildeth on the foundation gold, silver' &c. He must take heed what sort of material he build upon *such a foundation*, for he is accountable, and he may win or he may lose a great recompense. If what he contributes to the superstructure be in keeping with the sub-

stratum, of material sound and solid, such as shall be fireproof, he shall be rewarded; but if his work be of inferior and combustible stuff, he shall be mulcted of his reward, yet himself shall be saved, yet so saved as through fire. The figure before the Apostle's mind is the image of a house in building, of a doctrinal edifice, yet doctrines bearing on persons. The foundation, which St. Paul himself laid, is (1) the cardinal dogma of Christ nailed to the Cross for the sin of the world, (2) that of Christ risen from the dead for the life of all believers. Upon these fundamental dogmas other cognate teachings, such as a dying to sin and a living unto righteousness, were to be afterwards superadded, layer upon layer, storey upon storey; but with great care. If the superstructure corresponded to the substratum, the house-in-building (*οικοδομη*) would become a palace, otherwise a cottage. If noble and durable material were mixed with worthless and perishable, the house would become here and there palace, here and there cottage, an unseemly patchwork of interwoven incongruities, grand and mean, strong and weak, splendid and sordid. Only what was beautiful and solid and in harmony with the foundation would be able to abide the testing fire of the Parousia; all that was rubbish would perish.

precious stones] Rev. V. 'costly stones,' such as *marble* or *granite*, contrasted with combustible timber and stubble. In this rising edifice of Christian doctrines, all that is according to the Truth abides; all that is not so, comes to nought. The wood and hay symbolise spurious, rapid, unprofitable discourses; possibly the theosophic teaching and cumbersome traditions which afterwards, as St. Paul probably foresaw (see 1 Tim. iv. 1), crept largely in the Catholic Church.

13. Rev. V. 'Each man's work... because it is revealed in fire; and the fire itself shall prove each man's work' &c. What the spiritual mason has wrought into the fabric shall be made manifest in the day of the Parousia or Personal Advent; because that day itself, or the Lord Himself (2 Thess. i. 8), shall be revealed in fire. The fire is a fire of probation, testing the *quality* of

² Acts 15. 4.
² Cor. 6. 1.
² Eph. 2. 20.
Heb. 3. 3, 4.
² Rom. 1. 5.
² Rom. 15. 20.
² 1 Pet. 4. 11.
² Matt. 16. 18.
Gal. 1. 7.
² Eph. 2. 20.
² ch. 4. 5.
² 1 Pet. 1. 7.
² Luke 2. 35.

- 14 sort it is. If any man's work abide which he hath built there-
 15 upon, ^bhe shall receive a reward. If any man's work shall be
 burned, he shall suffer loss: but he himself shall be saved; ^cyet
 16 so as by fire. ¶ ^dKnow ye not that ye are the temple of God,
 17 and that the Spirit of God dwelleth in you? If any man ^edefile
 the temple of God, him shall God destroy; for the temple of God
 18 is holy, which *temple* ye are. ^fLet no man deceive himself.
 If any man among you seemeth to be wise in this world, let him
 19 become a fool, that he may be wise. For ^gthe wisdom of this
 world is foolishness with God. For it is written, ^hHe taketh the

¹ Or, *destroy*.

every teacher's work, leaving alone what is sound and solid, but dissolving and consuming all that is rotten. The Roman Catholic views of purgatory receive no countenance from this text, for the fire in this instance is not a "refiner's fire" of purification, but simply a sifting and distinguishing fire of separation. Manifestations of God to man have been made with the accompaniment of fire (cp. Heb. xii. 29; Acts ii. 3). And a similar Divine fire will environ the Parousia, both testing and consuming; but whether penal or purifying also, αὐτὸ δηλώσει.

14. Rev. V. '...shall abide which he built' &c.

15. *shall suffer loss* [Rev. V. as A. V.]. Render ζημιωθήσεται (passive) shall be mulcted, i.e. by the judge. The worthless teacher shall not be fined in aught that he has, but shall fail to win what is in store for the sound teacher. Only genuine material laid on the spiritual fabric shall be recompensed.

saved &c.] "yet so (saved) as through fire." The image is that of a builder still busy in the work of building, when he is seized by the fire which seizes the house. His labour perishes, his recompense is unawarded, yet he is saved himself, saved with the Messianic salvation or "gift of grace" bestowed upon ordinary believers. He may sink into the class of "the last" (Matt. xix. 30. Cp. Dan. xii. 3), saved 'as a shipwrecked merchant with loss of cargo and of profit is through the breakers brought safe to land' (Bengel).

16. Rev. V. 'a temple' (ναὸς, sanctuary). The Apostle's mind glances back to v. 9, "God's building are ye," persons moulded by doctrines. Remembering that invidious distinctions and emulous elevations must all sink to a common level in the Presence of God, the Apostle asks indignantly "Know ye not" that such a building, in its true nature, is no less than—"a Temple of God?"

As the Shechinah, which denoted the visible manifestation of the Divine Presence dwelling amongst the Israelites, was said to rest or dwell between the Cherubim upon the mercy-seat in the Tabernacle and afterwards in Solomon's Temple (but not in Zerubbabel's), so in the ideal Temple of

the Christian Church He dwelt by the invisible Shechinah of His enlightening Spirit. *dwelleth in you*] As in God's Temple which you are. To the community and to individuals God reveals Himself, His Holy Spirit illumining kindred human spirits just as sunshine fills daylight.

17. Lit. "If any one the temple of God destroy, destroy him shall God." Temporal death was the penalty for damaging the material Temple (Exod. xxviii. 43), and so analogously spiritual death is the result of damaging the spiritual Temple. Men might destroy the Temple by sectarian spirit breaking out into schism. The Apollite, Petrine, and Christine elements of discord might prove so many *disruptions*, and split the spiritual Temple in three rents.

holy] ἅγιος (1) holy in relation to God, as set apart from the *cosmos* to Him; (2) corresponding to that relation in moral conduct. In the first sense the term applies to the Jewish Temple and to the Christian Church alike; in the second, to individual members of the Church, who in Baptism are called out of the world and dedicated to God and to a saintly life. Because such were holy as God's ideal Temple, whose destroyed them should be destroyed of God.

18. Rev. V. '...thinketh that he is wise among you...', that he may become wise.' Emphatic warning to would-be party leaders. The term σοφός places in the foreground the Apollite party. The sense is, that there is no such thing as blending the Divine wisdom with such human speculations as belong to the present age of the world, even when those speculations have reference to the manifold scheme of Redemption. Let one, who thus speculates, become from a wise man a fool to such wisdom, in order that he may become wise from his own real folly unto God's real wisdom. For the wisdom of the *cosmos* is folly in the judgment of God (v. 19). "Fool let him turn, that he may turn wise"—wise in receiving and proclaiming ungarbled, the simple Cross of Christ.

19. The connexion seems to be, 'If God uses the craftiness of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their own confusion' (Alford).

20 wise in their own craftiness. And again, ¹The Lord knoweth ²the thoughts of the wise, that they are vain. ¶ Therefore ³let
 22 no man glory in men, for ⁴all things are your's; whether
 Paul, or Apollos, or Cephas, or the world, or life, or death, or
 23 things present, or things to come; all are your's; and ⁵'ye are
 4 Christ's; and Christ is God's. LET a man so account of us,
 as of ⁶the ministers of Christ, ⁷and stewards of the mysteries of
 2 God. Moreover it is required in stewards, that a man be found
 3 faithful. But with me it is a very small thing that I should

¹ Ps. 94. 11.² ch. 1. 12.³ 2 Cor. 4. 5, 15.⁴ Rom. 14. 8.⁵ 2 Cor. 10. 7.⁶ Matt. 24. 45.⁷ 2 Cor. 6. 4.

Col. 1. 25.

b T uba 19 A'

20. *thoughts*] Rev. V. 'reasonings.'

21. The conclusion is, let no one boast in men, i.e. in human authorities. Rev. V. puts a full stop at 'men.'

22. The argument is, "All things belong to you, while you in turn belong to Christ; and Christ again, to Whom you and all yours belong, belongs to God."

whethe? Paul... Cephas] The sense seems, Why glory in human authorities? Why demean yourselves? why lessen your high position by sectarian divisions? Paul, Apollos, and Cephas belong not to a party, but all three to all the Church. What are we Apostles? We are but lights of Christ, the Light of Light, and that for the Church. You, the Corinthian community, should be the focus of this concentrated light; but, instead of this you follow single lights, each exclusive of the rest. We Apostles are but instruments under God co-operative for your good. You, instead of using us as such, schismatically misapply us by making us ends and not means. It is beneath your dignity to glory in this or that human authority, when these human authorities are under God fellow-workers in one combined activity converging upon the whole Church for the common spiritual weal.

world... things to come] *Cosmos* denotes the scene of man's earthly existence; and the terms *life*, *death* are used in a physical sense. These specific ideas *world*, *life*, *death*, are generalized and expanded into *things present*. "Things future" seem to denote what takes place in the state between death and the consummation of God's manifold scheme. In the chequered career of every Saint, birth into the world, a living in it and a dying in it, the state after death, the resurrection of the just, the triumph of the Church, are regarded as so many intermediate stages all conducting to that supreme felicity of the final glory, which is the aim and end of God's wonderful wisdom both in the scheme of creation and in the counsel of redemption. In sum; things present and things future are described as things all *belonging to the Church* with a view to its final wellbeing.

23. An ascending scale of three degrees. In the first we see all things subservient to the elect, in the second the elect belonging to Christ, in the third Christ Himself to God. The first brings to view the *active proprietorship* of Chris-

tians who possess all things as co-operating to their eternal welfare, a position which must exclude all boasting in human authorities, because Paul and Apollos and Cephas are but ministerial instruments for the good of the Church. The second presents the *passive* appropriation of believers, for they, the owners of all things, are themselves owned by Christ and are His peculiar possession. This must silence every party cry. The third verifies how totally all partisans misconceive the dignity of their true position: for this universality of the appertainment of the Church to the one Christ (an idea utterly exclusive of all sectarianism) has for its highest correlative the Unity of God. All things of the Church converge upwards to that apex of Unity.

"Christ is God's:" this gives no countenance whatsoever to Arianism: the equality in essence of Christ with God remains simply untouched. For Christ is God's, not as God's creature but, as Son of God.

IV. 1-5. From his own lofty level the Apostle regards the divided estimates of human teachers. He attaches no value to men's opinions of himself, nay, none to his own: Christ alone can judge aright.

1. Under the assurance that all are yours, as you are Christ's, and Christ is God's, let a man take count of us, as of men who are *servants of Christ*, not leaders of factions.

Us denotes Apostles and Apostolic teachers. *Servants* (*υπηράς*) here means "under-rowers" (to give the full image), as pulling together in one galley where Christ sits at the helm, the vessel being the Church and the passengers the members of the Church. The fact of Christ's presidency should exalt high above petty partisanship. (House-) *stewards* of God and dispensers of His mysteries also are the Apostles as being servants or underlings of Christ: for between the Father of the Household or Church and the distributors of the spiritual goods stands the Son. The image is again an ascending scale of three steps. The Father delivers the Divine decrees or eternal *ideas*, the long-hidden wisdom of God (ii. 7), to the Incarnate Son; He communicates them to selected Apostles who dispense the mysteries of God to the members of the household.

2. Rev. V. 'here moreover.'

3, 4. The sense is, 'In this requirement

* Job 9. 2.
Ps. 130. 3.
Rom. 3. 20.
* Matt. 7. 1.
Rom. 2. 1, 16.
* 14. 4.
Rev. 20. 12.
* ch. 3. 13.
/ Rom. 2. 29.
2 Cor. 5. 10.
* ch. 1. 12.
* Rom. 12. 3.
* ch. 3. 21.

* John 3. 27.
1 Pet. 4. 10.
* Rev. 3. 17.

be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. ¶ And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the

¹ Gr. day, ch. 3. 13.

² Gr. distinguisheth thee.

³ Or, as the last apostles, as.

it is to me a thing of the least importance that I be brought to trial (or passed under review) by you or indeed by any human day (of judicial scrutiny). I do not care the least about any critical opinion of yours upon my official work: nay, I do not value my own: even my own self I do not pass under review: for it is true that I am not conscious to myself of any Apostolic delinquency, nevertheless not on that account am I justified, i.e. declared righteous and pronounced a just steward; to do that belongs to the Lord.

The phrase *I know nothing by* [Rev. V. 'against'] *myself* means in old English "I am not conscious of any (evil)."

5. *Therefore judge...* "do not pass a judgment [Rev. V. is as A. V.] before the right time." The argument is, The searching eye of the Lord is upon my official work in order that at the right time He may pass a right judgment. You on the contrary first review me critically and then pass judgment upon me before the right time. You ought to do neither the one nor the other until the Parousia, when you will have sound material for making a true judgment: for then the Lord will not only pronounce judgment but also bring to light the secrets &c. "And then (but not till then) shall the praise, that is his due, come to each one from God" (emphatic). The inference to be drawn is:—the meet measure of future commendation simply excludes from the present time all unseasonable and undignified exaltation, whether of Paul over Apollos or of Apollos over Paul.

6. Object—to wean the Corinthians from sectarian pride. St. Paul transferred his remarks (iii. 5 &c.) to himself and Apollos, in order to make a representative figure of the true relations that should subsist in the Church between Apostles or Apostolic teachers and the other members of the Community. His readers should take a lesson and behave correspondingly.

not to think &c.] Rev. V. 'not to go beyond the things which are written;' beyond the moral tenor of the Books of the O. T. The Corinthian brethren are exhorted to keep within the limits of this canon by following the pattern of modesty and humility set by Paul and Apollos.

that no one &c.] i.e. "that ye may not be puffed up in favour of the one (Paul or Apollos) against the other (Apollos or Paul)."

7. Rev. V., omitting from another, agrees with A. V. Is it Paul or is it Apollos who bids thee stand out [or, differ] from the rest? Thy partisanship had no warrant from any preference on our part.

receive it &c.] i.e. knowledge of salvation and spiritual gifts by means of our ministrations: in the foreground stand the Apostles, in the high background Christ, beyond and above Him God.

8. Rev. V. 'Already are ye filled; already ye are become rich, ye have reigned without (apart from; χωρίς) us, yea and I would' &c. (omitting to God). Ironical. We Apostles did think that the Messianic fulness of joy and enthronement of the Saints belonged to another æon: but your tumid assertions transcend our sober instructions! "And I would, of course, ye had attained to kingship, that we also with you might attain to kingship!" βασιλεύσαι in all three places means not to reign, but to become kings. The underlying thought is, 'As apart from us, you Corinthians would never have been brought within possible reach of the Messianic royalty, so if you ever come to sit on thrones in the future kingdom, neither will that high privilege be accorded to you apart from us.' If we and you hope in the Church triumphant to be united in saintly royalty, we must in the Church militant be united in saintly humility.

9. The serious irony passes into a mournful gravity, and its reverse side presents a startling picture, evidently drawn from

apostles last, ^mas it were appointed to death: for ^awe are made
 10 a ¹spectacle unto the world, and to angels, and to men. ^oWe
 are ^pfools for Christ's sake, but ye are wise in Christ; ^qwe are
 weak, but ye are strong; ye are honourable, but we are despised.
 11 ^rEven unto this present hour we both hunger, and thirst, and
 are naked, and ^sare buffeted, and have no certain dwelling-
 12 place; ^tand labour, working with our own hands: ^ubeing
 13 reviled, we bless; being persecuted, we suffer it: being defamed,
 we intreat: ^vwe are made as the filth of the world, and are the
 14 offscouring of all things unto this day. ¶I write not these
 15 things to shame you, but ^was my beloved sons I warn you. For
 though ye have ten thousand instructors in Christ, yet have ye
 not many fathers: for ^xin Christ Jesus I have begotten you
 16 through the gospel. Wherefore I beseech you, ^ybe ye followers
 17 of me. For this cause have I sent unto you ^zTimotheus, ^awho
 is my beloved son, and faithful in the Lord, who shall bring you

¹ Gr. *theatē*. ^b ch. 11. 1. Phil. 3. 17. 2 Thess. 3. 9. ^c Acts 19. 22. ^d 1 Tim. 1. 2. 2 Tim. 1. 2.

the writer's own bitter experience, of the cruel hardships and inhuman insults to which the Apostles, as expounders of a new religion, were subjected.

as it were appointed to death] Rev. V. 'as men doomed to death,' possibly to the amphitheatre; cp. the word "spectacle" (*θεατρον*). The Apostles are actors on the world's stage, while in the drama of their fortunes men and Angels gaze upon the tragedy of Christian sufferings, some to pity, some to scoff.

10. How different are the estimates formed of us and of you! *We—fools* (in the eyes of the world), *you—wise* (in the opinion of yourselves and others): *we—fools because of Christ*, for we hold forth the derided argument of the Cross: *you—sagacious in Christ*: how enlightened are you in the circle of Christian knowledge! you even antedate the Parousia, assert the kingship, claim the inheritance! Rev. V. 'ye have glory, but we have dishonour.'

11, 12. What has been the condition of the Apostles in general? Simply ignominious: "we both hunger and thirst and go scant of raiment (ill-clad) and are beaten with fists (marg. ref.), and are unsettled in abode, and we toil hard, working with our own hands." This treatment have we got from a cruel world, that cannot discern self-denial in our calm endurance of its insolence nor any nobility in our rendering good for its evil. This meekness of suffering and retaliation of charity has been our rule: when "abused we give good words, persecuted we endure, reviled we entreat," (or "speak to the heart kindly"). The moral tone of Matt. v. 44, Luc. vi. 27, breathes through this passage.

13. "The world's offscourings": as though the world of men had been cleansed all round from its defilements, and the Apostles themselves were the scum and filth of the world's cleansings. *περίστυμα* denotes the refuse that lies around a thing

that has been scoured. "Become thou our peripsema" was at Athens a formula addressed to human scapegoats, before they were pitched into the sea, in times of famine or plague.

14. but as...I warn you] Rev. V. 'but to admonish you as my beloved children.' The drift is, Take the foregoing censure as a remonstrance from your spiritual father, whom ye ought to copy; and for this end I have sent Timothy to you (v. 17).

15. For (justifying the phrase 'children beloved') if [though] you should have ten thousand tutors in Christ, still not many fathers will ye have. *πατέρες* (who, in most cases slaves, were charged with constant attendance on boys till they came of age) here denotes in a figure the *later workers* in the church of Corinth. St. Paul's paternal rights can never be invalidated by subsequent labourers in the same field. Observe "tutors in Christ," but "father in Christ Jesus:" i.e. tutors ye may have after me in knowing about Christ, *educators* in the faith which I sowed, but into the life of knowing Christ as Saviour, none but I begot you by my preaching.

16. I appeal to you therefore, to your feelings, to your higher self.

followers] imitators in your own lives of what you have heard from me or seen of me.

17. Rev. V. 'Timothy, who is my beloved and faithful child in the Lord.' He had already set out by land, but was not to reach Corinth till after the arrival of this Epistle (1 Cor. xvi. 10) sent by ship across the Aegean. St. Paul sending St. Timothy to the Corinthians is a father sending to his children one who is their brother, who might induce them to make St. Paul their model in humility.

in the Lord] The paternal and filial correlation is spiritual, not natural.

bring you into remembrance] Rev. V. 'put you in r.' "remind you" (a gentle rebuke) of my ways of life in the service of Christ.

^m Ps. 44. 22.
^o Rom. 8. 36.
^p 2 Cor. 4. 11.
^q Heb. 10. 33.
^r ch. 2. 3.
^s Acts 17. 18.
^t 2 Cor. 13. 9.
^u 2 Cor. 4. 8.
^v Phil. 4. 12.
^w Job 22. 6.
^x Rom. 8. 35.
^y Acts 23. 2.
^z Acts 18. 3.
^a 1 Tim. 4. 10.
^b Acts 7. 60.
^c Rom. 12. 13, 20.
^d 1 Pet. 2. 23.
^e Lam. 3. 45.
^f Thess. 2. 11
^g Acts 18. 11.
^h Gal. 4. 19.
ⁱ Philem. 10.

*ch. 11. 2.
 /ch. 7. 17.
 *ch. 14. 33.
 A ch. 5. 2.
 *Acts 19. 21.
 2 Cor. 1. 15,
 23.
 *Acts 18. 21.
 Heb. 6. 3.
 Jam. 4. 15.
 *1 Thess. 1. 5.
 *2 Cor. 10.
 2. & 13. 10.
 *Eph. 6. 3.
 *Lev. 18. 8.
 *3 Cor. 7. 12.
 *ch. 4. 18.
 *2 Cor. 7. 7.
 /Col. 2. 5.

*Matt. 18. 19.
 John 20. 23.

'into remembrance of my ways which be in Christ, as I teach
 18 every where in every church. ¶¹ Now some are puffed up, as
 19 though I would not come to you. 'But I will come to you
 shortly, ²if the Lord will, and will know, not the speech of
 20 them which are puffed up, but the power. For 'the kingdom
 21 of God is not in word, but in power. What will ye? ³shall
 I come unto you with a rod, or in love, and in the spirit of
 meekness?

CHAP. 5. IT is reported commonly that there is fornication among
 you, and such fornication as is not so much as "named among
 2 the Gentiles, ^bthat one should have his 'father's wife. ^dAnd ye
 are puffed up, and have not rather ^cmourned, that he that hath
 3 done this deed might be taken away from among you. /For
 I verily, as absent in body, but present in spirit, have ^jjudged
 already, as though I were present, concerning him that hath so
 4 done this deed, in the name of our Lord Jesus Christ, when ye
 are gathered together, and my spirit, ^owith the power of our

¹ Or, *determined*.

18. Got puffed up. Not as A. V. [and Rev. V.], but "became inflated." The assumption that the Apostle was not coming to face them again (perhaps further reason in ii. 3) is the exciting cause of their swelling into sectarian exclusiveness; but come he would, and that soon, to confront them; and then he would take knowledge (by spiritual discernment) not of their intellectual arrogance, but of their *power*, the moral power of working for God and for the advancement of His Kingdom. For the Kingdom of God standeth not in dry dialectic or barren argument (*λογισμῶν*), but in living power. The Kingdom of God is here the Messianic Kingdom (v. 8), as it shall be revealed in its establishment of glory after the Parousia and the resurrection of the saints. Its members are the "few chosen" out of the "many called," the honest of heart and steadfast in faith and holy in life.

21. Which do ye choose, with a rod that I come or in love? Not as in A. V. [and Rev. V.], but "which alternative do ye prefer?" St. Paul fears the first and wishes the second.

spirit of meekness] The Apostolic rod of discipline is wielded in the power of the Holy Spirit, so that the selfsame Spirit works as a spirit of gentleness and of corrective severity (Chrysostom).

V. The chastisement of sectarian arrogance with spiritual ambitionness is concluded. The notorious offender in the Church now comes to view: St. Paul reproves the scandal, and gives judgment.

1. Absolutely (*ἀπαρ*) there is reported (to be) [Rev. V. 'It is actually reported that there is'] among you fornication, and such fornication as (*is*) not even among the Gentiles, that one &c.

that one should have] Rev. V. 'that one of you hath.' This general definition is in perfect keeping with the Apostle's wonted delicacy.

2. With indignation. "And (in the face of this scandal) are ye (members of the same church of which he is a member) *still puffed up*, and did ye not rather (when ye heard of the scandal) *go into mourning* (aorist), that so he who did this deed may be taken away from among you?" The manifestation of a felt sorrow would have drawn attention to the scandal, and so caused the expulsion of the criminal by the Church in assembly. Rev. V. as A. V. retains a positive, not an interrogative, form.

mourned] Two centuries after this Epistle, Origen wrote, 'The Christians mourn as dead those who have been overcome by licentiousness or any other flagrant lust; and after a while, when these have given proof of reform, they restore them to the standing of catechumens, receiving them once more even as *risen from the dead*.' The lack of the like discipline in our own Church is referred to in the Communion Service.

3. This extradition of the sinner to Satan was an act, not of the assembly without the Apostle, but of the Apostle with the assembly, and of him present in his spirit. It appears from this and from other texts (cp. marg. ref. f) that St. Paul's own spirit, illumined and vivified by the Divine, was endowed at times with insight into the state of a Church at a distance. This spiritual intuitiveness and power of presence would be intensified in assemblies of the Church met together in His name, Who has guaranteed His own Presence in assemblies thus sanctified.

4, 5. In the structure of these verses, the apostolic sentence, as if unwilling to fall, trembles in suspense; and not till after several lingering clauses does it descend, and then with solemn emphasis (Bengel).
when ... Christ] Rev. V. omits *Christ* (twice). The meaning is, "there have been gathered together you and my with the (associated) power of our

5 Lord Jesus Christ, ^ato deliver such an one unto ^bSatan for the destruction of the flesh, that the spirit may be saved in the day 6 of the Lord Jesus. ^cYour glorying is not good. Know ye not 7 that ^da little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even ^eChrist our ^fpassover ^gis sacrificed for 8 us: therefore ^hlet us keep ⁱthe feast, ^jnot with old leaven, neither ^kwith the leaven of malice and wickedness; but with 9 the unleavened bread of sincerity and truth. ¶I wrote unto 10 you in an epistle ^lnot to company with fornicators: ^myet not altogether with the fornicators ⁿof this world, or with the covetous, or extortioners, or with idolaters; for then must ye 11 needs go ^oout of the world. But now I have written unto you not to keep company, ^pif any man that is called a brother be a

^a Job 2. 6.
^b Ps. 109. 6.
^c Acts 26. 18.
^d ch. 3. 21.
^e Jam. 4. 16.
^f ch. 15. 33.
^g Gal. 5. 9.
^h John 1. 29.
ⁱ 1 Pet. 1. 19.
^j Rev. 5. 6.
^k John 19. 14.
^l Ex. 12. 15.
^m Deut. 18. 3.
ⁿ Matt. 16. 6.
^o 12.
^p 2 Cor. 6. 14.
^q Eph. 5. 11.
^r ch. 10. 27.

¹ Or, *is slain*.

² Or, *holyday*.

14.

Jesus"; associated i.e. to give effect to the sentence executed in the unseen world and to restrict the hand of Satan to *bodily* punishment. This is a *decision* suspended in *terrorem* over all offenders of his class (cp. "such an one," i.e. any offender of this stamp); though St. Paul for the present desires the simple excommunication of the notorious offender (cp. 2 Cor. ii. 6).

The simple excommunication of v. 2 could be performed by the assembled Church, and its members are exhorted (v. 13) to exercise this right. The *extradition to Satan* (v. 5), which accompanied the graver and compound excommunication, was an act reserved for the plenary authority of an Apostle (cp. also 1 Tim. i. 20). Death was inflicted in the case of Ananias and Sapphira, but *grievous bodily affliction* only was intended in this instance of the unchaste culprit. In this greater excommunication of a wilful sinner, Satan was employed as a scourge of God under the authority of Christ, Whose great name is therefore invoked by His Apostle in the full presence of the Church assembled, and Whose power keeps Satan's marring hand within due limits, lest from the body it should be put forth upon the spirit also.

5. *for the destruction of the flesh*] i.e. for bringing about the mortification of the carnal affections and lusts.

6. "Your palpable glorying is not seemly nor well-timed." *Mourning*, not boasting, should have been your attitude; for this flagrant relapse into heathen vices is a thing infectious. "Know ye not" &c. Leaven was a lump of *sour* dough mixed with a bigger lump of fresh dough: its properties, to disturb, to puff up, to penetrate, to assimilate, to give character.

7. *Omit therefore. Purge out at once* (aorist imper.) from the Christian community the old leaven of Pagan fornication and all uncleanness. Your old unconverted state is beginning after long repression to break out afresh: witness the publicity of this case of immorality, a signal symptom

of the corruption festering under the surface. Clear out this old leaven, that ye may be and continue to be a morally new community, disinfected of vice and dis-leavened of overt sin.

as ye are unleavened] i.e. in strict keeping with complete alienation and separation from all manner of profligacy.

For even &c.] Rev. V. 'For our passover also hath been sacrificed, *even Christ*' &c. This leaven of vice must be at once purged out of the "lump" of the Church—why? Because the Feast of the true Passover has already commenced! The real Paschal Lamb was slain in *Christ*! Was there ever leaven found in dough, when the *lamb of the law* was slain? Impossible! (Exod. xii. 15). Shall there be immorality in the Church of Christ now that the *Lamb of God* has been sacrificed? Impossible! Wherefore (v. 8) in the wake of this great fact let us keep festival accordingly:—the spiritual feast perpetual of a good conscience unsullied by any vice and ever cheered by a lively hope of the coming Messianic joys (ii. 9).

Malice = evil disposition or bad nature: *wickedness* = the same translated into life, "active wickedness." This idea of industry in villany lies in the etymology of *πονηρός*, one who is full of trouble to others. *Sincerity* = unsullied moral purity.

8. Citation and elucidation of a passage in some earlier letter, which St. Paul's enemies in Corinth had misinterpreted.

10. *yet not altogether*] i.e. "I do not mean absolutely or unexceptionally...for then ye must needs" &c.

covetous] *πλεονέκτης*, one who is eager to have more than his fair share or more than by right belongs to him: a greedy grasper. Love of pleasure and love of money and love of power are but so many forms of this unbridled and unhallowed possessiveness.

11. But now you see I wrote [Rev. V. 'but now I write'] to you...not to consort with any one bearing the name of Christian who may be given to such vices.

- fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one ^{ye}no not to eat. For what have I to do to judge ^{ye}them also that are without? do not ye judge ^{ye}them that are within? But them that are without God judgeth. Therefore ^{ye}put away from among yourselves that wicked person.

CHAP. 6. DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that ^{ye}the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall ^{ye}judge angels? how much more things that pertain to this life? ^{ye}If then ye have judgments of things pertaining to this life, set them to judge who

* Ps. 49. 14.
Dan. 7. 22.
Luke 22. 30.
Rev. 2. 26.
* 2 Pet. 2. 4.
Jude 6.
* ch. 5. 12.

Idolater, as applied to a "brother," denotes one who partook of sacrifices offered to idols. "No, not to eat with," i.e. to sit at the same table, is a prohibition from all social intercourse with *brethren* who practise heathen vices, inasmuch as fellowship with such men fosters evil communications which corrupt good manners.

12. Omit also. "Them that are without" was a designation applied by the Jews to the heathen, by Christians to unbelievers. "To judge," i.e. negatively, by exclusion from social intercourse. St. Paul's argument is, I wrote to you in my former letter not to associate with immoral persons. I meant immoral *members of the Church*. This natural limitation you should have perceived, because you yourselves apply the same principle of exclusive judgment or discretionary discipline, not to the outside heathen, but to those only who are within the pale. Both you and I thus judge men of the *ecclesia*; men of the *cosmos* are left by both of us alike to *God's* judgment; all who are beyond the hallowed circle *He* and *He* alone judgeth.

13. Omit *therefore*. Summary order for the excommunication, not the extradition (v. 4 note), of the immoral man. "Remove at once (aor. imper.) the evildoer out of your own midst," in which you have too long tolerated and harboured him.

VI. 1-11. These verses ring with satire. Christians should not sue one another before heathen tribunals: if there must needs be an appeal to law, let a Christian arbitrator be appointed to adjust the difference: much better than this, however, is to disarm litigation altogether by submitting to a wrong inflicted. What shall be said of those who, instead of *taking* wrong, *deal* wrong? Let the Church bear in mind that no evil-doers of any description shall have any lot in God's kingdom. St. Paul then (as in ch. v. 7) mitigates his vehement corrective with an elevating reminder of the lofty moral status into which the converts were transplanted in holy Baptism.

1. 2. *unjust*...Do ye not know? Rev. V. 'unrighteous...Or know ye not.' Deigns any Christian litigant to make an appeal

by legal process to a heathen tribunal? Does he not rather seek for judgment by arbitration before Christian umpires, and get a dispute of rival claims between Saints adjusted by such as are Saints,—men hallowed in the hallowed circle of God's kingdom and righteousness? Or (the only alternative and excuse of such derogatory conduct) do ye *not know* (does not your vaunted wisdom inform you, or have ye not comprehended from the teaching of Paul or of Apollos the fact of the future) that the Saints shall judge the world? How can the Saints ask the world to pass judgment upon them, when they shall pass judgment upon the world? The Saints belong not to the *cosmos*, but the *cosmos* belongs to them (see iii. 22).

2. "And if...the world is [to be] judged by you, unmeet are ye for judgment-seats [cp. Rev. V. marg.] of the meanest sort!" Are ye not good enough to sit as judges in civil causes, which by comparison are simply trivial. A contrast is intended between the tribunal or *βημα* of the heathen magistrates, constituted by Roman authority, and the possible but not yet established bench of a Christian arbitrator, who may amicably settle private lawsuits between Christians.

3. The word *Angels* is without article and without epithet, in order to make conspicuous their exalted, noble *nature*. His argument is ascensive from the world of human creatures to the order of angelic beings: not only men, but Angels shall come under your jurisdiction. Many commentators think that St. Paul has in his mind chiefly *fallen angels*, although he does not so designate them, because such an epithet would be irrelevant and detrimental to his argument.

4. Nay rather (that I may unmask your folly by a *reductio ad absurdum*) if secular judge-courts ye should perchance hold (a measure how unworthy of your kingly calling and of your future judicial status!) take men of utterly no account in the Church and set them on the bench! To put you to shame I speak it (this last sentence serious, not satirical). So! is there not among you (wisemen as you flaunt yourselves) not even

5 are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one
 6 that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers.
 7 Now therefore there is utterly a fault among you, because ye go to law one with another. ^aWhy do ye not rather take wrong? ^aMatt. 5. 39,
 8 why do ye not rather *suffer yourselves* to be defrauded? Nay, ^{40.}
 9 ye do wrong, and defraud, ^{Rom. 12. 17,} and that *your* brethren. Know ye ^{19.}
 not that the unrighteous shall not inherit the kingdom of God? ^{*1 Thess. 4. 6.}
 Be not deceived: ^fneither fornicators, nor idolaters, nor adul-
 terers, nor effeminate, nor abusers of themselves with mankind, ^fch. 15. 50.
 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor ^{Gal. 5. 21.}
 11 extortioners, shall inherit the kingdom of God. And such were ^{Heb. 12. 14}
^{& 13. 4.} some of you: ^gbut ye are washed, but ye are sanctified, but ^{Rev. 22. 15.}
 ye are justified in the name of the Lord Jesus, and by the Spirit ^gch. 12. 2.
 12 of our God. ¶ ^hAll things are lawful unto me, but all things ^{Col. 3. 7.}
^hHeb. 10. 22.
ⁱch. 10. 23.

one wiseman who shall be competent to arbitrate (give a decision) on the part of his brother? Rev. V. 'If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the Church? I say this to move you to shame. Is it so, that there cannot be found among you one wise man, who shall be able to decide between' &c.

7. Nay, verily it is so far quite a defeat to you, that you have cause for legal judgments between yourselves. Rev. V. 'Nay, already it is altogether a defect in you, that ye have lawsuits one with another.' [These two renderings give different meanings to *ἡττημα*, the first emphasizing the moral defeat sustained by the Christian soldier in his campaign; the second defining the loss [Rev. V. marg.] or damage to the Church, more litigant than militant, in the eyes of observant heathendom.

10. The archetypal kingdom of God "prepared from the foundation of the world," of which the Jewish *theocracy* enlarged into the Gentile *ecclesia* is but preparatory, was announced on the change of name from Abram to Abraham (Gen. xvii. 1-8). The mystical Canaan, which was promised to Abraham and his spiritual seed, the collective unity of Christ and His Church, is in fact the *cosmos* (Rom. iv. 13), the glorified and transfigured world, of the future. This twin world of heaven and of earth (cp. Matt. vi. 10), this kingdom of unknown dimensions, the Saints shall inherit in proportion to their faithful service in this life (cp. Dan. xii. 13). When heaven and earth in their present *schema* or fleeting fashion shall pass away and their reintegration either to what they once were or to the idea of the Divine archetype shall take place, then shall "the kingdom of the heavens" become the actual possession of the manifested sons of God. This glorified kingdom of the blessed Messianic Aeon (hence it is called *αἰώνιος*) was assigned by God the Father to His Incarnate Son, as the proper fruit and

merited prize of His humiliation and Passion; and it was by Jesus Christ Himself assigned to His own faithful followers, who by virtue of this *δικαίωμα* are to reign with Him in the glory (Luke xxii. 29).

11. *ye are washed*] "ye washed away" (your sins). Rev. V. 'ye were washed, are sanctified] were sanctified. *Ἀγαζέσθαι* denotes the appropriation of persons (cp. John x. 36) and of things (cp. Matt. xxiii. 17), in their measures, to Divine uses. The sense is "ye were detached from the world and dedicated to God, the Holy Spirit also implanting in you a moral determination of will towards communion with God's holiness."

are justified] were justified. It is after the Parousia that we shall be in St. Paul's phrase *established righteous* (Rom. v. 19): when we shall be gifted with a natural power of *living* His righteousness and of expressing it in every thought, look, word, and act. Meanwhile the righteousness of God, in which we shall then be set indefectible, is by grace imputed to us miserable sinners, as we by faith strive to "walk blameless before Him."

In the name, and in the Spirit. The name here expresses the nature and the relation to the baptized of their proper Lord and God-Saviour, Who delivers the people of His *earning* from their enemies and from their sins. The sense is, ye were baptized, ye were consecrated, ye were justified all in the hallowed circle of His redemptive Name, and in the pure and light-shedding sphere of the Spirit of God.

12. You must not abuse the doctrine of Christian allowance, O Corinthians, and suppose with Hellenic philosophy that "man is the measure of all things" and that all the creatures are his for use. As to myself, I am master of all things, it is true, but not I will be mastered by any," lest the service which is "perfect freedom" become bondage and my Christian liberty moral slavery.

*Matt. 15. 17. are not ¹expedient: all things are lawful for me, but I will not
 *Meats for the belly, and
 rem.

the
 14 Lord for the body. And *God hath both raised up the Lord, and
 15 will also raise up us ^o by his own power. Know ye not that
 *your bodies are the members of Christ? shall I then take the
 members of Christ, and make *them* the members of an harlot?
 16 God forbid. What? know ye not that he which is joined to an
 17 harlot is one body? for ^qtwo, saith he, shall be one flesh. *But
 18 he that is joined unto the Lord is one spirit. *Flee fornication.
 Every sin that a man doeth is without the body; but he that
 19 committeth fornication sinneth ^oagainst his own body. What?
 *know ye not that your body is the temple of the Holy Ghost
 which is in you, which ye have of God, ^zand ye are not your
 20 own? For ^yye are bought with a price: therefore glorify God
 in your body, and in your spirit, which are God's.
CHAP. 7. NOW concerning the things whereof ye wrote unto me:

¹ Or, profitable.

13. *destroy*] Rev. V. 'bring to nought.' Moreover, O Corinthians, you cannot argue from the natural to the sensual, that as the belly is for meats so the body is for fornication. Esculents and their assimilating containers are things indifferent, being perishable and not reaching into eternity; but the body is not for fornication, as the belly for meats, but for the Lord, and the Lord is for the body; and this mutual adaptation shall not cease for ever, for God will raise us from the dead, as He raised the Lord, and so the body surviving the Parousia shall be transfigured into an instrument for the work of the Lord in the kingdom of God.

15-17. "Your bodies are members of Christ—he that is joined to the Lord is one spirit." Profound and cogent dissuasive from the deadly sin of fornication. Our physical bodies are members mystical of Christ's Body mystical: so that in a mystical manner we are in Christ, as the branches are in the vine; and Christ is in us, as the sap of the vine is in the branches (John xv. 5). As one and the same sap from the root permeates and vivifies the stem and the boughs, so in like manner one and the same Spirit from the Head circulates in continuity through all the many myriads of living members. Thus "he who is joined to the Lord" is, in his own measure of capacity, one Spirit with Him; but he who commits fornication kills in himself the spiritual life of Christ; and, except he repent, is lopped off like a rotten branch from the vine.

take] If *apas* = take away [Rev. V.] then the sense is, If you take away from Him what is His, you rob Him; and if you apply to a purpose of your own that which is not yours, you are guilty of malappropriation.

18. *Flee fornication*] Contrast James iv. 7: in this instance conquer by running away.

Every sin &c.] The contrast is between

incidental or exceptional sins in general and the habit of fornication in special. There is no palliation here of single sins. Single sins are perilous, link after link nimbly weaving a silent chain that steals around and coils fast the captive of Satan.

19. "Or do ye not know that the body of you (as saints) is the shrine [*τὸ ἅγιον*] of the Holy Spirit that is in you (as Saints)?" Fornication is a *desecration*, for it defiles that which is hallowed: it is rebellion also, and that against God: for you with your bodies are *His* property: ye are not your own. For ye were bought &c. Rev. V. punctuates, "...which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (omitting *and...God's*).

20. *a price*] The blood of Christ. This price was paid to God, and to Him in order to meet exactly the demands of His righteousness: "for without blood-shedding, no remission."

therefore glorify God] "Do just glorify (*δοξάζετε ὅν*) God in the shrine of the body," for it is a very sanctuary of the Holy Ghost.

VII. Could we see the letter of questions sent to St. Paul by the Corinthians, a new light would be shed upon his replies in this chapter, to us somewhat obscure. The letter is lost, but some of the questions, we may infer from the answers, were (1) Is marriage, where there is no engagement, a thing to be desired or to be avoided, under the pressure of such times, the shadow of the looming Parousia? (2) Where a man and a woman are married or engaged, is the bond to be dissolved, if one of the two be an unbeliever? (3) What about the question of celibacy and virginity? Is a widow also at liberty to marry again? St. Paul writes his answers as if he thought that all relations of life were just now of a very precarious

- 2 ^aIt is good for a man not to touch a woman. Nevertheless, to ^aver. 8. 26.
 avoid fornication, let every man have his own wife, and let every
 3 woman have her own husband. ^bLet the husband render unto ^bEx. 21. 10.
 the wife due benevolence: and likewise also the wife unto the ¹Pet. 3. 7.
 4 husband. The wife hath not power of her own body, but the
 husband: and likewise also the husband hath not power of his
 5 own body, but the wife. ^cDefraud ye not one the other, except
 it be with consent for a time, that ye may give yourselves to
 fasting and prayer; and come together again, that ^dSatan
 6 tempt you not for your incontinency. But I speak this by
 7 permission, ^eand not of commandment. For ^fI would that all
 men were ^geven as I myself. But ^hevery man hath his proper
 gift of God, one after this manner, and another after that.
 8 ¶ I say therefore to the unmarried and widows, ⁱIt is good for
 9 them if they abide even as I. But ^kif they cannot contain, let
 10 them marry: for it is better to marry than to burn. And unto
 the married I command, ^lyet not I, but the Lord, ^mLet not the
 11 wife depart from her husband: but and if she depart, let her
 remain unmarried, or be reconciled to her husband: and let
 12 not the husband put away his wife. But to the rest speak I,
ⁿnot the Lord: If any brother hath a wife that believeth not,
 and she be pleased to dwell with him, let him not put her away.
 13 And the woman which hath an husband that believeth not, and
 14 if he be pleased to dwell with her, let her not leave him. For
 the unbelieving husband is sanctified by the wife, and the un-
 believing wife is sanctified by the husband: else ^owere your
 15 children unclean; but now are they holy. But if the unbelieving

^c Joel 2. 16.
^d Zech. 7. 3.

^e 1Thess. 3.5.
^f ver. 12. 25.
^g 2 Cor. 8. 8.
^h Acts 26. 29.

ⁱ ch. 9. 5.
^j Matt. 19. 12.
^k ch. 12. 11.
^l ver. 1. 26.
^m 1 Tim. 5. 14.

ⁿ See ver. 12.
^o 26. 40.
^p Mal. 2. 14.
^q 16.
^r Matt. 5. 32.
^s Luke 16. 18.
^t ver. 6.

^u Mal. 2. 15.

tenure, for the times were straitening, persecutions were threatening, the earthly theocracy was swiftly tending to dissolution and to a heavenly supersession. The Apostle's advice contains rather precepts for the time than counsels for the centuries: and their adaptation admits of elasticity.

1. *good* καλόν here (and in vv. 8, 26) appears to mean something which affords a position for attaining to a higher religious level and to more singleness of heart in serving the Lord.

2. *Yet on account of* [Rev. V. 'but because of'] the fornications (that are too rife in Corinth).

3. *due benevolence* Rather *debitum tori*. Rev. V. 'her due.'

5. *that ye may give... prayer* Omit *fasting and*. Lit. "that you may get a leisure time for prayer," i.e. for the special devotion you may contemplate, and that (when the special season has elapsed) you may be together again, as usual, lest Satan should proceed to tempt you because of your lack of self-control into a breach of the marriage vow.

6. "But this (v. 5) I say by way of allowance to you, not by way of injunction;" you must use your own discretion.

7. Rev. V. 'Yet I would... myself. Howbeit each man hath his own gift' &c.

8. "But if they have not self-control [Rev. V. 'continency'], let them marry at once; for it is better to marry at once than to burn on."

10. *I command* "give I orders." No

question here of Apostolic inspiration. St. Paul simply cites the weightier testimony of the Divine Master (Matt. xix. 3-9; Mark x. 2-12). Hence the potent word παραγγέλλω, I pass on the order,—the word of the Lord. Rev. V. 'I give charge, ye not I...,' that the wife... (v. 11 in a parenthesis): and that the husband' &c.

12-16. Case of mixed marriages. 'To the rest (such as were converted in wedlock) say I (from my Apostolic inspiration), not the Lord (Who did not pronounce upon this question): If any brother..., let him not abandon [leave] her. And (as to) wife &c.' By Greek and Roman law the wife could procure a divorce.

14. Rev. V. 'sanctified in the wife,... sanctified in the brother;' externally sanctified. The status is a hallowed status (see note on vi. 11). To a saintly consort such a one is in daily contact with saintly conduct: holy association may become holy assimilation, and the sanctity which ever environs may at last penetrate. But conversion is not a condition necessary to the sanctity of the subsisting conjugal union; and this being true, the children (say) of a Christian wife and a non-Christian husband are themselves hallowed, i.e. in a position meet for dedication to God's service in holy Baptism.

unclean] Uncleansed, i.e. to God from the defilements of the world.

but now... holy] i.e. hallowed in their outward estate, and open to the inner conse-

* Rom. 12. 18.
Heb. 12. 14.
† 1 Pet. 3. 1.

* ch. 4. 17.
‡ Cor. 11. 23.
§ Acts 15. 1.
Gal. 5. 2.
¶ Gal. 5. 6. &
6. 16.
* John 15. 14.
1 John 2. 3.
& 3. 24.
* John 8. 36.
Rom. 6. 18.
Phil. 16.
* ch. 9. 21.
Gal. 3. 13.
1 Pet. 2. 16.
* ch. 6. 20.
1 Pet. 1. 18.
* ver. 20.
* ver. 6. 10.
‡ Cor. 11. 17.
† 1 Tim. 1. 16.

depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us ¹to peace.

- 16 For what knowest thou, O wife, whether thou shalt ²save *thy* husband? or ³how knowest thou, O man, whether thou shalt
17 save *thy* wife? But as God hath distributed to every man, as
18 the Lord hath called every one, so let him walk. And ⁴so ordain
19 I in all churches. Is any man called being circumcised? let him
not become uncircumcised. Is any called in uncircumcision?
20 ⁵let him not be circumcised. ⁶Circumcision is nothing, and
uncircumcision is nothing, but ⁷the keeping of the command-
21 ments of God. Let every man abide in the same calling wherein
22 he was called. Art thou called *being* a servant? care not for
23 it: but if thou mayest be made free, use it rather. For he that
is called in the Lord, *being* a servant, is ⁸the Lord's ⁹freeman:
likewise also he that is called, *being* free, is ¹⁰Christ's servant.
24 ¹¹Ye are bought with a price; be not ye the servants of men.
25 Brethren, ¹²let every man, wherein he is called, therein abide with
26 God. ¶ Now concerning virgins ¹³I have no commandment of
the Lord: yet I give my judgment, as one ¹⁴that hath obtained

¹ Gr. in peace.

² Gr. what.

³ Gr. :

cratation of the Holy Spirit. The state is one of hope and transition from the bad to the good, and one that furnishes opportunities of grace, and makes salvation accessible.

15. "But if the unbeliever is for parting [departeth], let him part [depart]." The sense is: If the *unbeliever* be intolerant of the new religion in his converted wife, let him proceed to separate: the *Christian* partner need not be troubled thereat; *not enslaved* is a brother or sister in cases like this. *True*: yet (corrective &c.) to be in a state of peace God has called us: and conjugal amity, if it accord with Christian liberty, is more in keeping with our holy calling; for &c. (v. 16).

17. More lit., "Only let every one, as God assigned to him (some time before his conversion) his portion in this life, so walk" [Rev. V. "only as the Lord hath distributed to each man, as God hath called each, so &c.]. Let all existing relations of life, domestic, social, religious, be respected, when they can be respected without loss of Christian liberty and without breach of the Divine laws.

18. Rev. V. 'Was any man called...Hath any been called...' The religious status at the time of the Divine call was to be retained.

19. *keeping...God* Supply '*is everything*;' the aim and goal of the whole manifold wisdom is the *keeping of the commandments of God the Father*.

20. The sense is, 'In the secular surroundings of the Divine calling in which he was called, in these let him abide.'

21. "In slavery wast thou called? never mind; but still if thou canst also become free, rather make use of it (than not)." Avail thyself of the power or opportunity of becoming free &c. In the Roman Empire

A.D. 57 the number of slaves was fully one half of the 120 millions of the imperial population. These slaves were regarded as cattle. Manumission then must have been a boon even to a Christian even in civilized Corinth.

22. Rev. V. 'For he that was called...; being a bondservant, is the Lord's freedman;' likewise he that was called, being free, is Christ's bondservant. The sense is: The converted slave, if he fail of civil enfranchisement, should console his bondage with the thought that he has received a far nobler emancipation in the Divine manumission from the hard taskmastership of Satan and of sin: and the converted freeman should bear in mind that he is the personal property and future *peculium* of Him Who paid the price in the blood of the Cross.

23-40. In these verses St. Paul gives not an inspiration but an opinion, and an opinion to be estimated by the worth of his own Christian character. He seems to suggest measures which he considers *good* and salutary under the circumstances of an impending crisis. He does not insist upon the general moral superiority of celibacy to matrimony but states his own view that just now in a time of straitness celibacy is *better* than matrimony, inasmuch as it delivers from domestic distractions and facilitates a less divided and more devoted service to the Lord, Whose Advent is imminent. It is clear that the precepts here laid down are not intended to be binding on all ages of the Church.

25. "Concerning virgins injunction [commandment] of the Lord have I none; an opinion [judgment] however I offer, as one graced with mercy (i.e. the mercy of Christ shown at his conversion and calling to the Apostolate) to be faithful."

26 mercy of the Lord ⁴to be faithful. I suppose therefore that this is good for the present ¹distress, *I say*, ²that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed.

28 Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh:

29 but I spare you. ¶ But ³this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not ⁴abusing it: for ⁵the fashion of this world passeth away.

32 But I would have you without carefulness. ⁶He that is unmarried careth for the things ⁷that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please *his* wife. There is difference *also* between a wife and a virgin. The unmarried woman ⁸careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. ⁹So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

⁴ ch. 4. 2.
¹ Tim. 1. 12.
² ver. 1, 8.

³ Rom. 13. 11.
⁴ 1 Cor. 7. 29.
⁵ 2 Pet. 3. 8.

⁶ ch. 9. 18.
⁷ Ps. 39. 6.
Jam. 1. 10.
⁸ 1 Pet. 1. 24.
⁹ 1 John 2. 17.
¹ 1 Tim. 6. 5.

⁸ Luke 10. 40.
&c.

⁹ Heb. 13. 4.

¹ Or, necessity.

² Gr. of the Lord, as ver. 34.

26. "I consider then this to be an excellent principle (or good fundamental rule), in view [by reason] of the straitness now imminent [Rev. V. as A. V.], namely that an excellent thing it is for a person to be thus [as he is]"; as, e.g., in v. 27 &c.

27. Bachelor or widower, seek not a wife.

28. Rev. V. 'Yet such shall have tribulation in the flesh; and I would spare you,' i.e. from the sharp disasters that will beset the married state in the coming time.

29. *the time* *καιρος* denotes a time defined or bounded; here "the time of acceptance" or "day of salvation."

is short &c.] is straitened in what is left (of it), so that they who have wives &c. Rev. V. 'is shortened, that henceforth both those that have wives' &c.

31. *for the fashion* &c.] At that mighty revolution of things, herald of the Parousia, which St. Paul deemed to be imminent. The transfiguration of the cosmos will be one swift process: even as at the Parousia the analogous *change of fashion* in the bodies of the living saints will be quite instantaneous (see xv. 52 and Phil. iii. 21).

32. *without carefulness...careth for* Rev. V. 'to be free from cares...is careful for' &c. (and so in vv. 33, 34).

34. Rev. V. 'And there is a difference also between the wife and the virgin': i.e. these two classes of women, as well as the two of men, the husband and the bachelor, are parted: their aims of life are different.

35. *a snare* &c.] lit. not that I may cast a noose over you, but to further orderliness [for that which is seemly] and attendance on the Lord without distraction from household troubles that shall wax more and more cumbersome in "the perilous time."

36. i.e. if some father or guardian thinks that he is behaving unhandsomely towards his virgin *daughter* or *ward*, let him do what he wills or purposes to do: he sinneth not: let the maiden and her lover marry.

37. *having no necessity* &c.] i.e. is not under pressure (from without) but hath command over his own settled will or purpose and hath made this resolve in his own heart—to keep (at home unmarried) his own virgin, such a one will act well."

38, 39. Rev. V. 'So then both he that giveth his own virgin *daughter*..., and he... shall do better. A wife is bound for so long time as..., but if the husband be dead (Gr. fallen asleep) she is free..., only in the Lord; i.e. let her marry a Christian.

* Rom. 7. 2.
 * 1 Cor. 6. 14.
 * ver. 26.
 * 1 Thess. 4. 8.
 * Acts 16. 20.
 20.
 * Rom. 14. 14.
 23.
 * Rom. 14. 3.
 * Gal. 6. 3.
 1 Tim. 6. 4.
 * Matt. 7. 23.
 2 Tim. 2. 19.
 / Isai. 41. 24.
 ch. 10. 19.
 * Deut. 4. 39.
 Mark 12. 29.
 Eph. 4. 6.
 * John 10. 34.
 * ver. 10.
 * Matt. 12. 30.
 * John 13. 13.
 Acts 2. 36.
 . 11.

39 ¶ "The wife is bound by the law as long as her husband liveth ; but if her husband be dead, she is at liberty to be married to whom she will ; *only in the Lord. But she is happier if she so abide, *after my judgment : and †I think also that I have the Spirit of God.

CHAP. 8. NOW "as touching things offered unto idols, we know that we all have †knowledge. †Knowledge puffeth up, but 2 charity edifieth. And "if any man think that he knoweth any 3 thing, he knoweth nothing yet as he ought to know. But if any 4 man love God, †the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that †an idol is nothing in the world, †and that 5 there is none other God but one. For though there be that are †called gods, whether in heaven or in earth, (as there be gods 6 many, and lords many,) but †to us there is but one God, the Father, †of whom are all things, and we †in him ; and †one

40. "Happier...if she so abide in the end" (aorist) [Rev. V. 'if she abide as she is']. *Happier*, because unmarried and so standing aloof from domestic trials that will become sharper as the Advent draws nearer. She will be in a better position for devout preparation to meet her Lord.

I think also that I] Better, "I think that I also, as well as Apollos and other teachers, have the Spirit of God." A modest way of saying, Under the guidance, if not of a special revelation, at least of general inspiration, I have been stating my own views.

VIII. Of meats offered to idols a man strong in the faith of One God may partake without scruple. His knowledge of the Truth has convinced him that nothing in the whole world is in strict propriety an idol, i.e. a symbol of some corresponding divinity which in fact has no existence anywhere. His conscience therefore cannot be defiled, if he partake of meats that have been offered to no-gods. But still in the use and application of this knowledge he will be guided by the rule of charity. If, for example, being present at a feast, he should see there a weaker brother who still cherishes a lingering belief in Zeus or in Aphrodite and who will defile his own conscience if he partake of meats that have been offered on their altars, what will the man who leaves his knowledge with charity, do? He will then and there abstain from such meats lest, if he should partake of them himself, his weaker brother, following his example, should also partake of them and so commit sin ; for whose thinks an act, that is in itself indifferent, to be sin, to him it is sin.

1. Rev. V. 'Now concerning things sacrificed to idols : we know...knowledge.' Here the style changes. The word *knowledge* (*γινώσκω*), used as it was by the vain Corinthians in their letter to him, awakens his old irrepressible scorn of Hellenic intellectual pride. Hence the startling abrupt-

ness of the next sentence : hence also the reappearance for the fifth time in this Epistle of the significant and contemptuous term *puffeth up*.

2. Rev. V. 'If any man thinketh... , he knoweth not yet as he...know ; but' &c. The sense is : Mere knowledge, true and sound though it be, yet unless transfigured by Christian love, inevitably tends, human nature being what it is, to puff up its possessor. Charity, on the other hand, or regard for the true welfare of others which—in the specific instance of idol-meats—abstains from questionable food on proper occasions, actually *edifies* by setting an example that may snatch from perdition many a brother for whom Christ died.

As *οἶδα* and *γινώσκω* occur often in this Epistle, it may be well to distinguish between them. *Οἶδα* = I know *about* one, I know by seeing or by hearsay, by observation from externals. *Γινώσκω*, while it includes *οἶδα*, contains also much more : piercing through circumstantial knowledge it reaches to discernment of the inner nature, of character, of moral qualities, habits, temper, affections. Contrast Matt. vii. 23 (*τίπτω*) with Luke iv. 34 (*οἶδα*) ; and study the use of *γινώσκω* in Luke xxiv. 35 ; John x. 14 ; 2 Cor. v. 21.

3. Vanity, not charity, may have moved him of v. 2 to acquire what he calls his knowledge. But if anyone loves God, what then? In that case God is known by him ; and such a man possesses the highest knowledge, that which alone can regulate and determine aright all other forms of knowledge.

4. Rev. V. 'we know that no idol is anything in the world, and that there is no God but One.'
 5. Either, Polytheism is a question quite irrelevant to our position as Christians ; or, according to others, If so-called gods exist, still to Christians the great truth remains unshaken that there is one God &c. (v. 6).
 6. The reasoning here runs upon several

- Lord Jesus Christ, ¹by whom are all things, and we by him.
- 7 Howbeit there is not in every man that knowledge: for some ²with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is ³de-
8 filed. But ⁴meat commendeth us not to God: for neither, if we eat, ⁵are we the better; neither, if we eat not, ⁶are we the worse.
- 9 But ⁷take heed lest by any means this ⁸liberty of your's become
10 ⁹a stumblingblock to them that are weak. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not ¹⁰the conscience of him which is weak be ¹¹emboldened to eat
- ¹²John 1. 3.
¹³Heb. 1. 2.
¹⁴ch. 10. 28.
¹⁵Rom. 14. 14, 23.
¹⁶Rom. 14. 17.
¹⁷Gal. 5. 13.
¹⁸Rom. 14. 13.
¹⁹20.
²⁰ch. 10. 28.

¹ Or, have we the more.

² Or, have we the less.

³ Or, power.

⁴ Gr. edited.

antitheses. Plainly contrasted with each other are (1) *one God and many gods* (2) *one Lord and many lords*: and as plainly related mutually to each other are (1) *one God and all things* (2) *one Lord and all things*. If to the heathen are many gods, nevertheless to Christians is one God, the originate cause of all things: again, if to the heathen are many lords, yet to us is one Lord, the mediatorial cause of all things. The oneness excludes the manyness, and the allness is as the oneness (cp. 1 Tim. ii. 5). The fact that there is one God *undivides* the gods many, for so far from being "gods by nature," or having a share in creation, they must have been themselves created as parts of the universe, and therefore not meet objects of worship. Again, the fact that there is One Lord dethrones from a share in the supreme dominion all the lords many, and reduces them to subordinate and accountable powers.

we in him &c. Rather, *We unto Him* (God)... Jesus Christ, through Whom... and *we through Him* (Christ). Another antithesis between two creations, the physical and the spiritual. God is the centre unto which we, the *καὶνὴ κτίσις*, or new creation of the redeemed Church, all converge. Again, our Lord Jesus Christ is the way and the sole medium by which we reach the goal of God. The Father is the *willer* of natural creation and the *final cause* of the spiritual; the Son is the mediator and agent in both (cp. Heb. x. 7). To the Father, as Father, is here assigned a *priority* of order, not a *superiority* in degree; for there can be no degrees either in the substance or in the power of Godhead. He Who is here called One God, is so called as being *Fons Deitatis* to the eternally begotten Son; and St. Paul's statement, "there is One God the Father," no more excludes Jesus Christ from being God, than his other statement, "there is One Lord Jesus Christ," excludes the Father from being Lord.

7. There was among them a class of converts, men half-enlightened, who could not altogether shake off a suspicion that the gods, whom they so lately worshipped, might after all not be nonentities but existences, and that idol-meats therefore ought not to be eaten by a Christian monotheist.

"Some with their scruple of conscience (*συνείδησις*) about the idol to this hour do eat (an idol-meat) as offered to an idol;" i.e. suspecting that the image, to which the victim was offered, represents some superhuman being. Rev. V. follows a different reading, 'some, being used (*συνήθειαι*) until now to the idol, eat as of a thing sacrificed to an idol' &c.

unto this hour i.e. even after conversion to Christianity.

8. Rev. V. 'will not commend.' Meat will not set us in the Presence of God. How can it? Moral conduct, good and evil thoughts, words, deeds, will be the means of presenting us to God at the Parousia. Meats are things *indifferent*.

'Neither if we eat not, do we find ourselves inferior, nor if we eat are we superior.' [Rev. V. adopts this order, but in the language of A. V.] *If we eat not*; this was probably to encourage the weaker brethren, lest from a feeling of false shame or from a fear of being thought narrowminded or of incurring some loss, they might be led to act against their own conscience by the example of men endowed with more knowledge than charity. *Nor if we eat, gain we an advantage*: this was probably to check the loud confidence of men who had formed right conceptions of Pauline principles, but erred in the application; men whose motto was—*all things are lawful*, and their watchwords—*knowledge and freedom*. Members of this party, very likely, expected from the Apostle in his letter of reply an opinion favourable to both their contempt of idols and an undivided allegiance to the one Lord. St. Paul's reply is a rebuke to their conceit.

9. Sense is, Let your motto be *fortbearance* not *privilege*, and your watchword *charity* not *knowledge*.

10, 11. "For if any (dullard) should see thee, who hast knowledge, in an idol temple (where feastings often followed the sacrifice) reclining at table, will not his conscience, he being weak, be edified [see marg. rend. Rev. V. is as A. V.] unto the eating of idol-meats? and so like to perish is the weakling by thy knowledge, he a brother—for whom Christ died!"

- † Rom. 14. 15, 20.
 * Matt. 25. 40, 46.
 † Rom. 14. 21.
 * Acts 9. 15.
 Gal. 2. 7, 8.
 1 Tim. 2. 7.
 † Acts 9. 3. & 18. 9.
 ch. 15. 8.
 * ch. 3. 6.
 † 2 Cor. 3. 2.
 * ver. 14.
 1 Thess. 2. 6.
 † Matt. 13. 55.
 Gal. 1. 19.
 † Matt. 8. 14.
 † 3 Thess. 3. 8, 9.
 † 1 Cor. 10. 4.
 1 Tim. 1. 18.
 2 Tim. 2. 3.
 † Deut. 20. 6.
 Prov. 27. 18.
 † John 21. 15.
 * Deut. 25. 4.
- 11 those things which are offered to idols; and 'through thy know-
 ledge shall the weak brother perish, for whom Christ died? But
 *when ye sin so against the brethren, and wound their weak
 conscience, ye sin against Christ. Wherefore, *if meat make my
 brother to offend, I will eat no flesh while the world standeth,
 lest I make my brother to offend.
- CHAP. 9.** *AM I not an apostle? am I not free? ^bhave I not seen
 2 Jesus Christ our Lord? ^care not ye my work in the Lord? If I
 be not an apostle unto others, yet doubtless I am to you: for
 3 ^dthe seal of mine apostleship are ye in the Lord. Mine answer
 4 to them that do examine me is this, ^eHave we not power to eat
 5 and to drink? Have we not power to lead about a sister, a ^fwife,
 as well as other apostles, and as ^gthe brethren of the Lord, and
 6 ^hCephas? Or I only and Barnabas, ⁱhave not we power to for-
 7 bear working? ¶ Who ^jgoeth a warfare any time at his own
 charges? who ^kplanteth a vineyard, and eateth not of the fruit
 thereof? or who ^lfeedeth a flock, and eateth not of the milk of
 8 the flock? Say I these things as a man? or saith not the law
 9 the same also? For it is written in the law of Moses, ^mThou
- 1 Or, 1

12. For the loving and lasting sympathy of the Divine Head with all His members, even with the meanest and least of His brethren, see Matt. ch. xxv.

13. If a matter of food layeth a trap for my brother (*σκάβαλον* = properly a "trap-spring" or "baited stick in a trap," "I will eat no flesh for evermore" [Rev. V.]; i.e. to make sure of not eating sacrificial flesh to the spiritual detriment of a brother, I will never again eat flesh of any sort.

IX. St. Paul proves his Apostolic claim to ecclesiastic maintenance (rv. 1-15); but will never exercise this right, because (rv. 15-23) he finds an ample recompense for gratuitous Gospel-work in an enlarged access to all sorts and conditions of men, and in a correspondingly enlarged hope of attaining to the great Messianic salvation at the Parousia.

1. Am I not free? in a civil or social sense. Am I not an apostle? In the time of our Lord *apostoli* were accredited envoys or delegates, armed with full powers to execute commissions abroad, and despatched from their own seat of government into foreign countries. Hence our Lord's applying the ready-made title to the chosen twelve (John xxi. 12) helps us to regard an Apostle as an ambassador of peace despatched into the world by Christ the King, with full authority to preach the Gospel and to found churches.

have I not seen Jesus? St. Paul is asserting his own official claims against his Judaizing assailants; and, in this vindication, the visible and audible manifestation (Acts xxii. 6-11) is a much more important element than the ecstatic revelations (Acts xx. 17 and xviii. 9). A mere ecstatic vision could not have legitimated St. Paul's Apostleship; whereas there were other witnesses to his interview with the Lord near Damascus, who themselves beheld the light of the glory.

2. If to others—emissaries from Palestine or Judaizers—I am not an Apostle, still to you at least I am.

for the seal &c.] The Corinthian church itself is represented as the genuine seal of a genuine Apostolate, a seal legible in the light of the Lord. In other words, not his miracles, but his living converts to the faith are his monument: the fact of the Church is the seal of his call.

3. My reply [Rev. V. 'defence'] is, The fact of the Church is the warrant of my title. Answer (*ἀπολογία*) and examine (*ἀνακρίνουσιν*) are forensic terms.

4, 5, 6. not power] Rev. V. 'no right.' The chief of the rights or privileges of the Apostolate was an Apostle's right of maintenance at the charges of the Church, both for himself and, if needs be, for a wife travelling with him. As also (even as) the rest of the Apostles implies that, if not all, yet most of the Apostles were married men. St. Paul is thought not to have been married.

6. 'Do you make an exception of me and Barnabas, and deny to us the privilege, accorded to Peter, of exemption from manual labour?' We may infer from the word *only* that Barnabas and Paul both acted upon the high principle of self-maintenance, whereas the rest of the Apostolic teachers claimed means of support from the Church. St. Paul plied the trade of tent-making.

7. Proof of this Apostolic right of maintenance drawn from three analogies in common life. Consider the case of the soldier, of the vine-dresser, of the shepherd. "Who serveth in the army [what soldier ever serveth] at his own charges ever? Who planteth a vineyard. . . Who tendeth [feedeth] a flock. . .?"

8, 9, 10. 'Is it from the level of human judgment that I so speak, or doth the Law

- shalt not muzzle the mouth of the ox that treadeth out the corn.
- 10 Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that ²he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. ³If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, are not we rather? ⁴Nevertheless we have not used this power; but suffer all things, ⁵lest we should hinder the gospel of Christ.
- 13 ⁶Do ye not know that they which minister about holy things ⁷live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so ⁸hath the Lord ordained ⁹that they which preach the gospel should live of the gospel. ¶ But ¹⁰I have used none of these things: neither have I written these things, that it should be so done unto me: for ¹¹it were better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for ¹²necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, ¹³I have a reward: but if against my will, ¹⁴a dispensation of the
- ¹ 2 Tim. 2. 6.
² Rom. 15. 27.
Gal. 6. 6.
³ Acts 20. 33.
2 Cor. 11. 7.
1 Thess. 2. 6.
⁴ 2 Cor. 11. 12.
⁵ Lev. 6. 16.
Num. 18. 8-20.
⁶ Matt. 10. 10.
Luke 10. 7.
⁷ Gal. 6. 6.
⁸ 1 Tim. 5. 17.
⁹ Acts 18. 3.
¹⁰ 2 Thess. 3. 8.
¹¹ 2 Cor. 11. 10.
¹² Rom. 1. 14.
¹³ ch. 3. 8, 14.
¹⁴ Gal. 2. 7.

¹ Or, *feed*.

too not say so? The statute "Thou shalt not muzzle the ox &c." was written for the benefit of us Christian teachers to show that we spiritual husbandmen in the field of God (iii. 9) ought to plough in hope, and we spiritual *threshers* (corresponding to the corn-trampling oxen) ought to work in hope of having a share in the products of our spiritual labour.

11. Special application of the general argument: 'If we to you did sow spiritual (blessings) when we planted the church in Corinth, a mighty thing is it if we of you should reap material (meat, clothing &c.)?'

12. Rev. V. 'If others partake of this right over you, do not we yet more?'

Nevertheless &c.] We never made use of this privilege or right; but we are proof against all pressure of temptation to appropriate our license of alien maintenance, in order that we may furnish no obstacle [cause no hindrance] to the Gospel of Christ: such an obstacle as the imputation of mercenary motives by some of the contributors, and consequent lukewarmness to the preaching.

13. An illustration corroborating his Apostolic privilege, loftier than before (v. 7). Why? Know ye not that they (viz. Jewish priests) who perform the sacred *rites*, from the sacred *place* get their food [eat of the things of the Temple], and they who [wait upon] the altar do with the altar have their [portion] of meat? The altar consumes and the priest consumes, each in his own way, his own portion of the victim.

14. Rev. V. '... did the Lord ordain that they which proclaim' &c.

15. Sense: Though Apostles have availed themselves of their just privilege, my case

is exceptional. I have reasons of my own. For it were a happy thing for me [it were good for me] rather to die than that any one should make empty my boast [my glorying void]. What boast? that he had never exercised any of his rights of privilege.

16. Rev. V. 'For if I preach...; for woe' &c. The sense is, Boasting is not possible for me. I glory in this only that, while I do the work of an evangelist, I support myself by my own labour. As to my evangelistic work, no possibility of glorying in that! for a necessity lieth upon me: my singular call from Christ near Damascus, marks me singular: an extraordinary commission creates an extraordinary responsibility: preach I must and teach I must, and that the Gospel; for woe is me, if I do not set forth the Gospel to the end!

17, 18. Rev. V. 'I have a stewardship intrusted to me...so as not to use to the full my right in the Gospel.' In v. 17, *ἐκέρω* = of my own choice or self-determination, and *ἐπάσχω* = I make a business, suggesting the next word *μίσθω* or recompense of labour. Paraphrase, For if by choice I do this, I have a recompense. God rewards volunteers in His own cause. If, however, not of choice—if not on the wing of I will but on the spur of I must, if in the shade of that overhanging necessity, I am doing this evangel work—what then? A stewardship I hold in trust; an administrator am I in the household of God, and as such strictly accountable. And what then is my recompense? It is this: the opportunity of all-sidedness (v. 19), which my very refusal of claimable privileges affords me; free access to men of all classes and races and opinions (v. 20, 21); the probability of my gaining and saving more than I should

- 12 Cor. 4. 6. 18 *gospel* is committed unto me. What is my reward then? *Verily*
 & 11. 7. that, ^bwhen I preach the gospel, I may make the gospel of
 *ch. 7. 31. Christ without charge, that I ^cabuse not my power in the gospel.
 & ver. 1. 19 For though I be ^dfree from all *men*, yet have ^eI made myself
 *Gal. 6. 13. 20 servant unto all, ^fthat I might gain the more. And ^gunto the
 *Matth. 18. 15. Jews I became as a Jew, that I might gain the Jews; to them
 1 Pet. 3. 1. that are under the law, as under the law, that I might gain them
 *Acts 16. 3. 21 that are under the law; ^hto ⁱthem that are without law, as
 *Gal. 3. 2. without law, (^jbeing not without law to God, but under the law
 *Rom. 2. 12. 22 to Christ,) that I might gain them that are without law. ^kTo
 *ch. 7. 22. the weak became I as weak, that I might gain the weak: ^l"I
 *Rom. 15. 1. am made all things to all *men*, ^mthat I might by all means save
 2 Cor. 11. 20. 23 some. And this I do for the gospel's sake, that I might be
 *ch. 10. 33. 24 partaker thereof with *you*. Know ye not that they which run
 *Rom. 11. 14. in a race run all, but one receiveth the prize? ⁿSo run, that ye
 *Gal. 2. 2. 25 may obtain. And every man that ^ostriveth for the mastery is
 Phil. 2. 16. temperate in all things. Now they do ^pit to obtain a corruptible
 Heb. 12. 1. 26 crown; but we ^qan incorruptible. I therefore so run, ^rnot as
 1 Eph. 6. 12.
 1 Tim. 6. 12.
 2 Tim. 4. 8.
 Jam. 1. 12.
 1 Pet. 1. 4.
 Rev. 2. 10.
 2 Tim. 2. 5.

do if I were to make downright use of my privilege and thereby shock the feelings of some and so narrow my access to all (r. 22); and (v. 23) the possibility of myself sharing with a greater number of souls gained and saved the blessings of the Gospel in the great day.

19. For being free, independent as to means of subsistence, unto all I made myself a slave (when I resolved to preach gratuitously) in order that I might gain the more.

20. And unto the Jews &c. i.e. He circumcised Timothy at Lystra (Acts xvi. 3).

to them...[law] Jews; regarded from their religious position, into which St. Paul condescended to enter in matters indifferent such as observance of vows or ceremonial cleansings (Acts xxi. 26). Whereas I was not myself [not being myself] under Law [an addition to A. V.] (Gal. ii. 19).

21. Another instance of *condescension*, and that to the outside heathen (see Acts xvii. 16 &c.). St. Paul at Athens discoursed to Greeks in Greek fashion, quoting from Greek poets. On the law of Christ see Gal. vi. 2.

22. Rev. V. 'I became weak...I am become all things...that I may...' I behaved to weaklings (in the faith or in discernment of moral truths) as a weakling (see viii. 13). He now for *gain* (v. 21) substitutes *save*, or bring to salvation. His mind has run over the long course of winning all souls, and is approaching the final goal of the Messianic salvation, the culmination of the recompense.

23. Rev. V. 'And I do all things...that I may be a joint partaker thereof' (viz. of the Gospel).

24. The figure is borrowed from the famous Isthmian games, a grand Panhellenic triennial festival, held near Corinth. 'Know ye not that they which run in a race-course (Rev. V. as A. V.) run all, but one taketh the prize? So run that ye overtake' [may attain]—what! the other runners, or

the prize? The writer of these notes prefers the former. In his view, the single winner denotes the numerical unit of the first company of the redeemed, men of all times who in their course of probation, putting forth their full spiritual powers, overtake the multitude of moral laggards and in the end take the Messianic prize held out by the Divine-human umpire. In this grand race many run, few win; and the comparative few who do win have in strong faith trained long and wrought much; he who overtakes the mass, alone takes the prize. Most commentators adopt the other view. The single winner in the race prefigures the one Church triumphant, the few chosen out of the many called, the first fruits of His resurrection Who first rose from the dead. To be enrolled in this "assembly of the first-born" is the culmination of the recompense, to which St. Paul by dint of unpaid labour and by stress of Gospel-work humbly aspires, leading the way himself and pointing it to others.

25. Rev. V. 'striveth in the games...do it to receive' &c. Training comes before racing or boxing; self-restraint, spare diet, no wine for ten months; the prize, a pine-wreath, gathered from a neighbouring pine-grove. Even so in all holy competition moral discipline prepares for moral energy in the spiritual encounter.

26. Rev. V. '...as not uncertainly;...as not beating...; but I buffet...into bondage &c.' I then—who am an exemplar—do so run, not as some of you with a roving side-glance at an idol's temple (Chrysostom): so do I practise boxing as no air-striker, but—the very reverse of hitting wide of the mark—I bruise black and blue my antagonist. What antagonist?—my body, and lead it a slave in bonds, lest after playing herald [set by any means after that I have preached] to others, I myself may turn out unapproved [should be rejected].

27 uncertainly; so fight I, not as one that beateth the air: 'but I keep under my body, and 'bring it into subjection: lest that by any means, when I have preached to others, I myself should be "a castaway."

CHAP. 10. MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under "the cloud, and 2 all passed through "the sea; and were all baptized unto Moses 3 in the cloud and in the sea; and did all eat the same 'spiritual 4 meat; and did all drink the same "spiritual drink: for they drank of that spiritual Rock that 'followed them: and that

¹ Or, *went with them*, Deut. 9. 21. Ps. 105. 41.

= "to mark with livid lines under the eyes, to eye-blacken." St. Paul appears here as *runner, boxer, herald*. One duty of the herald was to proclaim the laws of the contest; the office of St. Paul was to preach the law of the Gospel.

ἀδοκίμος. The figure is—*Least*, when assayed in the testing fire of Messiah's Advent, I be found of inferior moral metal, and so unqualified for admission into the first instalment of men redeemed, even the glorified Church.

X. The Apostle returns from the long digression of ch. IX. to the subject of idol-service. Call to mind, O Corinthians, what befel our fathers in the wilderness. They all came out of Egypt, they all underwent baptism unto Moses, and all had the same food and the same drink spiritual. Yet not all responded to God's 'purpose of grace.' They fell. Beware, O Corinthians, of a similar fall; you are lured back by Corinthian license, and enticed by a surrounding polytheism. But still you are not tempted beyond what you are able to bear. Take warning and take courage. The Church of Christ has safeguards against relapses just as the congregation of Israel had: a common bond of union with Christ and with each other we all possess in the 'one bread which we break' and in 'the cup of the blessing,' even as our forefathers in the desert were associated together in one 'meat spiritual' and in one 'drink spiritual.' Their 'angel's food' was the same to them all, and our 'bread from heaven' is one to us all. And as that manna and that water were intended to keep God's congregation one and undivided, so the one bread and the one cup are designed to be the means of keeping us all one body by union with the humanity of Christ. This holy fellowship with Christ and with one another is in its very nature indivisible; it recoils from all dalliance with idols. You can no more be guests at the table of the Lord and at tables of demons, than you can serve God and Mammon.

1. Rev. V. 'For I would not, brethren, have you ignorant,....our fathers were all "Consider what befel the mass of the Israelites; they were all, save two, rejected from entrance into the Land of Promise.

The cloud and the sea typify the water of

Baptism, perhaps the double process of *submersion and emersion*.

2. unto Moses] i.e. to obey him as God's servant and their own accredited leader. This baptism of the Exodus from Egypt preceded the giving and teaching of the Law on Sinai: compare the antitype (Matt. xxviii. 19) *baptizing them and teaching them*.

3. As the baptism unto Moses was a type of the true Baptism into Christ, so the gifts of the manna and of 'streams in the desert' were figures of the Body and the Blood of Christ. The sacraments of the O. T. are made by St. Paul to foreshadow the substance of two Sacraments in the N. T., of two and no more,

spiritual meat] The manna (Exod. xvi. 14, 15, 35). But how *spiritual* meat? No doubt this "bread of heaven" was, in a way unknown to us, given by Him Who, fifteen centuries later, gave Himself the 'true Bread' from heaven (cp. John vi. 31 &c.). The Word, not yet incarnate, was ever moving in the midst of Israel. But this Presence of Christ does not exclude the idea of Angelic mediation. Inasmuch as the manna is called "the bread of Angels," the power of the Word in this oft-repeated miracle may have been put forth by the mediation of Angels ministering to Him (cp. Gen. xxviii. 12).

4. *spiritual drink*] Why *spiritual*? *qualis petra talis aqua* (Bengel): for they used to drink of a spiritual accompanying rock. *ἐπιπορ* (did all drink) means *they drank throughout* from end to end of their wanderings. *ἐκπορ* (they drank) means *they drank from time to time*: e.g. as at the rock of Rephidim and the cliff in Kadesh. It is clear then from these two tenses playing into each other, and from the fact of the arid and waterless nature of the Arabian Desert, that these were not the only occasions of the gift of water. Between these two recorded instances, comprising an interval of nearly forty years, during which the first rebellious generation died out, many rocks and cliffs must have been hallowed by the Presence and vivified by the Power of the Spiritual Rock accompanying the march of Israel.

that spiritual Rock] In a mysterious manner (cp. the Presence of Jehovah in the pillar

^a Rom. 8. 13.

Col. 3. 5.

^b Rom. 6. 18.

^c 2 Cor. 13. 5, 8.

^d Ex. 13. 21.

Num. 9. 18.

^e Ps. 78. 14.

^f Ex. 14. 22.

Josh. 4. 23.

^g Neh. 9. 15.

^h Ex. 17. 6.

Ps. 78. 15.

- * Num. 14. 29, 32, 36.
 Ps. 106. 26.
 Heb. 3. 17.
 / Num. 11. 4.
 Ps. 106. 14.
 14.
 32. 6.
 18.
 17. 2, 7.
 1. 6, 16.
 rs. 78. 18.
 * Num. 21. 6.
 * Ex. 16. 2.
 Num. 14. 2, 29.
 * Num. 14. 37.
 & 16. 46.
 * Ex. 12. 23.
 1 Chr. 21. 15.
 * Rom. 15. 4.
 ch. 9. 10.
 * ch. 7. 29.
 Phil. 4. 5.
 Heb. 10. 25.
 * Rom. 11. 20.
 * ch. 1. 9.
 * Ps. 125. 3.
 2 Pet. 2. 9.
 * Jer. 29. 11.
 * ver. 7. 2 Cor. 6. 17. * ch. 8. 1. * Matt. 26. 26, 27, 28.
- 5 Rock was Christ. But with many of them God was not well
 6 pleased: for they were overthrown in the wilderness. ¶ Now
 these things were our examples, to the intent we should not
 7 lust after evil things, as they also lusted. Neither be ye
 idolaters, as were some of them; as it is written, The people
 8 sat down to eat and drink, and rose up to play. Neither let
 us commit fornication, as some of them committed, and fell
 9 in one day three and twenty thousand. Neither let us tempt
 Christ, as some of them also tempted, and were destroyed of
 10 serpents. Neither murmur ye, as some of them also mur-
 11 mured, and were destroyed of the destroyer. Now all these
 things happened unto them for ensamples: and they are
 written for our admonition, upon whom the ends of the world
 12 are come. Wherefore let him that thinketh he standeth take
 13 heed lest he fall. There hath no temptation taken you but such
 as is common to man: but God is faithful, who will not
 suffer you to be tempted above that ye are able; but will with
 the temptation also make a way to escape, that ye may be
 14 able to bear it. Wherefore, my dearly beloved, flee from
 15 idolatry. ¶ I speak as to wise men; judge ye what I say.
 16 The cup of blessing which we bless, is it not the communion
- 1 Gr. *our figures*. 2 Or, *types*. 3 Or, *moderate*.

of a cloud and of fire, Exod. xiii. 21) the material rock of the desert, standing here or there, at Rephidim or in Kadesh or elsewhere, was made the vehicle of an extraordinary power of spirit permeating and quickening dead material, causing fresh springs to gush forth out of a dry ground.

[that Rock] The rock, this spiritual rock, is termed Christ, because being the expression of His power it was Christ in effect: for He was the cause both of it and, through its medium, of the spiritual drink. And if (cp. the heading of this chapter in the A. V.) 'the sacraments of the Jews were types of ours,' then we must suppose that the children of Israel were unconscious of the sacramental import of their 'meat and drink spiritual,' and knew not that by them 'the Lord was healing them' (Hosea xi. 3).

The legend of the Rabbins was that the water-yielding rock of Rephidim followed the Israelites in the desert. This tradition the Apostle illuminated by a spiritual and corrective interpretation.

8. Rev. V. 'Howbeit with most of them' &c., i.e. with very few. God's counsel for good was frustrated in a murmuring majority. It took effect only in two males of the first generation, Caleb and Joshua.

8 examples] τύποι, outlines or marks to follow or to avoid; to follow the tracks of obedience and mercies, to avoid the footprints of rebellions and judgments.

7. See marg. ref. h.

8. See Numb. xxv. 9-10: where 24,000 is given as the number. St. Paul follows a Jewish tradition which deducted 1,000, as

by the judges: so that only 23,000 would be killed by the plague.

9. Rev. V. '...tempt the Lord, ...and perished by' &c.; *ἐκπειράζοντες*, try to the uttermost, as the Israelites did. Application: be not ye also discontented, but accept the Christian's pure and sober life, nor look back with longing upon those pleasures of Corinth which are as the flesh-pots of Egypt.

10. Note the change to ye from us of v. 9, because the Apostle wishes to point an arrow at the party-spirit so rife in the Church. 'As they murmured against Moses and Aaron, so murmur not ye against Paul and Apollos.' See Num. xvi. 41.

Rev. V. 'and perished by the destroyer,' i.e. the Angel commissioned by God to deal the pestilence.

11. Rev. V. 'Now these things... by way of example': *them* is emphatic. Further, these judgments are legible to us unto whom the ends of the ages (i.e. the antediluvian, patriarchal, theocratic, world-periods) have reached.

13. So far I have said to you, Take warning. Now I say, Take courage. Linger not in the temptation, but escape for your life: stop not to dally with idolatry but flee from it!

15. The prohibition (cp. v. 14) St. Paul now enforces by shewing how solemnly binding to steadfastness in the faith is that holy fellowship of the Lord's Supper and that older one of the Jewish sacrifices.

16. The cup, in its contents. Which we bless (*εὐλογοῦμεν*), 'over which we speak the word (*λόγος*) for good' (εὖ). In the Holy Supper what is offered to God of His

of the blood of Christ? ^bThe bread which we break, is it not 17 the communion of the body of Christ? For ^cwe *being* many are one bread, *and* one body: for we are all partakers of that 18 one bread. Behold ^dIsrael ^e'after the flesh': are not they which

^c Rom. 4. 1. 2 Cor. 11. 18. / Lev. 3. 3.

^b Acts 2. 42. ch. 11. 23. ^c Rom. 12. 5. ch. 12. 27. ^d Rom. 4. 12. Gal. 6. 16.

own earthly gifts, with the prayer that He will bless it into an heavenly good, is given back by God in the new form and substance of the supernatural good itself. The Divine good (^e) spoken over the elements is in the Holy Communion the same Divine good (^e) appropriated and realised: and the bread and wine after

from heaven, we receive together and manducate with 'the inward man'; the natural bread after consecration being not only the symbol, but also the vehicle (in effect) of Christ's Body (in essence). How often in Scripture is the natural consecrated to be the medium of the supernatural!

17. Or "because (there is) one bread, one

Body and Blood of Christ. This, of course, to the worthy receiver.

is it not communion in the Blood of Christ? i.e. the means of communion (*κοινωνία*). The sense is, communion in relation to the blood with persons; and these persons are Divine and human, (1) the Father and the Son, (2) the members of Christ's body. Communion is not the same thing with union, but rather proceeds from it, growing out of our mystical union with Christ's humanity (Ephesians v. 30). This mystical union, founded in Baptism, is strengthened and consolidated in the Eucharist by means of mystical communion. And as the union itself is twofold, for thereby we are "members of Christ" and "members of one another" (Rom. xii. 5), so is the communion twofold, for thereby we have "fellowship with the (incarnate) Son" and "fellowship with one another." This communion implies fellowship in a nature common to all. Of this inner communion with Christ and with such as have been baptized into His Divine-human nature, the Divine-human blood is the life-giving medium. For in Baptism we "put on Christ," and in the Eucharist we drink the Blood of Christ more truly than a graft after insertion drinks the sap of the tree in which it has been inserted (cp. Rom. xi. 17). This idea of communion or fellowship, with its inner teaching, is made clear by Heb. ii. 14; Col. ii. 9. He condescended to fellowship with us in our humiliated humanity in order that we might be 'exalted exceedingly' to brotherhood and fellowship with Him in His glorified Humanity. 'I have become a fellow with you (*κοινωνός*) in Flesh and Blood for your sakes: again that Flesh and Blood, by which I have become akin to you, I give back to you' (Chrysost.).

The bread which we break (after consecration or benediction) is it not (the medium of our) communion (with one another) in the Body of Christ? Christ with emphasis. The sense seems to be: As the material bread, God's earthly gift, we do eat together with 'the outer man,' so the 'spiritual food of Christ's most precious body,' God's gift

the bread of many parts, into which it is broken, is yet one bread, one body are the many we. Many fractions, one bread: many members, one body. Note how St. Paul makes an easy transition from the Body proper of Christ (v. 16) to the corporate body, the Church (v. 17). In accord with this interpretation, many ancient Fathers held that while in Baptism we obtain incorporation into Christ, in the Eucharist we receive also by degrees and rudimentally *concorpority*, if not consanguinity, with Him.

for we are all partakers of] Rev. V. 'for we all partake of.' The sense "for we all as one have received together out of the one sacramental bread, as from the material cause, the spiritual food of the very Body of Christ." How the sacramental bread becomes in its use and effects the Body of Christ, is a thing that passes all understanding: the manner is a mystery.

18. As the sacramental Feast of the Eucharist, which strengthens and quickens the holy fellowship of the guests with each other and with their unseen Divine Host, is a means of communion and a seal of solidarity, so also were the Jewish sacrificial feasts of old. Both alike are dissuaves from idolatry.

Israel after the flesh] i.e. the Jews proper, members of the Theocracy.

partakers of the altar] The sense is, Are not they who eat the sacrifices fellows (*κοινωνοί* [v. 16]) in relation to the Altar of sacrifice? [Rev. V. 'have not they which eat the sacrifices communion with the Altar?]. There is a double connexion here, (1) between the sacrifices and the sacrificial Altar, *θυσίας* and *θυσιαστηρίου*; (2) between the act of eating and the act of communing or holding fellowship. The fellowship is that of persons with persons; communion (a) of men with God, (b) of men with one another as members of one holy congregation. And 'the sacrifices,' while they are being eaten, are the medial cause of this communion, as the sacrificial Altar is the local and instrumental.

In the Levitical sacrifices there was com-

- 19 eat of the sacrifices partakers of the altar? What say I then? ^athat the idol is any thing, or that which is offered in sacrifice to idols is any thing? But *I say*, that the things which the Gentiles ^asacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils.
- 21 ^b'Ye cannot drink the cup of the Lord, and ^athe cup of devils : ye cannot be partakers of the Lord's table, and of the table of devils. Do we ^c'provoke the Lord to jealousy? ^d'are we stronger than he? ¶ ^eAll things are lawful for me, but all things are not
- ^a Lev. 17. 7.
Ps. 106. 37.
^b 2 Cor. 6. 16, 16.
^c Deut. 32. 38.
^d Deut. 32. 21.
^e Ezek. 22. 14.
^f ch. 6. 12.

munion between Jehovah on the one hand and the priests and worshippers on the other. This communion was effected by means *e.g.* of the slain bullock in the Peace offering (Lev. iii. &c.), or *θύσια κοινωνίου*. The slain bullock, in the burning of the fat or suet, furnished food of firing for Jehovah, Who by fire consumed His portion of the sacrifice (Lev. ix. 24) : the same victim also furnished food of flesh, hallowed by the Altar, to the priest and worshippers ; who in this feast common to all were fellow-guests with one another and with God. This common feast was a sacrificial meal after the sacrificial offering. In like manner the blood, after its effusion from the body of the bullock in the slaughtering (cp. Luke xxii. 20), was affused or poured against the Altar (*ὑποσκήπτει πρὸς τὸ θυσιαστήριον*, LXX) for atonement ; and then, hallowed by the Altar, was given back in the form of sprinkling upon the people for cleansing. Thus the same animal, slain and sacrificed, was from the Altar given back both in its blood and in its flesh to the priest and the people. The blood of the victim was regarded as one blood, although it was set in bowls by the priest in two halves ; one half for affusion to make atonement and to propitiate or bring God nigh to His people, the other half for the aspersion of cleansing to make the people meet for drawing nigh to their God. Thus the Altar, on which the victim was given to Jehovah and from which it was given back to the offerers, was a meeting-place of communion between God and His people ; and the substantial medium of this personal communion was (1) all of the common sacrifice that was consumed by the fire of Jehovah, (2) all that was eaten by the worshippers : by means of the first God held or celebrated a federal feast of holy fellowship with men, by means of the second men with God and with one another. To St. Paul the Eucharistic Feast is an antitype of the sacrificial meal of the Peace-offering here as it is of the Passover in ch. v. And from the significant word *Altar of sacrifice* it seems as if the Apostle's thought was, that the flesh of Christ, as given back from the Altar of the Cross, is the medium of communion in the eating thereof and the real and therefore spiritual food of His Body, by feasting on which we have fellowship with Himself and with one another, and

through Himself with God. This being true, it follows that the Lord's Supper is not a sacrifice, save in the offering of self-dedication and of God's creatures of bread and wine, but a sacramental Feast upon the great sacrifice which was once for all offered to God upon the Altar of the Cross.

19. Connexion : From the two Christian and Jewish sacrificial feasts of holy fellowship, adduced as analogues of 'the spiritual meat and drink' in the desert, do you raise the question whether there may not be another analogue in the heathen sacrificial feasts? Do I affirm—that what has been sacrificed to an idol is something—a meat consecrated to a God? I tell you, it is a mere piece of flesh and nothing more. Or that an idol is something—Zeus or Aphrodite or Apollo? I tell you, an idol is nothing ; no god at all except in the imagination. [Rev. V. also adopts this order of the clauses.]

20. While you offer to what you think to be a god, you are really offering to a *vanity*, a *nonentity of a god* : and the grave mischief is that you at the same time lay your souls open to the enticements of demons and your bodies to their obsessions. The writer of these notes thinks that the ordinary way of rendering this clause [A.V. and Rev. V.] cannot be right.

have fellowship with devils] I do not wish you to become fellows (see v. 16 note) with the demons, i.e. to become associates with that class of beings called demons, to enter into fellowship with them by attending idol-feasts, the haunt of evil spirits.

21. It is morally impossible for you to drink the cup that brings into communion with the Lord, i.e. Christ, and to drink the cup that brings into fellowship with demons.

be partakers &c.] Cp. v. 17. *S. coena convivium est, non sacrificium : in mensa, non altari* (Rengel). True : for it is a sacramental Feast after the Sacrifice. The Feast is held at the Table of the Lord often, the Sacrifice was made upon the Altar of the Cross once for all.

22. Or are we doing what Israel did of old in the Desert, embittering the Lord to jealousy? Really? are we stronger than He? Don't say that!

23. Rev. V. omits for me. St. Paul now returns to the principle of Christian license in things indifferent (v. 12), presenting it

expedient: all things are lawful for me, but all things edify not.

24 ¹Let no man seek his own, but every man another's wealth.

25 ²Whatsoever is sold in the shambles, *that* eat, asking no question

26 for conscience sake: for *'the earth is the Lord's, and the*

27 fulness thereof. If any of them that believe not bid you to a

feast, and ye be disposed to go; ³whatsoever is set before you,

28 eat, asking no question for conscience sake. But if any man say

unto you, This is offered in sacrifice unto idols, eat not ⁴for his

sake that shewed it, and for conscience sake: for *'the earth is*

29 the Lord's, and the fulness thereof: conscience, I say, not thine

own, but of the other: for ⁵why is my liberty judged of another

30 man's conscience? For if I by ⁶grace be a partaker, why am

31 I evil spoken of for that ⁷for which I give thanks? ⁸Whether

therefore ye eat, or drink, or whatsoever ye do, do all to the

32 glory of God. ⁹Give none offence, neither to the Jews, nor to

33 the ¹⁰Gentiles, nor to ¹¹the church of God: even as ¹²I please all

men in all things, ¹³not seeking mine own profit, but the *profit*

11 of many, that they may be saved. BE ¹⁴ye followers of me,

2 even as I also am of Christ. ¶ Now I praise you, brethren, ¹⁵that

ye remember me in all things, and ¹⁶keep the ¹⁷ordinances, as I

3 delivered them to you. But I would have you know, that ¹⁸the

head of every man is Christ; and ¹⁹the head of the woman is

4 the man; and ²⁰the head of Christ is God. Every man praying

¹ Or, *thanksgiving*.

³ Gr. *Greeks*.

³ Or, *traditions*, 2 Thess. 2. 15. & 3. 6.

¹ Rom. 15. 1.

² Phil. 2. 4.

³ 1 Tim. 4. 4.

⁴ Ex. 19. 5.

⁵ Ps. 24. 1.

⁶ Luke 10. 7.

⁷ ch. 8. 10.

⁸ Deut. 10. 14.

⁹ Rom. 14. 18.

¹⁰ Rom. 14. 6.

¹¹ 1 Tim. 4. 3.

¹² Col. 3. 17.

¹³ 1 Pet. 4. 11.

¹⁴ Rom. 14. 13.

¹⁵ 2 Cor. 6. 3.

¹⁶ Acts 20. 28.

¹⁷ 1 Tim. 3. 5.

¹⁸ Rom. 15. 2.

¹⁹ ver. 24.

²⁰ ch. 4. 16.

²¹ Eph. 5. 1.

²² 1 Thess. 1. 6.

²³ ch. 4. 17.

²⁴ ch. 7. 17.

²⁵ Eph. 5. 23.

²⁶ Gen. 3. 16.

²⁷ 1 Tim. 2. 11,

²⁸ 12.

²⁹ John 14. 28.

³⁰ Phil. 2. 7.

more from its pure ethical side. Cp. Rom. xiv. 13-20 notes.

edify not] i.e. do not build up the Christian life of the brethren. *All things are permitted me* seems to have been a sort of boast used by the Pauline party in Corinth (viii. 8 note). 'True,' replies the Apostle, 'but nevertheless not all things *edify*.'

24. Let no one seek his own but every one another's (interest) [Rev. V. 'good'].

25. In eating meat bought in the market raise no scruples, for all meat is the gift of God: "the earth is the Lord's" &c.

26. If, however, some one (of your fellow-guests, a weak Christian or a possible convert) should say to you, This is sacrificial meat [hath been offered in sacrifice], forbear ye to eat from regard to the informant and his conscience.

29. *my liberty*] *My*, because St. Paul puts himself in the place of the guest who has been warned against a sacrificial meat. Why is my liberty judged by another conscience, which happens to take a narrower view of a Christian's liberty in these indifferent things?

30. If I with grace (with thanks felt for God's gifts), have meat with others [Rev. V. by grace partake], why am I evil spoken of for having meat for which I have said grace?

31. *to the glory of God*] Using His gifts aright, consulting the true welfare of others, now eating, now not eating, according to the social context. All Christian conduct redounds to his glory.

32. *Give none offence &c.*] Place no moral obstacle before &c. [Rev. V. 'Give no occa-

sion of stumbling ... or to Greeks' &c.] The three classes specified are set on the same level as to the general rule: no occasion of stumbling to any one is to be created by the conduct of any Christian.

33. *in all things*] i.e. things indifferent. *many*] *the many*. The aim and end of all my doings, whether I preach the Gospel or bow to the customs of men in *adiaphora*, is that the many may be saved.

XI. Contents: women should veil their faces in public assemblies for Divine worship. The agapae or love-feasts are not to be abused but reverently celebrated.

1. 'Prove or shew yourselves imitators of me, as I also of Christ.' Christ is the highest Exemplar: do ye copy in your lives my copy of the Original. I strive to please others (x. 33) after His pattern Who "pleased not Himself" (Rom. xv. 3). [Rev. V. joins this verse to ch. x.]

2. Omit brethren. '...hold fast the traditions, even as I delivered them to you:' viz. directions in matters of discipline as well as of doctrine. These were given orally at Corinth, or written in the lost letter.

3. The ranks and relations of Christian fellowship, as organised on the basis of redemption (see Ephes. v. 21). Christ is the centre, the middle between God and man: from Him the line of gradation descends to man and ascends to God (iii. 23 notes). *Head* in metaphorical sense: as in the body the members are subject to the head, so in the family to the husband, in the state to the king, in the Church to Christ: and Christ Himself is subordinate to the Father.

- * ch. 12. 10. or *prophesying, having *his* head covered, dishonoureth *his* head.
 * Acts 21. 9. 5 But *every woman that prayeth or prophesieth with *her* head uncovered dishonoureth *her* head: for that is even all one as if
 'Deut. 21. 12. 6 she were *shaven. For if the woman be not covered, let her also
 * Num. 5. 18. be shorn: but if it be *a shame for a woman to be shorn or
 Deut. 22. 5. 7 shaven, let her be covered. For a man indeed ought not to cover
 'Gen. 1. 26, *his* head, forasmuch as *'he* is the image and glory of God: but
 27. & 5. 1. 8 the woman is the glory of the man. For *the man is not of the
 * Gen. 2. 21. 9 woman; but the woman of the man. *Neither was the man

4. The connexion is,—Of every man the Head is Christ: every man when he prays in the church or discourses in spirit with a veil over the head, puts to shame his Head. The veil was probably a loose fold of a body-shawl thrown over the left shoulder and so arranged as to fall over the face.

But *how* could a man, by wearing a veil in the holy assembly, put Christ to shame? The idea seems to be this: the veil, a badge of subordination in the wearer, is worn by an inferior when he stands visible before his visible superior. In 'the glorious company of heaven,' Angels in the Presence of God veil their faces (Isai. vi. 2); in the holy congregations of earth, woman veils her face in the presence of man, her visible superior: but man does *not* veil, because Christ his immediate superior is not *visibly* present. For a veil is a symbol, that is *seen*, of subjection to one who is *seen*: and therefore in a public assembly for Divine worship if a man appeared with face mantled, such a ritual would be on his part an irreverence and a disrespect to his spiritual Head, inasmuch as it would amount to an acknowledgment of subordination not to Christ Who is *not* seen but to some one who is *seen*, i.e. to man. A man veiled makes himself level with a veiled woman and, like her, *confesses* the headship of man, thereby contemning the headship of Christ. Ritual is an expression of the moral and should correspond to it. The Greeks sacrificed bareheaded, the Romans *velati*, the Jewish men prayed with head covered, *with a veil (tallith) before the face*.

5. The Apostle rebukes the disuse of the veil by the Corinthian women as implying an assumption on their part of equality with the other sex. In xiv. 34 *silence* is imposed on women, but *there* in the full congregation: *here* in less formal meetings for devotion (e.g. in a church held in a house, xvi. 19), they are allowed to pray aloud and to utter inspirational discourses. There is a lash of sarcasm in the last words of this verse: When she strives in the public eye to stand equal with man her lord, why should she not sink in the public eye to a level with a woman who is *shaven*? i.e. to the adulteress (shaven crowns being the penalty of shamelessness in married women).

6. Another lash of censure: If she

takes one false step in discarding the veil, let her be consistent throughout and take the next step. Let her part with nature's veil (her hair) as well as with the artificial! If however it is a shameful thing to a woman to clip her tresses or to submit to tonsure, let her *veil her face* in religious assemblies.

For A. V. *covered*, read *veiled*; for a woman may *cover her head* with a turban and yet not *conceal her face* with a veil.

7. A third (cp. vv. 5, 6) reason for this ritual distinction of head-gear. Man is God's image and glory; woman is man's glory (and not his image), and for this cause the woman is bound to wear upon the head "authority" (v. 10), i.e. a badge of man's God-assigned power over woman. How was man created the *glory* of God? The Divine *doxa* or *glory* itself is the eternal self-manifestation to the Triune God of His own Holy nature. But it was through man, the created lord of the created *cosmos*, that the glory of God was to be communicated to the *cosmos*. This glory was from heaven to be reflected in him, the representation of God in the universe, the connecting link between heaven and earth; and, from him the head of all creation, to be again reflected in all creation subordinated to him. Man in his higher nature of spirit, inbreathed into him from Spirit, was created *actually* the *image* of God, but in his lower nature of body, moulded from earth, was created *potentially* the *glory* of God, i.e. constituted with the possibility, contingent on obedience, of a glorified body and soul and spirit. Adam's spirit, kindled from the divine nature, was to become a light of glory to be communicated to Eve, and from both progenitors to pass on to the human race and to lighten all creaturely existence. The design was baffled by Satan for a season. Fallen man humiliated in body, yet now transformed in spirit, awaits in faith and in hope the unveiling of the 'new creation' in Christ and his own bodily assimilation to the body of *His* glory, the effects of the Parousia. On the other hand, woman is *man's* glory; for *man* is *not* of *woman* &c. (v. 8). Woman has the spirit in the Divine image: but she has it not immediately from God, but *mediately* from *God through man*. Woman framed *out* of man, and also created for him (v. 9), has in man both the *initial* and the *final* cause of her being. Her rela-

10 created for the woman; but the woman for the man. For this cause ought the woman 'to have 'power on *her head* 'because
 11 of the angels. Nevertheless 'neither is the man without the
 12 woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman;
 13 'but all things of God. Judge in yourselves: is it comely that
 14 a woman pray unto God uncovered? Doth not even nature
 15 itself teach you, that, if a man have long hair, it is a shame
 16 unto him? But if a woman have long hair, it is a glory to her:
 17 for *her hair* is given her for a 'covering. But 'if any man seem
 18 to be contentious, we have no such custom, 'neither the churches
 19 of God. ¶ Now in this that I declare *unto you* I praise you not,
 20 that ye come together not for the better, but for the worse. For
 21 first of all, when ye come together in the church, 'I hear that
 22 there be 'divisions among you; and I partly believe it. For
 23 'there must be also 'heresies among you, 'that they which are

° Gen. 24. 65.
 ° Eccles. 5. 6.
 ° Gal. 3. 28.

° Rom. 11. 36.

° 1 Tim. 6. 4.
 ° ch. 7. 17.

° ch. 1. 10.

° Matt. 18. 7.
 Acts 20. 30.
 1 Tim. 4. 1.
 ° Luke 2. 35.
 1 John 2. 19.

¹ That is, a covering, in sign that she is under the power of her husband.

² Or, veil.

³ Or, schisms.

⁴ Or, sects.

tion to him is a figure of the mystical relation of the Church to Christ, that of the *pleroma* or complement. She was *made for man*, that she might fill to the full his measure of happiness, otherwise incomplete. Woman like man, is "light in the Lord" (Eph. v. 8), but a lesser light than man.

10. Rev. V. 'to have a sign of authority on her head.' *Ought* is strongly emphatic. If the divinely constituted superiority of the man to the woman be admitted, how dare the Corinthian women appear in the holy congregation *unveiled*, thereby asserting and proclaiming woman's equality with man?

because of the angels] i.e. from respect for those unseen ministers of God who are present in the holy congregation, watching the behaviour of their human charge. If a woman be so lost to sense of shame that she shrinks not in church from the public eye, let her fear those divine sentinels. Or again, if she be so ambitious of equality with her superior, man, as to discard the veil of subordination, let her remember that she is watched by the order-loving Angels, who themselves veil their faces before the face of God. The Greek Fathers often express their belief in the presence of Angels in public worship: "Knowest thou not that in the company of Angels thou standest? With them thou singest, with them thou chantest, and yet dost thou stand there laughing?" (Chrysostom).

11. Corrective caution: In loving dependence on each other the two are one in their oneness with the Lord.

12. The woman gets her equivalent in the Divine order of nature; for as man is the *initial* and the *final* cause of being to the woman, so woman is the *instrumental* cause of being to the man: all these (relations) however are of God.

14. *nature* = (a) Divine arrangement of *things* here one of nature's laws; or (b)

inborn sense of propriety. Argument: Is not the male sex, having short hair, *by nature unveiled*, and the female, having long hair, *by nature veiled*? If luxuriant tresses are a glory (v. 15) to a woman because they are *given* her as nature's veil (a circling mantle or veil floating about her, *περιβάλλον*), surely the textile fabric also, the moral badge of subordination, is equally becoming to her, inasmuch as it indicates her perception of harmony between what is physical and what is ethical in God's order of things.

16. Rev. V. connects this verse with the subject of *11. 3-15*. The writer of these notes takes it to be introductory to a new topic, viz. the divisions in the Church and misconduct in the Agapæ. The significant term *contentious* (he thinks) points backward in general to the dissensions and partisanship so rife in the Corinthian Church (i. 12) and forward in particular to the confusions and disorders in the love-feasts.

18 &c. He censures two kinds of evil attaching to their assemblies, (a) deterioration in the love-feasts, and (b) misapplication of the gifts of the Spirit (xii. 1 &c.).

18. I hear that in your coming together in assembly divisions among you are the rule [exist], and to some degree [partly] I believe it: i.e. to be true of an indefinite some or few. He charitably supposes a minority of disorderlies. *σχίσματα* = splits in the modern sense, marked dissensions threatening disruption. This Epistle says nothing of separation into sects, but speaks of partition into schools (see p. 91): it describes an arrogant party-spirit tending indeed to a breach of outward unity, but not yet sundering the bond.

19. *must be. heresies*] *Must* denotes a necessity growing out of the divine order and government: *heresies* (*αἵρεσις*) = 'self-chosen views' differing from received opinions. These are a means of testing,

* 1 Pet. 2. 13.
Jude 12.
* ch. 10. 32.
* Jam. 2. 6.

* ch. 15. 3.
Gal. 1. 1, 11.
* Mark 14. 22.
Luke 22. 19.

20 approved may be made manifest among you. When ye come together therefore into one place, ¹this is not to eat the Lord's
21 supper. For in eating every one taketh before *other* his own
22 supper: and one is hungry; and ²another is drunken. What? have ye not houses to eat and to drink in? or despise ye ³the church of God, and ⁴shame ⁵them that have not? What shall
23 I say to you? shall I praise you in this? I praise *you* not. For ⁶I have received of the Lord that which also I delivered unto you, ⁷"That the Lord Jesus the *same* night in which he was
24 betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for

¹ Or, ye cannot eat.

² Or, them that are poor?

in order that the approved (ix. 27 note) may come to view amongst you, and the genuine be sifted from the spurious, the true metal from the base alloy, the gold from the ore.

20. Rev. V. 'When therefore (*i.e.* because of the splits and divisions that are rife amongst you) ye assemble yourselves together,' it is not possible to eat the Lord's supper: *i.e.* Seeing that you come disorderly in straggling fashion, instead of waiting (v. 33) for the whole congregation to arrive, and then keeping the feast in concert and eating all collectively of the one bread and drinking all collectively of the one cup—when this is the manner in which you meet, how is it within the compass of such irregularities to eat a meal that shall properly culminate in the Supper of the Lord? The whole assembly should first meet as one body, and then celebrate the social and the heavenly banquet. The Agapē was a social feast combined in some way with the Eucharist. If in the Apostolic age it was the prologue to the Holy Communion, it afterwards became the epilogue. 'The first Christians had all things in common: this custom ceased in the time of the Apostles: but though the wealthy no longer deposited their goods in a common fund, nevertheless on stated days they kept an open table for the Agapē. After divine service and the communion of the mysteries the rich and the poor together feasted in kindly fellowship' (Chrysostom). Placuit Spiritui Sancto ut in honorem tanti sacramenti in os Christiani prius Dominicum corpus intraret quam exteri cibi (Augustine).

21. Instead of each taking equally with the rest the common Supper, one by one takes before the rest his own singular supper in the course of the meal!

and one &c.] This rendering of the A. V. [and Rev. V.] is rejected in favour of, 'and so while one is hungry, another is drunken.' The evil of the disorder consisted not merely in the two contrasted states of hunger and surfeit, but also in their *simultaneousness* and *coincidence*, a fact utterly subversive of the true idea of an Agapē, which is that rich and poor should share alike and feast together in brotherly charity.

22. Connexion: What an abuse of fellowship, what a mockery of charity; when in this hallowed repast of free contributions, the poor man fasts till he is famished, the rich man feasts till he is drunken! Face to face is hunger with revel! And this in the holy congregation! I am amazed! Either ye surfeit in church, as if ye had no houses to feast in: or having them ye despise the church of God, and put to shame (by your unblushing exhibition of selfish excess) such as have nought? (see marg. rend.).

23. *received of the Lord* *i.e.* by revelation direct, whether in ecstatic or other form we know not. Most solemn and stately in its grandeur of simplicity is this oldest account of the Lord's Supper: how calculated to shock into sobriety the frivolity of the Corinthian Agapae!

was betrayed [Rev. V. is as A. V.]. God, willing to deliver man from Satan's power into His own keeping, as a means thereunto first delivered (παραβίβω, Rom. ix. 32) Christ into man's power, who crucified Him. Judas also delivered Christ to the authorities and was therefore called ὁ παραδίδούς (Mark xiv. 42); but because he did so *with treachery and for a price*, he was also called traitor, προδότης (Luke vi. 16). There was a *threefold delivery*, God's surrender of His Son, Christ's surrender of Himself, and Judas's betrayal of his Master.

24. *Take, eat...broken* [Omit: the two first words occur in Matt. xxvi. 26.

this is my body] The much controverted *is* means precisely *is*. It can never mean *signifies* or *represents*. There is no identity indeed, but there is a certain congruity between God's lesser good or gift of bread and God's inestimable good or gift of the Body, given by Him and self-given by Christ; for from the earthborn food comes natural nourishment, from the heavenly spiritual; and there is besides this congruity a correlation also of *cause* and *effect*. So that the meaning seems to be: This (in effect) is My Body. How such instrumental cause produces such effect, is to us unknown. The dogma of transubstantiation is a baseless fabric, apparently

- 25 you: this do ¹ in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink
- 26 *it*, in remembrance of me. For as often as ye *eat* this bread, and drink this cup, ²ye do shew the Lord's death ³till he come.
- 27 ¶ Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood
- 28 of the Lord. But ¹let a man examine himself, and so let him
- 29 eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh ³damnation to
- John 14. 3.
Acts 1. 11.
2 Thess. 1. 10.
Rev. 1. 7.
• Num. 9. 10.
John 6. 51.
& 13. 27.
• 2 Cor. 13. 5.
Gal. 6. 4.
- ¹ Or, for a remembrance. ² Or, shew ye. ³ Or, judgment, Rom. 13. 2.

founded in part upon ignorance of linguistic usage.

for you] In your behalf (ὕπερ). Rev. V. omits broken.

25. in *any* blood] My and new are emphatic, with a tacit reference to the typical 'blood of bulls and of goats.' 'This cup is the instrument of the new covenant, i.e. of its consecration in My blood.'

testament in my blood] Rev. V. 'covenant': the new covenant, not of the Law written (γράμματος, 2 Cor. iii. 6) but of the Spirit writing in the heart, established for ever in the one Blood. This Blood is (1) outpoured on the Cross for atonement; (2) is given back from heaven with vivifying powers in the Eucharist. For in the great sacrifice, never to be repeated, it was outpoured once for the potential remission of all the sins of all mankind; in the Sacraments it is applied often that the potential remission may become actual, for 'no sins are actually remitted before they are actually committed' (Jackson). Cp. x. 16 note.

this do] The analogue of the Paschal we will do (ποιήσωμεν) in Exod. xxiv. 7.

in remembrance of me] [So Rev. V.] Rather 'for the remembrance' (cp. marg.). When the typical Passover was instituted, "the LORD said unto Moses and Aaron, This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations" (Exod. xii. 14): words which correspond to the words until the Lord come in the antitypical Institution of the Eucharist. As conditions were annexed to the Mosaic covenant, so to the Christian in the words of our Lord, This do ye as oft as ye thus eat and drink; do what I have done, first give thanks for good and speak the word of good, that God's earthborn gifts of the bread and wine offered by you may in their use become to you His heavenly food of the blessed Body and Blood.

26. do shew] Proclaim. Ye proclaim the Lord's death down the centuries as they roll to their terminus the Advent; when the kingdom long ago bequeathed (Luke xxii. 29) shall be bestowed, and the inheritance long ago released by the death of the Testator (Heb. ix. 16) shall become a possession for ever.

27. Rev. V. 'shall eat the bread or drink the cup of the Lord unworthily'; unworthily, i.e. (cp. vv. 19-21) with irreverence of manner, which of itself argues unmeanness of spirit. The or in or drink gives no countenance to 'communion under one kind,' but it is preferable to and, as in the prevailing disorderliness of the neophyte Church in Corinth this or that dissembler would take the bread reverently and the cup irreverently, or vice versa. The meaning then is, if a man eat or drink unworthily, he is liable to judgment (v. 29) for contempt "of the Body and the Blood of the Lord."

28. examine] Rev. V. 'prove'; metaphor from metal-testing: sifting what is refuse from what is sterling, the carnal from the spiritual. And so—after such examination—let him eat of the bread; the of (ἐκ), by position emphatic, seeming to denote, precisely as in x. 17 (see note), the mystical effects of the bread eaten. These mystical effects are the veritable Flesh of the glorified Body, that living Bread from heaven which is the Flesh of Christ (John vi. 51), of which heavenly Bread the earthly bread is to the faithful receiver in *usu et usu* the material cause. This Divine Flesh, spiritually eaten, assimilates us to its own spiritual substance, just as on the other hand we assimilate to our bodily substance the material bread physically eaten. This verse compared with vv. 26, 27 seems to shew (1) that unworthy communicants and worthy alike 'proclaim the Lord's death'; (2) that he who has eaten the sacramental bread without appropriating the blessed effects thereof is not after eating the bread that which he was before, let alone his liability to corrective judgments in the shape of bodily sufferings for non-discernment of the Divine human Body.

29. Omit unworthily and Lord's. For the eater and drinker (who beyond eating and drinking has no ulterior view to the sacramental gifts, who eats τὸν ἄρτον not ἐκ τοῦ ἁγίου as well) eateth and drinketh judgment to himself, not discerning the Body. Bentley and others render if he discern not [so Rev. V.]. διακρίνειν means to reach the essence by sifting from it the accidents, to discern the spiritual substance be-

- 30 himself, not discerning the Lord's body. For this cause many
 31 are weak and sickly among you, and many sleep. For ¹if we
 32 would judge ourselves, we should not be judged. But when we
 are judged, 'we are chastened of the Lord, that we should not
 33 be condemned with the world. Wherefore, my brethren, when
 34 ye come together to eat, tarry one for another. And if any
 man ¹hunger, let him eat at 'home; that ye come not together
 unto ¹condemnation. And the rest ²will I set in order when
 I come.
- ¹ Ps. 32. 5.
¹ John 1. 9.
¹ Ps. 94. 12.
 Heb. 12. 5.
¹ ver. 21.
¹ ver. 22.
¹ Tit. 1. 5.
¹ ch. 4. 12.
¹ ch. 14. 1.
- CHAP. 12.** NOW ^aconcerning spiritual gifts, brethren, I would not

¹ Or, judgment.

yond the natural circumstance. *κρίμα* (dam-
 nation is wrong) means temporal 'judg-
 ment,' such as "divers diseases and sundry
 kinds of death:" these judgments are in-
 tended to be corrective and remedial in this
 life, lest a worse thing in the next befall the
 frivolous communicant.

30. many sleep] Rev. V. 'not a few
 sleep.' Weak and sickly, physically and
 perhaps morally.

31. Rev. V. 'But if we discern our-
 selves' &c. Connexion from v. 29: Not

that account liable to bodily afflictions,
 which we might escape by duly searching
 our hearts beforehand, for if we morally
 discerned our own selves, we should not be

receiving; how can these last be appropriated unless
 there be a corresponsive appropriateness,
 such as the e
 render of the
 —all fruits of

be practised, the fructifying seed of sacra-
 mental grace will fall no longer on rocky
 stubbornness or fallow indifference, but on
 the honest heart of diligent preparation
 well exercised with the moral ploughshare
 of self-examination.

be judged] The judgments which the
 solemn trifter 'eateth and drinketh to him-
 self,' are chastisements, sent in mercy to
 work in him true repentance and meet recep-
 tivity.

32. condemned with the world] Not the
 judgment of the Church at the Advent, but
 the final judgment of the world, to which
 careless Christians are in danger of being
 relegated.

34. that ye...condemnation] Rev. V. 'that
 your coming together be not unto judg-
 ment,' to get a bodily affliction.

when I come] Or, whenever I come.

GIFTS OF XII.

The first divine impulse which, in the form of
charismata or miraculous grace-gifts, was com-
 munication to the new creation of the Christian
 Church, was destined in the course of two or
 three centuries to subside by degrees into the

quiet pulses and more regular life of a growing
 organism. The infancy of Christianity from
 the day of Pentecost was, in all who yielded
 themselves to the Divine influence, emphatically
 marked by depth of purpose and power of
 action and in particular by extraordinary ex-
 periences of mystical raptures manifested in
 the threefold ecstasy, mystic, prophetic, glosso-
 lalic. This initial outpouring of miraculous
 endowments seems to have settled down slowly
 within more defined limits into a calm current
 of spiritual graces and of acquired knowledge.
 As regards the singular manifestations re-
 corded in these chapters, the following remarks

that which in man thinks and wills and ex-
 periences is called in general *πνεῦμα*, or spirit.
 This noblest and innermost region of human
 nature is self-conscious, and appears to be
 tripartite. Thus Gregory of Nyssa makes

shrine in a temple; a penetrate. This is the
 meeting-place between God condescending and
 man apprehending, between the Divine Spirit

eminent nature, towering above the *nous* and
 the *logos* and yet in constant communication
 with both, excepting in cases of ecstatic *glos-
 solalia*, is the serene region of immediate ex-
 perience of the Divine love and also of im-
 mediate intuition into Divine mysteries. All three,
nous and *logos* and *pneuma*, are in their nature
 consubstantial, i. e. of one spiritual texture;
 and thus all three together make up the human
 spirit, regarded as one division in the human
 trichotomy (1 Thess. v. 23).

Turn now to the *nous* and the *logos*. That
 by which a man thinks and determines him-
 self is called *vois*, the thinking and willing
 faculty, flexible to the *σάφης* in the natural man,
 flexible to the *πνεῦμα* in the spiritual man.
 Swayed by the flesh, it is called *vois τῆς σαρκός*
 (Col. ii. 18); controlled by the spirit, it is
 termed *vois τοῦ πνεύματος*, which is to be distin-
 guished from *πνεῦμα τοῦ vois* or "shrine of the
 temple." This distinction is necessary to a
 clearer apprehension of ch. xiv. The believing
nous or capacity of reflexive thought is then a
 spiritual or rational faculty, directed heaven-
 ward, ever striving through and beyond God's
 visible *phenomena* to discern His unseen *no-
 mena*. The product of this *nous* is *logos*, speech
 —the capacity, the efficiency, the embodiment
 —out of which it is woven, for the two
 are the same nature in different stages of quies-
 cence or of advancement; thought is inward
 speaking and speech is thinking aloud.

This triplcity of specialities in the one nature
 of the human spirit is, or seems to be, the created

2 have you ignorant. Ye know ^bthat ye were Gentiles, carried
3 away unto these 'dumb idols, even as ye were led. Wherefore I
give you to understand, ^athat no man speaking by the Spirit of
God calleth Jesus 'accursed: and ^cthat no man can say that
4 Jesus is the Lord, but by the Holy Ghost. Now ^dthere are

^a 1. Cor. 1. 2.
^b Ps. 115. 5.
^c Mark 9. 39.
^d 1 John 4. 2, 3.
^e Matt. 16. 17.
^f 2 Cor. 3. 5.
^g Rom. 12. 4.
^h Heb. 2. 4.

¹ Or, *anathema*.

image of the Eternal archetype in the Tripersonal Godhead: wherein the Father, if He may be designated analogously to the Word, is the absolute *Noûs*, while the son, as the *Λόγος*, is the one eternal self-thought of God (*ἐννοηματα τοῦ Θεοῦ*, Clem. Alex.), the Thought of His whole proper Nature, made objective and personal in the Word of God. This everlasting Word is Himself the Divine Archetype of the human *logos*, of the thought of Ego, whereby man becomes objective to himself as a person. As therefore in the Spirit-nature of the Godhead there is personally distinguished the Holy Ghost, so within the spirit-nature of man stands out the culminating spirit or *pneuma* in concentrated sense. The pure and concentrated spirit of man's spirit-nature is the meeting-place of God and man; of God lavishing gifts of love and instilling that peace which passeth all *noûs*, and of man receiving and adoring. It should be noted moreover that the greater *attracts* the lesser, the Divine the human, and sometimes, as in the ecstasy, absorbs and transports.

This idea that it is the inmost spirit of man's spirit-nature which comes into immediate contact and ineffable communion with the Holy Spirit, will serve to account for the order of sequence which in the cardinal texts of xii. 4, 5, 6, St. Paul assigns to the three Divine Persons, the order namely of an ascending climax, beginning with the Holy Ghost. This idea may also tend to throw some light into the recesses of the two ecstasies of prophesying and of uttering with tongues; for that which is common to both these Divine raptures is consciousness exalted above the human sphere, yet consciousness at the same time exercised in man's *shrinal* spirit. In this *penetrals*, possessed in the ecstasy by the Divine influence, experience or tasting of heavenly mysteries seems to precede intuition or comprehension. It may here be remarked, in reference to ch. xiv., that in the *glossolalia* communications between a man's higher *pneuma* and his *noûs* are during the ecstasy *interrupted* and *suspended*; in the prophetic utterance they are maintained without interruption.

XII. 1. Brief summary. The general distinctive feature of speaking in the Spirit is the confession of Jesus as the Lord, but the special utterances of the Spirit, vouchsafed to individuals for the welfare of the community, differ from one another. One and the same Spirit is the supreme source of these varied endowments. From v. 12 onwards the unity of the Spirit expressed in a variety of grace gifts is illustrated by the unity of the human body, which consists of a multiplicity of members in harmonious combination. From the reciprocal service rendered by all the members to each other, not one of which is out of place or without its proper use, an inference is to be drawn that, as Christians are constituents of a spiritual organism, none of them should

depreciate either himself or any of his fellows; even the need and worth of such as are endowed with fewer or inferior gifts should be fully recognised. Still there ought to be a striving after the more excellent *charismata*, and the Apostle (v. 31) will show the Corinthians the way thereunto.

2. 'Ye know that when ye were heathen [Gentiles], as haply ye were led [howsoever ye might be led], ye were led away to worship those idols so speechless: those mute images which, so far from inspiring speech, were not able to speak themselves! In St. Paul's mind the *leading* power here is Satan (cp. x. 20). The result of attraction is absorption. For the opposite to this leading astray see Rom. viii. 14.

3. Rev. V. 'no man... saith Jesus is anathema; and no man can say, Jesus is Lord, but in' &c. In their letter the Corinthians had put the question—Who is a God-inspired speaker and who not? By what moral touchstone are we to test them? The answer is that the criterion of Christian inspiration is the *confession of Jesus as Lord*, uttered from the heart in the power of God's Holy Spirit. There was indeed a terrible negative running parallel to this positive, which was, *anathema is Jesus*. This execration would come from the anti-Christian Jew. The personal name *Jesus* denotes the *historical* Messiah of the Christian's faith, the Lord exalted to the same throne with God.

4. Connexion: there is no changeableness in the one watchword *Jesus is Lord!* Yet there are manifold distinctions of *charismata* in the Church. These miraculous endowments wrought by the grace of God, designed to operate for the edification of the community, and therefore appropriated to special individuals, all proceed from one and the same Spirit. Corresponding to these distinctions of *grace-gifts*, are distinctions of *ministries* all appointed by the *same Lord*, definite channels within which the grace-gifts are manifested; and thirdly, there are distinctions of *miracles* all springing from the *same God*, Who worketh them all in all, Who being the First Cause originates all the gifts in all the gifted.

This passage has been ever regarded as a bulwark of Trinitarian truth. For reasons why the order of Personal sequence commences with the Holy Ghost, see introductory note in the previous column. It should be carefully observed that here the *same Spirit* connotes the *Personality*.

- * Eph. 4. 4.
 * Rom. 12. 6,
 7, 8.
 * Eph. 1. 23.
 * Eph. 4. 7.
 1 Pet. 4. 10.
 1 ch. 2. 6, 7.
 * ch. 13. 2.
 2 Cor. 8. 7.
 * Matt. 17. 19,
 20.
 2 Cor. 4. 13.
 * Mark 16. 18.
 Jam. 5. 14.
- 5 diversities of gifts, but ^athe same Spirit. ^bAnd there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God ^c'which worketh all in all.
- 7 ¶ ^dBut the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit ^e'the word of wisdom; to another ^f'the word of knowledge by the same Spirit; ^g'to another faith by the same Spirit; to another ^h'the gifts of healing by the same Spirit; ⁱ'to another the working of miracles; to another ^j'prophecy; ^k'to another discerning of
- ver. 28, 29. Gal. 3. 5. * Rom. 12. 6. * ch. 14. 29. 1 John 4. 1. ¹ Or, *ministries*.

5. *differences*] Rev. V. 'diversities.'

6. Rev. V. 'diversities of workings, but the same God, Who' &c.

7. One and the same Tripersonal Deity originates and operates: yet [but] in the Christian society, to individuals [to each one] is given the manifestation of the Spirit with a view to the common weal.

8 &c. These nine *charismata* are not easy to classify, and probably the Apostle had in view no strict logical arrangement.

the word of wisdom] i.e. discourse bearing upon the higher wisdom and deeper doctrines of God's counsel of redemption; exposition, which elucidates these inner truths and makes them plain for practical purposes.

the word of knowledge implies speculative discussion of the same profound truths regarded as the Divine philosophy of Christianity (see xiii. 2).

by the same Spirit (twice)] Rev. V. 'through the Spirit...according to the same Spirit.'

9. Rev. V. 'in the same Spirit...in the one Spirit.' Faith here denotes something higher than the *fides salvifica*, common to all Christians, and something wider than the *fides miraculosa* of Matt. xvii. 20, being also the mother or condition of prophetic speech and of discernment of spirits. 'Gifts of healings' = miraculous cures of bodily distempers effected not by natural skill, but by spiritual power: under this class came castings out of demons.

10. Rev. V. 'workings of miracles: ' such as restoring the dead to life.

prophecy] Or, prophesying. The Apostle in these chapters lays considerable stress on the gift of prophetic announcement. In this *charisma*, 'prediction of the future' is only one of several forms of revelation or of vision communicated to the prophet or seer. The idea of *foretelling* does not essentially belong to the word *προφητεία*. The prophet is one who, standing in the foreground of God, announces on Divine impulse and with Divine power truths unveiled to his spiritual perception. These truths, often significant of salvation, it is his office to report for the welfare of the community. He receives them in his own higher spirit; unto which, as to an observatory of heavenly visions, his life withdraws itself, and where it becomes "a seeing eye, a hearing ear, a perceiving sense" for the things of eternity

or of the future. What the prophet thus receives in the sanctuary of his spirit, he announces through the medium of the subordinate mind and its outflowing speech: for in the prophetic ecstasy the *noûs*, *logos*, and *pneuma* continue in unbroken communication with each other. If he be a seer, he contemplates that which is seen as it comes to view in a symbol: this symbol being divinely formed for the purpose, and often accommodated to the man's natural bent or educational mode of thought. The prophet is not indeed, like the subject of the *mystic* ecstasy, rapt or caught up to the third heaven; but from the reciprocal immanence of the human spirit and of the Divine, there arise manifestations to his mind in a clothing or colouring borrowed from his individual nature. The supersensuous, which he is permitted to behold, passes through his own *noûs* into *logos*, and thus in the form of speech enters the ears and the *noûs* of the listening congregation and so becomes intelligible and profitable to the assembled Church (see xiv. 3, 4, 5). St. Paul (2 Cor. xii. 1-4) seems to have experienced the *mystic* ecstasy, in which *abit animus, manet anima* (Lactantius).

In the *glossolalia* or exalted utterance of tongues in ecstatic elevation of spirit, alluded to in this verse, the supreme spirit of the ecstatic utterer, penetrated by the Holy Spirit and soaring beyond the range of the rational apprehension, fails to find its natural expression in rational speech or *logos* begotten of *noûs*: accordingly it resorts to supernatural expression of blissful experience in a tongue created of the Spirit. These instantaneously Spirit-created tongues appear now to be as little understood by ourselves, separated from them as we are by so many centuries, as they were then unintelligible to the Corinthian Church, unless there happened to be present in the assembly one specially gifted with the charisma of interpretation of tongues. This extemporised creation and irrepressible utterance of unknown tongues was quite distinct from the speaking in foreign languages (Acts ii. 8). In the charisma of *glossolalia* the ecstatic was during his rapture of adoration an inspired *γλωσσολογῶν*.

discerning of spirits] i.e. the power of rightly judging whether the utterance came

spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, 'dividing to every man severally' as he will. ¶ For *as* the body is one, and hath many members, and all the members of that one body, being many, are one body: *so* also is Christ. For *by* one Spirit are we all baptized into one body, *whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.* For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing?

Gr. *Greeks.*

from the Holy Ghost, or from the human spirit unaided, or from delusive spirits of demons (1 Tim. i. 4).

divers kinds of tongues] Perhaps to be identified with the *new tongues* of Mark xvi. 17. They cannot be identified with the foreign or other tongues than Aramaic of Acts ii. 4, because *glossolalia* is always connected with supernatural prayer and ecstatic adoration. The *kinds of tongues* in this text may be rather identified with those of Acts x. 46, xix. 6; where, as here, the two distinct charismata are conjoined. Of the three above cited instances from the Acts of App. in (1) the disciples were instantaneously filled (*ἐμπλήσθησαν*) with the Holy Spirit before they spake in foreign tongues; in (2) the free "gift of the Holy Ghost is outpoured upon them" ere "they spake ... and magnified God;" (3) "the Holy Ghost (in His effects) came upon them, and they spake with tongues and prophesied." Clear as day is the miraculous character of these three charismata, viz. speaking in other languages than the native, utterances in new tongues, prophetic announcement. The word is plural, *kinds*, because the kinds of tongues would in tone and in form, like faithful echoes, correspond to the kinds of Divine communications: these last would vary in degree, if not in kind also, accommodating themselves with ready elasticity to the individual nature and capacity of the human spirit-organ.

11. *dividing to every man severally &c.*] Rev. V. 'dividing to each one severally as He will,' i.e. in kind and mode and measure suited to the receptivity of the individual. The *personality* of the Holy Ghost is distinctly implied in *Βούλεται*.

12. The multiplicity of gifts harmonised in the unity of the Giver is illustrated by the human organism of one body with many members and many members in one body. This illustration is immediately transferred from the natural organism of the human body to the spiritual organism of the Church here designated by the title of its head, the Christ.

13. *Gentiles*] Rev. V. 'Greeks.' The harmonious growth and gradual coalition of the many-membered community into a single totality in the all-combining unity of the Holy Ghost, is founded upon the fact that in one Spirit also were we all baptized into one body, i.e. with a view to forming one body.

and have been &c.] Rev. V. 'and were all made to drink of one Spirit.' Or, and we all with one Spirit were drenched. This is not an allusion to the *Lord's Supper*, but the sense is: As in the laver of regeneration we were all baptized in the element of one Spirit breathing into our hearts faith and hope and the ordinary graces, so in the subsequent outpouring of the extraordinary charismata we were all drenched with one Spirit coming "like a flood" or "rivers of delight" upon our inmost spirits.

14. 'For the body also is not' &c. The connexion with the foregoing is: Though all were drenched with one Spirit outpoured from a single Fountain, yet was He not outpoured in a single form of manifestation common to all believers, but in several kinds and degrees of manifestation fitted to each receiver: just as the human body also is not one undifferentiated member but many diversified.

15. Some take this as a querulous declaration uttered by the discontented foot as deploring its own lot of inferiority to the hand. Others explain: the foot does not, because it is not hand, on that account cease to be part of the body. The application to ambitious rivalries and contentious jealousies among the Corinthians is obvious.

17. e.g. if all the Church were overseer or bishop, where would be evangelists or preachers? The two are mutually complementary: they are necessary one to the other, and both to the community. Note how St. Paul places together *foot* and *hand* as belonging to the middle classes of the bodily society, *ear* and *eye* as moving in the highest circles. Thus jealousies arise between the almost equal: where there is much disparity of rank there is no rivalry.

* Acts 2. 4.
ch. 13. 1.
* 2 Cor. 10. 13.
Eph. 4. 7.
* John 3. 8.
Heb. 2. 4.
* Rom. 12. 4.
5.
Eph. 4. 4.
* ver. 27.
Gal. 3. 16.
* Rom. 6. 5.
* Gal. 3. 28.
Eph. 2. 13.
Gal. 3. 11.

* ver. 28.
* Rom. 12. 3.
ch. 3. 5.
ver. 11.

18 If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, ^{as} 19 it hath pleased him. And if they were all one member, where 20 *were* the body? But now are *they* many members, yet but one 21 body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be 23 more feeble, are necessary: and those *members* of the body, which we think to be less honourable, upon these we ^{bestow} more abundant honour; and our uncomely *parts* have more 24 abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: that there should be no 25 schism in the body; but *that* the members should have the 26 same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all 27 the members rejoice with it. Now ^{ye} are the body of Christ, 28 and ^{members} in particular. ¶ And ^{God} hath set some in the church, first ^a apostles, secondarily ^{prophets}, thirdly teachers, after that ^{miracles}, then ^{gifts of healings}, ^{helps}, ^{governments}, 29 ^{members}, ^{diversities} of tongues. Are all apostles? are all

* Rom. 12. 5.
Eph. 1. 23.
& 4. 12.
Col. 1. 24.
/ Eph. 5. 30.
* Eph. 4. 11.
* Eph. 2. 20.
& 3. 5.
* Acts 13. 1.
Rom. 12. 6.
* ver. 10.
* ver. 9.
* Num. 11.
17.
* Rom. 12. 8.
1 Tim. 5. 17.
Heb. 13. 17.

¹ Or, put on.

² Or, division.

³ Or, kinds, ver. 10.

21. Hitherto this figure of a manifold membership, coadjusted and harmonised in a single corporeity, has been employed to rebuke the *discontented inferiors* among the Spirit-gifted in the Corinthian Church: it is now further employed to rebuke the *contemptuous superiors*. Connexion: if it be absurd that the foot should murmur at its own position in the body, and should covet the somewhat higher capacity of hand; equally preposterous is it that the head should despise the feet, or the eye look down upon the hand. All opposites or variants, high and low, weak and strong, delicate and robust, comely and uncomely parts are all absolutely necessary to one another, and that for the furtherance of the individual and of the common weal.

23. Put a comma at the end of ver. 23, and full stop after *need* (v. 24), and render '...comeliness, whereas our comely parts have no need' to be decked with "the clothing of honour." In the next sentence *ἀλλὰ* sums up the whole argument; But, the truth is, God (it was Who) tempered the body together, giving to that *part* which lacked a more exuberant [abundant] honour, in the extraneous and superadded (*ὑπερσυν*) garniture of apparel, that there should be no breach (*σχίσμα* in ethical sense) in the body, but on the contrary that the members should have the same care one for another.

27. According to St. Paul every single Church, whether Corinthian or Ephesian, is either the ideal Temple of God or, as here, the ideal Body of Christ. Each Christian community is the Church Universal in miniature or in microcosm; though *rudimentally* not in its completeness.

members in particular] Rev. V. 'severally members thereof' (cp. marg.); *ἐκ μέσων* occurs four times in ch. xiii. (vv. 9, 10, 12), and nowhere else in N. T. Its meaning here will be *Christ's members belonging to a side of the ideal Church*, even to the earthly and rudimentary side marked by imperfection, which has for its other side the heavenly, the absolutely perfect.

ye are the body of Christ] One of many passages in St. Paul's Epistles pointing to the inner doctrine, that as by virtue of our union with Adam we derive from him in the elements of our nature the ethical and physical substratum of his corporeity, so from our union with the new Head of the new Creation we are reconstituted out of the elements of Christ's hallowed Humanity and are here rudimentally consubstantiated with Him in the threefold nature of body and soul and spirit. Our incorporation into Christ, founded in Baptism, strengthened and nourished in the Lord's Supper, issues in our complete spiritual concorporeity with Him to be manifested at the Parousia.

28. *in the church*] Catholic, not simply the Corinthian (cp. Eph. i. 22). *Apostles* (see on ix. 1). *Prophets* (see on v. 10). *Teachers*: men whose natural gifts of teaching and acquired knowledge were enhanced by Divine illumination. The Apostles professed the manifold fulness of the Spirit, and could work as prophets, teachers, healers, utterers of tongues. *Helps* or *services of help*, such as tending the sick and the poor. *Governments*, administrative functions of the episcopate.

diversities &c.] Rev. V. 'divers kinds of tongues' (see on v. 10).

30 prophets? are all teachers? are all ¹workers of miracles? Have all the gifts of healing? do all speak with tongues? do all
31 interpret? But ^ccovet earnestly the best gifts: and yet shew I ^cch. 14. 1.
unto you a more excellent way.

CHAP. 13. **THOUGH** I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or
2 a tinkling cymbal. And though I have the gift of "prophecy, and understand all mysteries, and all knowledge; and though I have all faith, ^bso that I could remove mountains, and have
3 not charity, I am nothing. And ^cthough I bestow all my goods to feed the poor, and though I give my body to be burned, and

^a ch. 12. 8, 9,
10, 28. & 14.
1, &c.
See Matt. 7.
22.
^b Matt. 17. 20.
Luke 17. 6.
^c Matt. 6. 1.

¹ Or, powers.

29. As much as to say, Are all the members of the body eyes to oversee? All mouths to prophesy? All hands to lay on healing? All tongues to utter spirit-born utterances? *Non omnia possumus omnes*. In this list of gifts the utterance of tongues is placed last as being least (Chrysostom).

31. 'Strive ye for [desire earnestly] the greater gifts,' i.e. the more noble and useful: then with some abruptness, 'and besides—I proceed to shew you a surpassing way' [a still more excellent way], in the ensuing "Psalm of Love."

XIII. The moral drift of the chapter is: while faith is necessary to salvation and hope desirable, love, which is in the spirit and in the will, is absolutely indispensable. It is that *something* without which *anything*, which we may do or suffer, becomes *nothing*. If faith and hope, being human, are "theological virtues," love is much more than this, being Divine: for it is not merely an attribute to God Himself, but of His very essence. Hence the Holy Ghost was sometimes termed by the fathers *Caritas*, and the human spirit *dilectio* or kindred capacity of the Divine *Caritas*. *Ἀγάπη*, *charity* or *love*, a word not found in Greek philosophy but "born in the bosom of Christianity," denotes *brotherly love*, which seeks the good of one's neighbour in a self-denying way. Love and charity are the same in kind, differing in degree: the former is intensive, the latter extensive and diffusive. A Christian should be in charity with all men, i.e. should wish well to all: *love* to all, in the sense of personal affection, he is not as yet in a position to entertain. It is this principle of humanity, of brotherhood, of readiness to help, of gentleness, forbearance, courtesy, which St. Paul describes in ch. xiii. and viii. 1: and in texts like these, where *ἀγάπη* occurs alone, without a defining context, it is better rendered by *charity*, as giving the true idea. But in texts where *ἀγάπη* has a defining context, such as the love of God or love of (Christian) brethren, let it be rendered by *love*, because there the context gives a special determination to the nature of the love and condenses it within hallowed limits. The *caritas* of the Latin Versions is a word

consecrated by long use in the Church (see Collect for Quinquagesima). The objection that *charity* has of late years become narrowed into *almsgiving*, can hardly be sustained.

In vv. 1-3 for *though* read 'if.'

1. *Glossolalia* is set in the forefront. Why? Because this brilliant charism was by many Corinthians valued higher than less conspicuous but more serviceable gifts. The writer wishes to shew that, compared with the steady-shining star of inextinguishable love, this was a fleeting meteor-flash. The Apostle puts cases which his own experience enabled him in great measure to realise; and in v. 1 he even extends the glossolalia from its own proper limit of unknown tongues into the domain of all human languages; and beyond that, into the sphere of Angelic speech.

I am become as &c.] Omit *as*. I am become ringing metal [sounding brass] or a shrill-sounding [clanging] cymbal: i.e. a mere instrument of sound without sense, an organ that requires to be beaten like a modern gong booming to the touch of a plectrum.

2. *knowledge*] i.e. such as dives deep into the philosophy of Christianity. Clemens Romanus in 1 Ep. ad Corinthios twice alludes to *knowledge* as a special gift of the Corinthians. He seems to identify it with a subtle perception of the inner and deeper sense of Scripture and contrasts it with *charity*.

3. *bestow...poor*] lit. dole out in food (*συνίσταω*): the poor is no part of the text.

give my body to be burned &c.] Even self-immolation without charity is unavailing. When a Buddhist ascetic leaps with smiling face on the blazing pyre, immolating his body that he may immortalize his spirit, what does it profit him? Nothing, the fanatic seeks his own sole happiness whether in the shape of a coming deification or of a present glorification of self. It is quite possible that this image of a Buddhist priest with his 'ineffectual fires' suggested the thought of this text to St. Paul; more especially as this Epistle was written in 57 A.D., before the outbreak of Nero's fiery persecution. The Apostle just before his first visit to Corinth had been staying in

*Prov. 10. 12.

1 Pet. 4. 8.

*ch. 10. 24.

Phil. 2. 4.

/Pa. 10. 3.

. 1. 32.

2 Tim. 2. 24.

*ch. 8. 2.

*2 Cor. 3. 18.

& 5. 7.

Phil. 3. 12.

4 have not charity, it profiteth me nothing. ¶ ¹Charity suffereth5 long, and is kind; charity envieth not; charity ¹vaunteth not itself, is not puffed up, doth not behave itself unseemly, ²seeketh6 not her own, is not easily provoked, thinketh no evil; ³rejoiceth7 not in iniquity, but ⁴rejoiceth ²in the truth; ⁵beareth all things, believeth all things, hopeth all things, endureth all things.8 ¶ Charity never ¹faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether9 *there be* knowledge, it shall vanish away. ¹For we know in part,

10 and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I

was a child, I spake as a child, I understood as a child, I

²thought as a child: but when I became a man, I put away12 childish things. For ³now we see through a glass, ⁴darkly; but¹ Or, is not rash.² Or, with the truth.³ Or, reasoned.⁴ Gr. in a riddle.

Athens, where he had seen an altar to the unknown God, and had probably seen or heard about the Tomb of the Indian with its epitaph *Here lies Zarmanochegas who made his own self immortal.*

4. *Charity suffereth long*] i.e. is slow to take umbrage or resent a slight. *Is kind, is gracious* in demeanour.

vaunteth not itself, is not puffed up] These predicates of charity present the negative side of humility: they imply an instinctive shrinking from all false glitter, pompous bluster, strutting in borrowed plumes, from exaggerated words, looks, tone, style; in short, a rooted hatred of *seeming to be more than one is.*

5. *unseemly*] Perhaps unmannerly. That charm of manner which goes straight to the heart because it comes fresh from the heart, that touch of tenderness which makes it a pleasure to receive what is clearly a pleasure to give, is one of the many moral fruits of the Divine root: this winning deportment is based upon the principle of respect for God's image in man (cp. Rom. xiv. 10).

seeketh not her own] Acts and speaks from disinterested motives: the germ of this conduct is the rare quality of *unselfishness.*

is not easily provoked] Rev. V. omits easily: ever keeps the temper under control.

thinketh no evil] *Trueth not account of an ill turn*, i.e. does not mentally register an evil done to itself, but allows it to glance off unrecorded. This is the cardinal virtue of *forgiveness of injuries.*

6. Does not exult at the spectacle of immoralities committed by others, but rejoices with a holy joy in the triumph of the Truth of God, feeling delight with the absolute Truth, as seen in the actions of good men.

7. *beareth*] So Rev. V.; or *στέγει* (cp. ix. 12) = *is proof against* all such things as provocations in the shape of studied affronts or shafts of slander.

believeth all things] With the guilelessness of an unsuspecting mind, which is itself based upon an unblemished life. Cp. the proverb, *Evil doers, evil thinkers.*

endureth all things] The cardinal virtue of *fortitude*, the cheerful hardihood and loyal sense of duty, evinced by Christ's faithful soldier and servant in meeting all shocks of temptation and "all assaults of our enemies."

These features of charity are to be translated into hourly life, a living power and Divine principle communicated to the human spirit and working in the human will; conquering by constant counteraction, planting noble opposites to meet inferior, checkmating earth with heaven, overcoming evil by good, vanquishing arrogance by gentleness, insolence by courtesy, peevishness by patience, malice by guilelessness, vindictiveness by alacrity in forgiving, and all assaults of ghostly enemies by a steady front of determined resistance and invincible courage.

8. After the distinctive attributes is presented the Divine attitude of charity, that of one *never falling* but evermore standing upright.

faileth] So Rev. V. Charity never faileth — *no never* (older *more winter*). Charity, being imperishable, shall amid the shaking of the things that are shaken abide alone unshaken; but as to your brilliant charisms, O Corinthians, at the Parousia prophesyings shall be done away, and tongues shall cease, and knowledge (searching, inquisitive knowledge) shall be done away.

11. *I understood*] Rev. V. 'I felt.'

12. Rev. V. 'For now we see in a mirror, darkly' (lit. in a riddle, i.e. in the midst of an enigma). This passage is obscure. The Corinthian metallic mirrors were famous; but the images seen in them were somewhat *dim* and *indistinct*. Mirrors in Corinth may also have been made of the ancient *glass*, such as was used in Nineveh and in Pompeii: in that case the images seen in them would be more or less *distorted*. These looking glasses were not like ours, with quicksilvered backs. St. Paul's idea in this verse appears to be: *At present we look not straight at realities but*

then 'face to face : now I know in part ; but then shall I know 'Matt. 18. 10.
 13 even as also I am known. ¶ And now abideth faith, hope, charity, 1 John 3. 2.
 14 these three ; but the greatest of these is charity. FOLLOW
 after charity, and ^adesire spiritual gifts, ^bbut rather that ye may ^cch. 12. 31.
 2 prophesy. ¶ For he that ^d'speaketh in an unknown tongue ^eNum. 11. 25,
 speaketh not unto men, but unto God : for no man ^funderstandeth 29.
 3 him ; howbeit in the spirit he speaketh mysteries. But he that ^gActs 2. 4. &
 prophesieth speaketh unto men to edification, and exhortation, 10. 46.
 4 and comfort. He that speaketh in an unknown tongue edifieth
 5 himself ; but he that prophesieth edifieth the church. I would
 that ye all spake with tongues, but rather that ye prophesied :
 for greater is he that prophesieth than he that speaketh with
 tongues, except he interpret, that the church may receive edi-

¹ Gr. *heareth*, Acts 22. 9.

through a mirror at their reflection, a reflection dim and vague or misshapen. Or, taking the meaning in a riddle the sense then will be, in the presence of a profound riddle, with a problem before us and around us which we cannot solve. The enigma itself may be God's deep counsel of redemption, the contents of the Gospel, which is a central mystery revealed, yet environed by a margin of mysteries unrevealed.

[but then face to face] After the Parousia we shall contemplate the Reality, standing face to face with the absolutely True : immediate will be the Vision : the material mirror of dismantled creation shall have been shattered and swept away, and the spiritual archetypes shall come to view, and then the solution of the grand problem shall commence.

St. Paul takes his stand upon a height in the future beyond the Parousia, from which he looks back upon his speck of earth-life, the scene of his conversion and ecstasies and visions and prophesying and preachings and sufferings, in all of which he was in communion with God and was thoroughly known of Him. From even as it appears that our completed knowledge of God hereafter will bear some proportion to the knowledge He condescended to take of us here. This view does not exclude the idea of future progression in knowledge whether intellectual or moral. In the state of perfection even there are degrees of ascension : in eternity when shall the summit of Perfection be attained?

13. And now &c.] Rev. V. 'But now ...and the greatest' &c. Full sense: All the splendid gifts enumerated shall vanish, but this modest triad of graces shall remain : charity being greater than the other two. For faith and hope are human, moral attitudes of the soul firmly trusting and fondly waiting ; whereas love is simply Divine, coming down from heaven on the day of Pentecost and leaving earth with the risen Saints to meet the Lord returning.

XIV. The Apostle returns to the charis-

mata and shows, that, while all of them should be coveted and none despised, nevertheless *prophesying* as being profitable to the congregation, is superior to *talking in tongues* ; for this last endowment is beneficial only to the individual, unless indeed it be accompanied by the gift of interpretation and expounded thereby. The more excitable and vainglorious of the Corinthians were inclined to make an intemperate exhibition of the more brilliant but less edifying *glossolalia*.

2. Omit *unknown*. Cp. 2 Cor. v. 13. He holds high converse with God in the shrine of his own transfigured spirit. In the rapture of adoration or supernatural prayer 'no one hears (i.e. so as to understand ; no one has an inner ear), as it is in the Spirit that the man utters what are—mysteries.' No one but an interpreter, one who is specially gifted to comprehend the drift of the Divine communications and to reproduce it in the form of current human speech, has a perceiving ear for such utterances of spirit-created tongues akin to the ἀόριστα ῥήματα that fell on the Apostle's spiritual ear from God's Paradise (2 Cor. xii. 4).

3. to *edification* &c.] Omit *to*. Whereas (δὲ) whose prophesies (i.e. announces and reports Divine secrets communicated to him in an ecstasy), unto men he uttereth (what? That which is in effect) edification and exhortation and word of comfort [comfort and consolation] : παραμυθίαν = address to the heart of a person.

4. Omit *unknown*.

5. 'Now, while I wish all of you to utter in tongues, yet still more do I wish that ye prophesy (being a gift more useful to the community) : as greater—morally greater, more serviceable—is he that prophesieth than he that uttereth in tongues, unless he should interpret, that the Church may get edification.' One and the same person might therefore be endowed with the gift of utterance in tongues and with the gift of interpreting their utterance (cp. v. 13). ὁ διερμηνεύων was one who was purely inspired to understand the new tongues, as

4 ver. 26.

- 6 fying. ¶ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by ⁴revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the 'sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words ⁵easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous ³of spiritual gifts, seek that ye may excel to the edifying of

¹ Or, tunes.² Gr. significant.³ Gr. of spirits.

they were uttered, whether by himself or by others, and to translate their substance into the current language.

6. 'So now... what shall I profit you? Nothing, unless I should give utterance to you either in the way of revelation or of knowledge or of prophesying or of doctrine [teaching]': in that case my utterances, as they would edify, would also benefit. *Glossolalia* is, no doubt, a splendid endowment, but yet an endowment rather *splendid* than *useful*.

The four substantives in the last clause have been compared to two yokes of oxen, each yoke or pair denoting one charism of two sides: *revelation* being the condition and foundation of *prophesying*, *knowledge of doctrine*: for prophesying is God's revelation being announced to man, doctrine is knowledge formulated.

7. Omit *And*. 'Even things inanimate giving a voice, whether flute [pipe], or harp, if they should give no pause to [if they give not distinction in] the sounds, how shall be distinguished a tune that is being played on the flute or on the harp, [Rev. V. as A. V.]? Sense is, If the chords be rapidly swept, not slowly modulated to the ears of the audience for them to catch the air, how shall a melody or piece of music be sensibly appreciated? In like manner, in order that a congregation may hear and understand, there must be in the utterance of ecstasy an articulation in syllables and in words, which is a characteristic not of *glossolalia* but of prophesying. The exact point of comparison between the instruments and the ecstasies is the discrimination of what is being played and the understanding of what is being uttered.

8. *uncertain sound* uncertain voice. How is the soldier to know whether a charge or a retreat is being sounded, or neither? The bugle notes must be intelligible and significant.

9. *easy &c.* εὐσημον: 'easy to distinguish.' Rev. V. is as A. V.

for ye shall speak &c.] Rev. V. 'for ye will be speaking' &c. Why! Unless the divine communications pass through the thinking faculty in order that they may be articulated by means of the tongue into sensible speech, ye will be all the while (*ἰστέθε*) talking to the air!

10. Further correction of Corinthian tendencies to this charism. There are so many kinds of voices... 'and no kind is without signification' [Rev. V.]. Connexion of the argument: Unknown and untold kinds of voices or inarticulate sounds are there in the universe; everything has a voice *sui generis et suae potestatis*: creatures, as in the seen world, so in the unseen, have voices: *spirits have voices*, but such voices as are not speech to men in the flesh, because they are not articulated by the human organ of speech. And what are your much-prized *glossolaliae*, O Corinthians, but spirit-voices, or utterances of a human spirit interpenetrated by the Divine Spirit, utterances unutterable of ecstatic adoration, which cannot be formulated into human speech, and cannot become signs of ideas to a congregation more astonished than edified.

11. the meaning, lit. the force; a barbarian, lit. a foreigner.

12. *excel* Rev. V. 'abound.' Application of the above analogies. Some Corinthian Christians were aspirants (*ζηλωται*) after the more dazzling charisms, especially the ecstasy of *glossolalia*; to this ambitious craving the Apostle gives a right direction: let your aim be that ye abound, and be guided by a due regard for the common welfare. If you should prefer *glossolalia* to prophesying, lose not sight of its proper complement, the gift of interpretation (v. 13).

zealous of spiritual gifts] So Rev. V. Or, enthusiasts after spirits (see marg. rend.); such as tongues and prophesyings, which two ecstasies, because they take effect in the human spirit, are therefore called simply *spirits*, whether spirits of men uttering in tongues without articulation and apart from

- 13 the church. Wherefore let him that speaketh in an *unknown*
 14 tongue pray that he may interpret. For if I pray in an *unknown*
 tongue, my spirit prayeth, but my understanding is unfruitful.
 15 What is it then? I will pray with the spirit, and I will pray
 with the understanding also: 'I will sing with the spirit, and I
 16 will sing *with the understanding also*. Else when thou shalt
 bless with the spirit, how shall he that occupieth the room of
 the unlearned say Amen 'at thy giving of thanks, seeing he un-
 17 derstandeth not what thou sayest? For thou verily givest thanks
 18 well, but the other is not edified. I thank my God, I speak
 19 with tongues more than ye all: yet in the church I had rather
 speak five words with my understanding, that *by my voice* I
 might teach others also, than ten thousand words in an *unknown*
 20 tongue. ¶ Brethren, *'be not children in understanding: how-*
beit in malice 'be ye children, but in understanding be 'men.
 21 *'In the law it is 'written, With men of other tongues and other*
lips will I speak unto this people; and yet for all that will they

• Eph. 5. 19.
 Col. 3. 16.
 † Ps. 47. 7.

• ch. 11. 24.

• Ps. 131. 2.
 Matt. 11. 25.
 & 18. 3.
 Rom. 16. 19.
 ch. 3. 1.
 Eph. 4. 14.
 Heb. 5. 12.
 † Matt. 18. 3.
 1 Pet. 2. 2.
 † John 10.34.
 † Isai. 28. 11.

¹ Gr. *perfect*, or, *of a ripe age*, ch. 2. 6.

speech proper, or of men distinctly enunciating Divine revelations unto the edifying of the hearers.

13. Omit *unknown*. Two ways of taking this verse, (1) Let him, who possesses the gift of *glossolalia* before the ecstasy pray to God that during the ecstasy (or immediately after it) he interpret what he utters: (2) Let him during the ecstasy so adore as to make intelligible the contents of his adoration, i.e. so pray that he interpret. The difficulty of choice lies in our own lack of knowledge of these manifestations.

14. Omit *unknown*. Reason for v. 13. 'For if...in a tongue (not of this world),...my mind [understanding] is all the while unfruitful.' How can it be otherwise, when all communications between the higher *pneuma* and the lower yet cognate *nous* are during the ecstasy suspended and in abeyance? This Divine influence takes complete possession of him: his *mind* not receiving cannot bear fruit in *thoughts and words* (for *logos* is engendered of *nous*); his sequestered adoration of prayer and of praise is edifying indeed to himself: *others* outside him it *cannot edify*, for the contents of his ecstatic adoration is not formulated into speech.

15. What, then, will be the result, if I pray to God that my ecstatic spirit be not so far entranced as to let go of the thinking faculty, but be permitted to retain in hold the mind as a receiver and reproducer? Why, in that case, While I shall pray with the spirit, I shall pray with the mind also. While I shall sing with the spirit, I shall sing with the mind also. The Rev. V. is as A. V.

16. Else if thou bless God for His unspeakable *goodness* in the ecstasy, how shall one that occupies the place of a layman (Acts iv. 13; 2 Cor. xi. 6 &c.) say the Amen. How can he know what thou art saying to God, except thou sing forth thy spiritual praises through the mind formulat-

ing them into ideas, and with the tongue articulating the ideas into language?

(the) Amen] From the Jewish synagogue was derived to the Christian Church the time-hallowed usage of pronouncing the loud Amen at the close of a public prayer: it expressed assent to the contents of the prayer and a declaration of faith in its being heard by God. This custom here receives Apostolic confirmation.

19. Omit the words in italics:—'But nevertheless' (however self-edifying *glossolalia* may be to me in private) in church... *instruct* others also, than...in a tongue—i.e. in a tongue not interpreted in speech articulated from mind informed by spirit.

20. A winning admonition. 'Prove ye not children in understanding [mind], but in wickedness show yourselves infants [babes]: in understanding prove ye adults' [in mind be men]. *παιδείν* = to play the infant (cp. xiii. 11).

21, 22. Another use of *glossolalia*; it is also given for a *judicial sign* to unbelievers.

This third use of the most striking of the charisms St. Paul now exhibits by taking a text from Isaiah (marg. ref. 7, where note the context of rv. 9, 10). Citing the passage from the LXX, he recasts the words in a new form, and then stamps on them a new application. The foreign-speaking Assyrian foreshadows the Corinthian utterer in tongues, and the Hebrew scoffers of old prefigure the Hellenic unbelievers. That which is common to the *barbarian language of the Assyrian* and to the *new tongues of the new creation* is the property of being *unintelligible*. The Assyrian language was to the Israelite just what the strange tongues were to the Corinthian layman: both required an *interpreter*. This is the first analogue in St. Paul's curious adaptation of Isaiah's prophecy which had already been *historically* fulfilled. The second and more serious analogue is the *judicial sign*. As the elementary "pre-

- 22 not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, ¹will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report ²that God is in you of a truth. ¶ How is it then, brethren? when ye come together, every one of you hath a psalm, ³hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ⁴Let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets
- ¹ Acts 2. 13.
² Isai. 45. 14.
Zech. 8. 23.
³ ver. 6.
ch. 12. 8, 9.
⁴ ch. 12. 7.
2 Cor. 12. 19.
Eph. 4. 12.

cept upon precept, here a little, there a little" was derided by the Jew, so the ill-gical chatterings of the new tongues were regarded as a raving and a ranting (v. 23) by the Greeks. And, as to the Hebrew scoffer the *contemned* "lips" or rudimentary lessons were a sign of coming judgment, so to the Hellenic scoffer the *contemned* chatterings of the new tongues were a similar sign. Hence it is *sceptical scorn* both in Jew and Gentile that brings down the Divine judgment. The *glossolalia* becomes to the *unbeliever* a sign: itself may vanish, but the sign abides: the sign is in store for the great day.

22. *Wherefore* i.e. in harmony with Scripture. Rev. V. "...but to the unbelieving: but prophesying is for a sign not to the unbelieving, but to" &c. Note that these *tongues* (xii. 9) probably got their name of the *tongues* from the primal miraculous effusion on the day of Pentecost. The term is here plural in number, because the spirit-moulded tongue was plastic to the inbreathing of the Divine communication: from the varied character of the revelations the varied voice of utterance or *kalía* took its tone.

23-25. The general drift is to shew the superiority in usefulness of the intelligible prophesying to the incomprehensible *glossolalia*. In these verses *ἰσχυρῶς*, seems to connote also 'a weakening in the faith.' The verb is *examined* (*ἀνακρίνεται*) means, *he is subjected to a process of scrutiny in the court of conscience, the prophets are his jury and God his judge* (see on ii. 14, 15).

25. The whole verse is a vivid picture of that overmastering power, in its heart-searching and soul-reading effects, which marked the gift of prophesying. A Divine power it was, filling and possessing the prophet, and from his spirit through mind, through tongue, flashing conviction on the hearer, lighting up the guilty deeps of the

inner man, till the stricken sinner falls upon his face confessing aloud that God Himself speaks in the speaking prophets.

26. Rev. V. 'What is it then...each one...hath a teaching (*doctrine*)' &c. Directions about the *orderly* exercise of spirit-gifts in the church assemblies. Whenever ye come together, one or other is ready with a psalm to improvise, with a doctrine to expound, with a revelation to communicate, with a tongue for utterance, with an interpretation to translate the utterance into Greek:—good! let all the gifts in their exercise proceed by all means with due regard to edification.

27. *Omit unknown*. The sense is: 'if the exercise of *glossolalia* be the object of the gathering, let two or three at the most in one assembly utter in tongues, and that not together but in turn, one after another. Moreover let one and one only interpret the contents of the several utterances.' This was probably to allow more time for the more useful prophetic and didactic addresses.

28. Let him (the ecstatic utterer) be silent before the congregation &c. If there were no interpreter present or capable, the *glossolalia*, not translated into Greek, would not be edifying to the Church.

to himself &c.] Because the audible utterances would divert the attention of the congregation and interrupt proceedings which were to be conducted in orderly method and with an eye to edification.

29, 30. i.e. let two or three speak in succession, and let the others discriminate [discern]; yet if to another (prophet) sitting by a revelation be made, let the first (prophet) keep silent. *ἀνακρίνωσαν* may perhaps denote the gift of distinguishing whether the spirits of the prophets themselves are of a higher or lower order and stamp, for the Divine communication in its power and in its kind varies with the varying human receptacle.

30 speak two or three, and ^alet the other judge. If *any thing* be revealed to another that sitteth by, ^alet the first hold his peace. ^ach. 12. 10.
 31 For ye may all prophesy one by one, that all may learn, and ^a1 Thess. 5. 19, 20.
 32 all may be comforted. And ^athe spirits of the prophets are ^a1 John 4. 1.
 33 subject to the prophets. For God is not *the author of* ^acon-
 34 fusion, but of peace, ^aas in all churches of the saints. ¶ ^aLet
 your women keep silence in the churches: for it is not permitted
 unto them to speak; but ^athey are commanded to be under
 35 obedience, as also saith the ^alaw. And if they will learn any
 thing, let them ask their husbands at home: for it is a shame
 36 for women to speak in the church. ¶ What? came the word of
 37 God out from you? or came it unto you only? ^aIf any man
 think himself to be a prophet, or spiritual, let him acknowledge
 that the things that I write unto you are the commandments of
 38 the Lord. But if any man be ignorant, let him be ignorant.
 39 Wherefore, brethren, ^acovet to prophesy, and forbid not to
 40 speak ^awith tongues. ^aLet all things be done decently and in
 order. ^ach. 12. 31.
^a1 Thess. 5. 20.
^aver. 33.

CHAP. 15. MOREOVER, brethren, I declare unto you the gospel
^awhich I preached unto you, which also ye have received, and ^aGal. 1. 11.

¹ Gr. tumult, or, unquietness.

'But if a revelation be made' [Rev. V.] seems to denote a new revelation superseding the one made to the first prophetic speaker, who on perceiving this is to hold his tongue. From v. 29 the charisma of judging the spirits was joined with that of prophesying, so that whoever could himself speak prophetically was qualified also for *discrimination*.

31. The connexion is: let the first prophetic speaker take his turn again, when the interpellator has ceased: breaks will occur: all the prophets will have an opportunity of announcing their ecstasies, that all the hearers may be edified.

32. The sense is: To prophets their own spirits are under control, because they do not, like the spirits of utterers in tongues, soar aloft in the ecstasy beyond the grasp of the thinking and willing faculty. The mind still retains its hold of the prophesying human spirit illuminated with Divine revelations.

33. Rev. V. 'For God is not a God of confusion' &c. Summary reason why decorum and method should be observed in the exercise of gifts in the congregation. God has nothing to do with irregularity.

34. A summary rebuke to frowardness, such as is noted in ch. xi.; Gen. iii. 16.

but *they...obedience* Rev. V. 'but let them be under subjection.'

36. Sudden lash of sarcasm. Are you really the model and exemplar of all the Churches? Is your Church the first and the last station on the line of the Gospel? Metaphor from the *stadium*; a favourite one with St. Paul. In LXX the word *κατάστημα* means a goal.

37. After the sarcasm, gravity. Serious assertion of Apostolic authority. *πνευματικός* is the *spiritual* or spirit-gifted, the charis-

matic. Rev. V. 'let him take knowledge of the things which I write unto you, that they are' &c. (as A. V.).

38. If any one ignores (the Divine source of what I write), let him ignore: let him persist in refusing to recognise my high mission: he is irreclaimable: I relegate such a man to himself.

39. The flash of irony and the assertion of Apostolic authority tone down into Christian tenderness:—Wherefore desire earnestly the gift of prophesying; and the gift of uttering in tongues hinder ye not: only let all the charismata in their public exercise proceed in seemly manner and according to order.

XV. St. Paul proceeds to combat a more perilous heresy. The vices, rebuked in the earlier chapters, were *moral maladies* of limited mischief, and by comparison easy of healing. But this was a *doctrinal gangrene* eating into the very core of the community and sapping the constitution of Christianity. Within the pale of the Corinthian church there had arisen certain freethinkers of decidedly Gnostic tendencies. Few in number (v. 12) and puffed up with what they called their *knowledge* (ch. viii.), they had broached a baneful heresy to the effect that a *resurrection of dead men* was an absurdity (cp. Acts xvii. 32).

St. Chrysostom draws attention to the delicacy of tact with which St. Paul here handles his theme. He gently refreshes the memories of his hearers, making an appeal to their first conviction of the truth; and in v. 12 glides into his main task of refuting the thesis of the freethinkers. In propounding their thesis these persons gainsay their own professed views: for in denying the resurrection of dead men in the univer-

* Rom. 5. 2.
 * Rom. 1. 10.
 * Gal. 3. 4.
 * ch. 11. 2.
 / Gal. 1. 12.
 * Ps. 22. 15.
 Isai. 53. 6.
 Dan. 9. 26.
 Zech. 13. 7.
 Luke 24. 26,
 48.
 * * * 10

2^b wherein ye stand; * by which also ye are saved, if ye ¹ keep in memory ² what I preached unto you, unless ³ ye have believed in vain. For ⁴ I delivered unto you first of all that ⁵ which I also received, how that Christ died for our sins ⁶ according to the scriptures; and that he was buried, and that he rose again the third day ^a according to the scriptures: ^a and that he was seen of Cephas, then ^a of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain present, but some are fallen asleep. After that, he

* Ps. 2. 7. &
 16. 10.
 Isai. 53. 10.

¹ Or, *hold fast*.

² Gr. by *what speech*.

Hos. 6. 2. Acts 2. 25. ^a Luke 24. 34. ^a Mark 16, 14. Luke 24. 36. Acts 10. 41.

sal they deny, what they do not intend to deny, the resurrection of Christ in particular; for what is true of the class is true of the individual. But they cannot deny the resurrection of Jesus, because this is a fact well attested by many eyewitnesses, as was His crucifixion. These two solid facts are the pillars of our creed: they are the warp and woof of the Gospel.

In vv. 17-19 St. Paul declares the alternative that must ensue to the Church upon the truth of the hypothesis that *Christ is not risen*; and in v. 20 shews dogmatically that the resurrection of Christ involves that of all Christians: that the two resurrections are separated merely by an interval of time that shall expire at the second coming.

From v. 20 to v. 29 the Apostle passes into depths of doctrine far beyond the ken of Corinthian consciousness. We have there the contents of one of St. Paul's superabundant revelations. In v. 29 from the Church jubilant he returns to the Church militant. His thoughts return to the Church, to its two main divisions, Evangelists and converts: first of all to converts: *For else*, if resurrection, which is the foundation of immortality, is itself a vanity and a nullity, what shall men do who in numbers receive Baptism with an eye to the resurrection? What is the motive of these catechumens in passing through the laver? Next, what is the moral mainspring of Evangelistic hardships? What is the reason why Apostles run hourly risks, why Paul dies daily deaths? The reason and the motives are not far to seek: it is because both Apostles and baptized are stayed upon the resurrection. The remainder of this chapter from v. 36 belongs to commentary rather than to analysis.

2. *what I preached* i.e. in my first sermons I exhibited the *argument of the Cross* pure and simple, and in my subsequent discourses I set before you the other grand *argument of the resurrection*. Fresh from Athens, with some trembling I ventured in Corinth to confront the grandeur of Greek philosophy with the plain logic of *Christ nailed to the Cross and of Christ risen from the dead* (see ii. 3, 4 notes).

in vain *εἰς ἄν* is a kind of key-note to the whole chapter. It shews that the Apostle

contemplates with apprehension the shallow-rootedness of his Corinthian converts and their unsteadiness in the foundations of the faith (cp. the advice in v. 58).

3. *received* i.e. straight from the Lord by special revelation (cp. xi. 23^b).

first of all *ἐν πρώτοις*; in the first ranks or foreground of my Gospel are cardinal points of doctrine, specified as Christ's atoning death and resurrection.

for our sins i.e. 'on account of (*ὑπὲρ* our sins with a view to their expiation: not *in behalf of*. *ὑπὲρ* properly means *over* (Latin *super*). When a surgeon attends a wounded soldier, he bends over the patient whom he examines in general, then over the wound which he examines in particular, before he proceeds to apply remedies. So the Divine Physician Himself stoops over the stricken Adam in deepest commiseration, stoops over the moral wound of universal sin, and proceeds to apply the remedy. Knowing that there is but one remedy, the sacrifice of His own life, He notwithstanding applies it, healing death by death.

according to the scriptures i.e. of the O. T. Why does St. Paul append this clause? Because in his time it was known to all that the man Jesus was slain on the Cross, but it was known comparatively to few that the same Jesus was the predicted Messiah who thus died for the sins of mankind in fulfilment of the prophecies.

4. *that he rose again* *that he is risen* [Rev. V. 'hath been raised']; *ἐγέρθη* indicates a state continuing and abiding. *He is risen to die no more*.

5. *And that he appeared to Cephas, after that [then] to the twelve*. Cp. marg. ref. i and John xx. 19-34. After the death of the traitor only eleven remained: Thomas also was absent. The number *twelve* is here an official designation.

6. This appearance is nowhere recorded. Probably it occurred in Galilee (see Matt. xxviii. 16). The testimony of such a multitude of eye-witnesses on one occasion (*ἐφάραξ*) places the fact of our Lord's resurrection beyond suspicion; as an argument it formed a preliminary basis for reducing to silence the new cry of no resurrection.

8 was seen of James; then ¹of all the apostles. ^mAnd last of all
 9 he was seen of me also, as of ¹one born out of due time. For I
 am ^mthe least of the apostles, that am not meet to be called an
 10 apostle, because ¹I persecuted the church of God. But ²by the
 grace of God I am what I am: and his grace which was *bestowed*
 upon me was not in vain; but ¹I laboured more abundantly
 than they all: ^ryet not I, but the grace of God which was with
 11 me. Therefore whether *it were* I or they, so we preach, and so
 12 ye believed. ¶ Now if Christ be preached that he rose from the
 dead, how say some among you that there is no resurrection of
 13 the dead? But if there be no resurrection of the dead, ^rthen is
 14 Christ not risen: and if Christ be not risen, then *is* our preaching
 15 vain, and your faith *is* also vain. Yea, and we are found false
 witnesses of God; because ^rwe have testified of God that he
 raised up Christ: whom he raised not up, if so be that the dead
 16, 17 rise not. For if the dead rise not, then *is* not Christ raised: and
 if Christ be not raised, your faith *is* vain; ^rye are yet in your sins.
 18 Then they also which are fallen asleep in Christ are perished.
 19 ^rIf in this life only we have hope in Christ, we are of all men
 20 most miserable. ¶ But now ^ris Christ risen from the dead, and

¹ Luke 24.50.

Acts 1. 3, 4.

^m Acts 9. 4.^r Eph. 3. 8.^o Acts 8. 3.&

9. 1.

Gal. 1. 13.

^r Eph. 3. 7.^r 2 Cor. 11.23.^r Matt. 10.20.

Rom. 15. 18,

19.

Gal. 2. 8.

¹ 1 Thess. 4.

14.

^r Acts 13.30.^r Rom. 4. 25.^r 2 Tim. 3.12.^r 1 Pet. 1. 3.¹ Or, an abortive.

7. *he was seen of &c.*] **He appeared to &c.** These appearances of our Lord are probably set in chronological order. The two specified in this verse are unrecorded elsewhere, and otherwise unknown. By *James* is meant James the Just (Gal. i. 19).

8. In the Greek *to me also* is placed last with the emphasis of genuine humility. Christ appeared to him near Damascus last, as *deeming* him, the persecutor of the Church, the least worthy.

10. *was not in vain*] Proved not ineffectual [Rev. V. 'was not found vain'].

with me] The grace of God and the concurrent will of His Apostle are two co-efficients in evangelistic labour. St. Paul states that God's grace in his own case did not prove ineffectual. By its aid and co-operation he toiled and moiled in excess of all the other Apostles.

11. *or they*] i.e. the other Apostles. Full sense is: it is a matter of little moment whether Paul or Cephas are the preachers, so long as the true doctrines are proclaimed. The Cross and resurrection of Christ are still the sum and substance of our preaching as they were at your conversion and Baptism.

12. *be preached that he rose*] Or is preached that from the dead He is risen [hath been raised]. Christ's resurrection well attested forms the basis of the argument by which St. Paul makes the new thesis absurd, 'there is no resurrection of dead men.'

13. Rev. V. 'neither hath Christ been raised,' in *rv.* 13, 14 he means: If this proposition be true of all human beings, it follows also that Christ, an individual of the class, never left the tomb.

14. If you remove the resurrection, immediately one of the two pillars that support

the archway of the *evangel* falls, and with it the whole fabric falls.

15. *rise not*] Are not raised. The reasoning is: Christ became a *dead man*; and, as such, He was *not* raised by God, if it be true that *dead men* universally are not raised by God. For *have testified* Rev. V. reads 'witnessed.'

16. For if the dead are not raised, neither hath Christ been raised (cp. Rev. V.).

17. *be not raised &c.*] Rev. V. 'hath not been raised.' Connexion: If the non-resurrection of Christ be established, what becomes of you believers? Your faith is a mere castle in the air: your bodies and souls and spirits are unredeemed. If Christ is still in the grave, if it be no more than a beautiful dream that *He was raised for our justification*, ye are still in your sins.

18. Indignation seems to run through this verse. How can any one seriously be said *to fall asleep in Christ* and at the same time *to perish*? They perish or go to perdition who die outside of Christ, not they who fall asleep in Him.

19. *we have hope*] **we have set our hopes** [have hoped]. The sense being, 'If in this life we are hopers in Christ and *nothing more*, i.e. with no possible future before us of His beatific vision and of God's immortality and kingdom and glory.'

miserable 'pitiable' [Rev. V.]. *Miserable* does not mean 'wretched' but 'meet for compassion,' 'objects of mercy.' 'Have mercy upon us, miserable sinners' (Litany).

20. Lofty dogmatic statement now supercedes vehement argument: the logician becomes the prophet. The Apostle makes a triumphant transition from melancholy possibilities (v.19) to the one joyous reality, the incontestable fact of Christ's resurrection.

- Col. 1. 18. 21 become ^athe firstfruits of them that slept. For ^asince by man
 Rev. 1. 5. came death, ^bby man came also the resurrection of the dead.
 *Rom. 5. 12. 22 For as in Adam all die, even so in Christ shall all be made alive.
 17. 23 But ^cevery man in his own order: Christ the firstfruits; after-
 *John 11. 25. 24 ward they that are Christ's at his coming. Then *cometh* the end,
 Rom. 6. 23. when he shall have delivered up ^dthe kingdom to God, even the
 *1 Thess. 4. Father; when he shall have put down all rule and all authority
 15. 16, 17. 25 and power. For he must reign, 'till he hath put all enemies
 *Dan. 7. 14, 26 under his feet. ^eThe last enemy *that* shall be destroyed *is* death.
 27. 27 For he ^fhath put all things under his feet. But when he saith
 *Ps. 110. 1. all things are put under *him*, *it is* manifest that he is excepted,
 Eph. 1. 22. 28 which did put all things under him. ^gAnd when all things
 Rom. 6. 23. shall be subdued unto him, then ^hshall the Son also himself be
 *1 Tim. 1. 10. 1 Pet. 3. 22. ⁱPhil. 3. 21. ^jch. 3. 23.
 Rev. 2. 8. ^kHeb. 2. 8.

But now &c.] Omit and become. Christ hath been raised from the dead, firstfruits of them that are fallen asleep, i.e. of all departed Saints from Adam to the Advent. The fellowship of all believers with Christ is implied in the word *first fruits*. He is the firstfruits—of a *harvest*, and as surely as the harvest follows the firstfruits, so surely shall all they who die in the Lord be raised just as *He* was raised Who died for them. These, when risen, shall “be like Him,” for they shall be reaped from the same field: as the firstfruits, so the harvest. This does not exclude Christ's raising *unbelievers* (cp. v. 22, *alive*) also, only that *He* is not *their* firstfruits: they too shall be reaped, but not from the same field.

21. The statement of v. 20 rests upon a Divine arrangement and principle, viz. In what nature defeat has been sustained, in the same nature conquest must be achieved. *Death* here is *physical*, the result of moral and spiritual death.

22. *all...alive]* Divorced from its context, this passage wears on its surface a hope of universal salvation in the end: but in the next verse this disappears.

23. Connect and render; All shall be made alive, every one, however, in his own division or class (*τάγματι*). As firstfruits CHRIST, next in order they that are Christ's in His coming; afterward the end. If St. Paul uses *τάγμα* here in the military sense of *legion* or *brigade*, the whole human race, like one army, defiles before us in three divisions separated from each other by long intervals. The Lord Himself constitutes the first division. He is already nearly two millenniums in advance of His own battalion, the next division of the resurrection, the Church of the Redeemed. The rest of mankind constitute the third and largest division: an interval of unknown duration separates the second from the third.

at his coming] Lit. in, within the saving circle of His Advent, when He comes environed with a margin of ‘flaming fire that shall devour the adversaries.’

24. Rev. V. ‘...when He shall deliver up

...when He shall have abolished &c.’

Two things seem clear from the tenses in this verse: (1) the end or *terminus ad quem* will then be, *when* the Son shall make to the Father a transfer of the regal office and government; (2) that this transfer will be made *not before* the disablement of all hostile powers, but *after it*. Hence it seems probable that the *kingship* (*βασιλεια*) will be handed over by the Incarnate Son to Him Who is God and Father; but the *kingdom* of His own founding, in its contents of citizens, will continue: so that *His kingdom* shall have no end.

25. *shall be destroyed]* i.e. remain king. *Must* (*dei*) is most emphatic. The government of the Universe with all the ruling powers therein, entrusted by the Father to the Son from the Ascension to the Advent and from the Advent to the final Subjugation, is an essential part of God's eternal counsel of good (*eudoxias*).

26. *shall be destroyed]* Rather is brought to nought (*καταργηται*, Rev. V. ‘shall be abolished’). Death is personified.

27. The point of the proof that death too shall be incapacitated, lies in the emphatic *all things*, which includes death. Rev. V. ‘For, He (God) put all things in subjection under His (Christ's) feet’ &c. at a time ‘before all worlds.’

28. *shall be subdued &c.]* Rev. V. ‘have been subjected unto Him (i.e. the Son),... be subjected to Him (the Father) that did subject all things unto Him (the Son), that God may be all in all’: i.e. *that God may be all relations in all creations*, all relations that subsist between the Governor and the governed. The homage, whether it be voluntary or compulsory, shall be universal. This act of transference is the *last duty* of the Son's mediatorial office. The whole of this passage is a grand summary of sublime mysteries, which their own fulfilment in eternity alone can solve. From the contemplation of this stupendous future, the Apostle in v. 29 descends to the painful present, to the Church still militant upon earth, (1) to *converts* that are ever being enrolled in its ranks by Baptism, (2) to

subject unto him that put all things under him, that God may
 29 be all in all. ¶ Else what shall they do which are baptized for
 the dead, if the dead rise not at all? why are they then baptized
 30, 31 for the dead? And ¹why stand we in jeopardy every hour?
 I protest by ¹your rejoicing which I have in Christ Jesus our
 32 Lord, ²I die daily. If ²after the manner of men ²I have fought
 with beasts at Ephesus, what advantageth it me, if the dead rise
 33 not? ²let us eat and drink; for to-morrow we die. Be not
 34 deceived: ²evil communications corrupt good manners. ²Awake
 to righteousness, and sin not; ²for some have not the knowledge
 35 of God: ²I speak *this* to your shame. ¶ But some *man* will say,
 'How are the dead raised up?' and with what body do they
 36 come? *Thou* fool, ²that which thou sowest is not quickened,
 37 except it die: and that which thou sowest, thou sowest not that
 body that shall be, but bare grain, it may chance of wheat, or

² 2 Cor. 11. 26.
 Gal. 5. 11.
¹ 1 Thess. 2.
 19.
² Rom. 8. 36.
 ch. 4. 9.
 2 Cor. 4. 10.
² 2 Cor. 1. 8.
² Eccles. 2. 24.
 Luke 12. 19.
² ch. 5. 6.
² Rom. 13. 11.
 Eph. 5. 14.
² 1 Thess. 4. 5.
² ch. 6. 8.
² Ezek. 37. 3.
² John 12. 24.

¹ Some read, *our*.

² Or, to speak *after the manner of men*.

Apostles who in the post of danger are daily and hourly brought face to face with death.

29. Put the mark of interrogation after the word *dead*, and continue [so Rev. V.], 'If the dead are not raised at all, why' &c. The tone is now vehement, impassioned, indignant. If resurrection, the basement of the triumphant issues of Christ's redemption and regency, is a vanity; what shall they do which receive Baptism on account of the dead, *i.e.* with a view to (*vivip*, see v. 3 note) the resurrection of the dead? What course shall converts now pursue, who passing through the laver rise out of the water with hearts believing and mouths confessing that the dead shall rise? If freethinkers close the very gate of God's Kingdom, when they deny the resurrection of the dead in the body if not in the soul and spirit also, what in that case are catechumens to do? They will not know what to do. To this effect in substance are the comments of many early Fathers. The writer of this note is altogether opposed to that interpretation which finds in this passage vicarious Baptism.

for the dead? On their account, *i.e.* in sure and certain hope of their being raised at the last day. In other words, *If resurrection is null, the Sacrament is void*: if the first is a myth, the second is a farce.

30. *we* *we* also, *i.e.* Apostles. We Apostles too, as well as catechumens, are stirred by the hope of resurrection: why, otherwise, do *we* run risks?

31. Lit. 'Day by day do I die, I am brought face to face with death. Yea by the glorying in you, brethren, which I hold in Christ Jesus our Lord.'

32. The *beasts* are *brutes in human form*; at Ephesus, probably, exasperated Jews, ferocious enemies of the Cross and of St. Paul (cp. Acts xx. 19). The *beasts* could not be wild beasts of the amphitheatre inasmuch as St. Paul's right of Roman citizenship protected him from the arena.

let us eat and drink [Isa. xxii. 13 (LXX).

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Rev. V. punctuates, 'If...Ephesus, what doth it profit me? If the dead are not raised, let us eat' &c.

33. Those freethinkers will tell you that, as the body in the grave perishes, so the sins of the body touch not the immortal spirit: this is not true (vi. 19). Beware of intercourse with them: remember the proverb 'Evil companionships [Rev. V. 'company'] corrupt honest characters': a Greek verse from the Thais of Menander.

34. Lit. Shake off your stupor (*drunken fit*) in a right spirit. Rev. V. 'Awake up righteously.'

have not the knowledge [Rev. V. 'have no knowledge...to move you to shame.' *Αγνοία* seems to mean *unknowingness* or incapacity of knowing God.

35. Render, 'How are the dead raised? or with what kind [manner] of body do they come?' The objector's self-assurance meets with a sharp reply.

36 &c. Analogies drawn from common experiences of nature, preparatory to the dogmatic teachings of v. 42 ff.

fool &c.] Rev. V. 'Foolish one.' The argument *a minori ad majus*. These heretics say, The body is not raised because it dies. I reply, The body because it dies is therefore raised (Chrysostom).

is not quickened, except it die] The seed sown and dying is the analogue of the body buried and decaying. Every living seed contains within itself a germ or minute embryo plant. Under ground this germ begins to grow at the expense of the seed: soon the main bulk of the seed is gone, and nothing remains of it but the rotten shrivelled husk. Decomposition is a condition necessary to reproduction: every higher form of life presupposes the loss of that which precedes it.

37. *not that body* &c.] *i.e.* not the stately plant of bladed stem, clothed with verdure and with ears of corn, but a naked grain. γυμνός is emphatic: the resurrection-body shall be clothed with glory.

L

- 38 of some other *grain*: but God giveth it a body as it hath pleased
 39 him, and to every seed his own body. All flesh is not the same
 flesh: but *there is one kind of flesh* of men, another flesh of
 40 beasts, another of fishes, and another of birds. *There are also*
 celestial bodies, and bodies terrestrial: but the glory of the
 41 celestial is one, and the *glory of the terrestrial is another*. *There*
 is one glory of the sun, and another glory of the moon, and
 another glory of the stars: for *one star differeth from another*
 42 star in glory. *So also is the resurrection of the dead. It is
 43 sown in corruption; it is raised in incorruption: *it is sown in
 dishonour; it is raised in glory: it is sown in weakness; it is
 44 raised in power: it is sown a natural body; it is raised a
 spiritual body. There is a natural body, and there is a spiritual
 45 body. And so it is written, The first man Adam *was made a
 living soul; *the last Adam *was made* ^a quickening spirit.
 46 Howbeit that *was* not first which is spiritual, but that which is
 47 natural; and afterward that which is spiritual. *The first man

* Dan. 12. 3.
 Matt. 13. 43.
 * Phil. 3. 21.

* Gen. 2. 7.
 * Rom. 5. 14.
 * John 5. 21.
 Phil. 3. 21.
 Col. 3. 4.
 * John 3. 31.

38. Rev. V. 'even as it pleased Him,' or He willed, i.e. in His counsel of creation before the worlds.

his own body] a body of its own. God's omnipotence is the efficient cause of a seed's reproduction in a nobler form of life.

39. Another argument for some identity, yet more diversity between bodies buried and risen. *Flesh* is a substance common to all animals, and yet how different in each species. So the same flesh, that was taken of the first Adam by the last, was by Him Who took it made diverse in that it was hallowed and glorified.

40. The argument proceeds from diversities of *flesh* in God's creation to diversities of *bodily organisms*. Bodies celestial here can hardly denote bodies of Angels, nor the planets, but living bodily organisms.

41. The diversities of brilliancy between stars are infinite.

42. Just as between these manifold creations (vv. 39-41) there is identity of substance, community, and diversity; so in the resurrection of the dead (saints). There is between buried and risen bodies of Saints identity in kind and some in substance, yet much diversity in form and in state: for what was sown or buried, the same is raised, but raised not the same: that which was disfigured by death and corruption is now transfigured into life and incorruptibility.

43. *In dishonour* is to be understood of the *foetidas cadaveris*; in *glory*, a state proper to the resurrection-bodies (marg. ref.). *In weakness*, a condition of utter powerlessness; in *power*, a body radiant with the glory and endowed with fulness of capacity (*δυναμει*) for life and activity in a new sphere.

44. *a natural body*] *σῶμα ψυχικόν*, i.e. a body fitted for the soul: a material instrument of flesh and blood and sense-organs, by which the soul holds converse with the outer world of sensible objects, seeing,

hearing, touching, acting. The *σῶμα πνευματικόν* is a bodily organism adapted to the life of the spirit, and controlled thereby. In it the soul has taken its proper position of subordination: man's spirit now holds the administrative power; and, ruled by God's Spirit, rules the body through the executive medium of the willing soul.

There is &c.] Rev. V. 'If there is a natural body, there is also a spiritual.' If God could create a *body fitted for the soul*, He can as easily create a *body fitted for the spirit*, and He *has*: there is already such a body created by Him, and that body possessed by Christ as being united to the World.

45. Render, The first man Adam became a living soul, the last Adam 'a life-giving spirit.' Man was created (cp. marg. ref.) into the position of a living soul, but created also for a position still higher. If he had obeyed, he would have been advanced into a position in which the spirit and not the soul would have been the ruling principle of life. But Adam failed in his obedience: wherefore the Son of God assumed a body, like Adam's before the fall, consisting of flesh and blood, whereby He ate, drank, slept, and suffered, and died. He became man, in order that He might *become* (after His resurrection and ascension) not only a Spirit made alive for evermore, but a Spirit making alive for evermore. Himself both rising from the dead and raising others, man immortal making men immortal.

the last Adam] St. Paul by this declares the destination, for which man was originally designed, to be an object defeated in Adam, but attained in Christ: the last Adam concludes the history of humanity.

46. Or 'Howbeit not first the spiritual, but the psychical or animal; then the spiritual.' St. Paul states generally the Divine law of development which runs through all creation, a gradation from lower to higher forms of life.

is of the earth, ^aearthly: the second man¹ is the Lord ^afrom
 48 heaven. As is the earthly, such are they also that are earthly:
^aand as is the heavenly, such are they also that are heavenly.
 49 And ^aas we have borne the image of the earthly, ^awe shall also
 50 bear the image of the heavenly. ¶ Now this I say, brethren,
 that ^aflesh and blood cannot inherit the kingdom of God; neither
 51 doth corruption inherit incorruption. Behold, I shew you a
 mystery; ^aWe shall not all sleep, ^abut we shall all be changed,
 52 in a moment, in the twinkling of an eye, at the last trump: ^afor
 the trumpet shall sound, and the dead shall be raised incorrupti-
 53 ble, and we shall be changed. For this corruptible must put on
 54 incorruption, and ^athis mortal must put on immortality. So
 when this corruptible shall have put on incorruption, and this
 mortal shall have put on immortality, then shall be brought to
 pass the saying that is written, ^aDeath is swallowed up in victory.
 55 ^aO death, where is thy sting? O ^agrave, where is thy victory?
 56 The sting of death is sin; and ^athe strength of sin is the law.
 57 ^aBut thanks be to God, which giveth us ^athe victory through our
 58 Lord Jesus Christ. ¶ Therefore, my beloved brethren, be ye
 steadfast, unmoveable, always abounding in the work of the Lord,
 forasmuch as ye know ^athat your labour is not in vain in the
 Lord.

CHAP. 16. NOW concerning ^athe collection for the saints, as I
 have given order to the churches of Galatia, even so do ye.
 2 ^bUpon the first day of the week let every one of you lay by him
 in store, as God hath prospered him, that there be no gatherings
 3 when I come. And when I come, ^awhomsoever ye shall approve
 by your letters, them will I send to bring your ²liberality unto
 4 Jerusalem. ^aAnd if it be meet that I go also, they shall go

¹ Or, *hell*.² Gr. *gift*, 2 Cor. 8. 4, 6, 19.

47. Render, the second man [is] out of (it) heaven. The first beginnings of the two heads of mankind are in their essences sharply contrasted. The protoplast was *earthborn* (Wisd. of Sol. vii. 1); the second man out of heaven, *Son of God* (Luke i. 35).

Memorials of man's double-sided origin and destiny are perpetuated in the Sacraments. The terrene or earthborn elements of water and of bread and wine are symbols or counterparts of the Spirit and of the heavenly Body and Divine Blood.

48. From the *cælum ipsum* (Heb. ix. 24), or God's Heaven, 'out of which the Son of man came down' (John iii. 13), the mind of the Apostle makes a transit to the lower local heavens, or the Father's house of many mansions, and to them that are in those heavens.

49. *have borne...bear*] Both words point to external appearance: the second denotes the manifestation of the sons of God in spiritual bodies at the resurrection.

51. *I shew*] I tell. *Not all* denotes such as shall be alive in the body at the time of the rapture prior to the Advent (see marg. ref.). *All shall be changed*: all Saints, whether alive or deceased, quick or dead, shall be refigured. We, who shall not have put off the body, shall be changed by

putting on over it the immortal that shall absorb the mortal (2 Cor. v. 4 notes).

54. The Apostle views, as from an eminence beyond the Parousia, the sudden absorption or abolition of death in fulfilment of prophecy (see Isai. xxv. 8 notes). *Unto victory*, as the result of Death's disappearance in the lake of fire.

55. *O grave*] Render, *O Death*.

58. After dogmatic declaration comes affectionate exhortation. Be unmoveable from your moorings and fixedness of faith in the Article of the resurrection.

XVI. 1. St. Paul holds up as an example to the Corinthians the Galatians, to the Macedonians the Corinthians, to the Romans the Macedonians. Great is the force of example (see 2 Cor. ix. 2; Rom. xv. 26).

2. Rev. V. '...as he may prosper, that no collections &c.': for *then* will be the time, not for collecting, but for producing the sum of what has been week by week hoarded at home from profits in trade.

3. Or, *when I arrive*. The writer of this note prefers to place a comma after *approve*; and, omitting *your*, explains the next words in the sense that St. Paul is to furnish the bearers with letters commendatory to leading Saints in Jerusalem.

* Acts 19. 21.
 / Acts 15. 3.
 Rom. 15. 24.
 * Acts 18. 21.
 Jam. 4. 15.
 * Acts 14. 27.
 2 Cor. 2. 12.
 Col. 4. 3.
 Rev. 3. 8.
 * Acts 19. 9.
 * Acts 19. 22.
 * Phil. 2. 22.
 1 Thess. 3. 2.
 * 1 Tim. 4. 12.
 * Acts 15. 33.
 * ch. 1. 12.
 * Matt. 24. 42.
 1 Thess. 5. 6.
 1 Pet. 5. 8.
 * ch. 15. 1.
 Phil. 1. 27.
 2 Thess. 2. 15.
 * Eph. 6. 10.
 Col. 1. 11.
 * ch. 14. 1.
 1 Pet. 4. 8.
 * ch. 1. 16.
 * Rom. 16. 5.
 * 2 Cor. 8. 4.
 Heb. 6. 10.
 * Heb. 13. 17.
 * Heb. 6. 10.
 * 2 Cor. 11. 9.
 Philem. 13.
 * Col. 4. 8.
 * Phil. 2. 29.
 1 Thess. 5. 12.
 * Rom. 16. 5.
 16.
 Philem. 2.
 * Rom. 16. 16.
 / Col. 4. 18.
 2 Thess. 3. 17.
 * Eph. 6. 24.
 * Gal. 1. 8.
 * Jude 14, 15.

5 with me. ¶ Now I will come unto you, 'when I shall pass
 6 through Macedonia: for I do pass through Macedonia. And it
 may be that I will abide, yea, and winter with you, that ye
 7 may /bring me on my journey whithersoever I go. For I will
 not see you now by the way; but I trust to tarry a while with
 8 you, 'if the Lord permit. But I will tarry at Ephesus until
 9 Pentecost. For 'a great door and effectual is opened unto me,
 10 and 'there are many adversaries. ¶ Now 'if Timotheus come, see
 that he may be with you without fear: for 'he worketh the work
 11 of the Lord, as I also do. 'Let no man therefore despise him:
 but conduct him forth 'in peace, that he may come unto me: for I
 12 look for him with the brethren. As touching our brother 'Apollus,
 I greatly desired him to come unto you with the brethren: but
 his will was not at all to come at this time; but he will come
 13 when he shall have convenient time. ¶ 'Watch ye, 'stand fast
 14 in the faith, quit you like men, 'be strong. 'Let all your things
 15 be done with charity. ¶ I beseech you, brethren, (ye know 'the
 house of Stephanas, that it is 'the firstfruits of Achaia; and that
 they have addicted themselves to 'the ministry of the saints,)
 16 'that ye submit yourselves unto such, and to every one that
 17 helpeth with us, and 'laboureth. ¶ I am glad of the coming of
 Stephanas and Fortunatus and Achaicus: 'for that which was
 18 lacking on your part they have supplied. 'For they have
 refreshed my spirit and your's: therefore 'acknowledge ye them
 19 that are such. ¶ The churches of Asia salute you. Aquila and
 Priscilla salute you much in the Lord, 'with the church that is
 20 in their house. All the brethren greet you. 'Greet ye one
 21 another with an holy kiss. ¶ 'The salutation of me Paul with
 22 mine own hand. If any man 'love not the Lord Jesus
 23 Christ, 'let him be Anathema 'Maran-atha. 'The grace of our
 24 Lord Jesus Christ be with you. My love be with you all in
 Christ Jesus. Amen.

* Rom. 16. 20.

5, 6. *Render, when I have passed &c.* St. Paul had intended to pass from Ephesus across the *Ægean* to Corinth, from Corinth into Macedonia, and from Macedonia back again to Corinth, so as to pay a double visit to his Corinthian converts: he now prefers a single visit to the double (see 2 Cor. i. 15, 16). *And winter*: this intention he executed: he spent three winter months in Achaia (Acts xx. 3).

7. Rev. V. 'For I do not wish' &c.

9. *door* i.e. opportunity. *Many adversaries*, including those of xv. 32.

10. *Omit may*. *Render, see that without fear he appear before you, i.e. in assembly.* Timothy was timid and bashful, but the Corinthians were tumid and boastful (cp. ii. 3).

11. *the brethren* i.e. Erastus and some others (see Acts xix. 22). *The brethren of v. 12* are not known.

13. *his will &c.* So Rev. V. Some explain 'it was not God's will.'

13, 14. The several clauses are levelled against existing evils in the Church of Corinth: against the drowsy infection of

bad example (xv. 33), against the clamour of no-resurrection, against effeminacy and profligacy, against factiousness and party-spirit. Rev. V. 'Let all that ye do, be done in love.'

15. *the firstfruits* The first family of converts in Achaia.

16. *Render, that ye also* (in recognition of their primacy in the faith) 'be in subjection' to men of this high and holy mark.

17. *that which was lacking &c.* i.e. their arrival filled up the void created by your absence. Stephanus, Fortunatus, and Achaicus were delegates from Corinth, bearing to St. Paul the letter of the Corinthian church.

18. *Omit have*: the time of their arrival was the time of refreshing.

22. Apostolic judgment takes the form of a solemn statement: 'If any one does not love the Lord, let him be devoted to destruction;' there is no help for him. *Maran atha* is an Aramaic expression = 'the Lord cometh' (cp. Rev. xxii. 10, 11). This sentence is a stern epitome of the whole Epistle.

SECOND EPISTLE TO THE CORINTHIANS.

INTRODUCTION.

I. The circumstances under which the Second Epistle to the Corinthians was written have to be traced by inferences from which some uncertainty is inseparable. The chief points which furnish a clue to the position of the author and his readers are the following:—

i. *St. Paul's second visit to Corinth* was made after that in which he founded the Church, but before writing the two Canonical Epistles (see 2 Cor. ii. 1, xii. 14, 21, xiii. 1, 2). These passages also shew that it was a visit of grief and humiliation to himself on account of his little success in checking the besetting vice of Corinth—immorality, which had penetrated within the Church. He had received intelligence of it, and went to check it. He gave the offenders an opportunity of repentance (xii. 22); he spared (xiii. 1); but announced that he would not do so when he came again. The milder menace instead of sharp discipline was derided by the Judaizers; the libertines thought that they had carried the day; and both ascribed his conduct to pusillanimity and fear. To this he had to submit, but it was *humiliation* (cp. 2 Cor. x. 10). Evidently the visit failed to attain its object, for there is abundant proof in both Epistles that heathen dissoluteness increased, instead of diminishing.

This view of the second visit is

confirmed by what we hear of a letter, no longer extant, but written previously to the First Epistle (cp. 1 Cor. v. 9). It counselled renunciation of social intercourse with those who, professing to be believers, led unchaste lives. The identity of this topic with the cause of the visit points to a connexion between the visit and the letter, and irresistibly suggests the impression that the Apostle tried, in a letter supplementary to the visit, to give his warnings that efficacy which the so-called weakness of his bodily presence had impaired when he delivered them in person. Allusion to the second visit is found in 1 Cor. iv. 8 (see note); but allusions would, naturally, be more frequent in the lost letter, since it intervened between the second visit and the First Epistle.

As to the date at which the second visit was made and this lost letter written, all the indications, carefully investigated, point decidedly to the period of St. Paul's three years' residence in Ephesus.

ii. *Plans for a third visit.* When present at Corinth for the second time, the Apostle said that he would come again (2 Cor. xiii. 2); and this was indeed a necessity. But his purpose was also declared by letter. 2 Cor. i. 13 seems to intimate that in the missing letter he gave the first written notice of this third visit. It could not have been in the First Canonical Epistle, for the plan of

his journey there stated is not the one first entertained. The first plan is *reproduced* in 2 Cor. i. 15, 16, and according to it he proposed to visit Corinth twice in his missionary journey. According to the second project the first of the two visits was omitted, this and other modifications being due to a mis-giving as to the conduct of the Church. The terrible heathen impurity within the Church was the main cause of alienation. Nevertheless, he still says positively that he will go to them, and that he may perhaps winter with them.

St. Paul himself gives us no more information about his intentions as to his third journey than is contained in the clear statement of his two plans. But we meet, in 2 Cor. i. 12-18, some striking charges brought against him on the subject, though neither the difference between his two projects, nor anything else found in the First and Second Epistles, furnishes ground for such imputations. Such a charge as that he made two statements about his visit as contradictory to one another as a "no" to a "yes," points to the inference that 1 Cor. xvi. 5-8 was not his last word about this visit, but that he sent some further intimation which did actually seem to stand to his antecedent statements in the relation of a "no" to a "yes." If he did so, it was a written and not oral communication, for it was the equivocation of his *letters* that was imputed to him (2 Cor. i. 23). This gives rise to the important question whether there did not intervene between the First and Second Epistles *another letter which is no longer extant*. When present, he had said he would come. He had repeated this in the lost letter,

and even promised two visits. He had again written in the First Epistle that he would certainly come. Where is the written "no" to this threefold "yes?" Some find it in ii. 3 (see note). What good reason he had for writing it may in some measure appear in considering the next point.

iii. *The mission of St. Timothy.* Timothy started for Corinth (1 Cor. iv. 17) very nearly at the time when the First Epistle was written. He was not the bearer of it, but he was intended apparently to arrive shortly after the Epistle, to support its statements and directions: to see that they should be adopted, and, if any opposition should arise, to point out that the letter contained no doctrine, counsel, or sentence, at variance with the Apostle's ways and teaching "in every Church." Everything proves that the mission was a very important one, that St. Paul and his colleagues thought the situation at Corinth very critical, and apprehended some outbreak. Now, when the Second Epistle was written, Timothy had not only returned to the Apostle, but is joined with him in the salutation (2 Cor. i. 1). Yet the letter contains *no mention of his visit to Corinth* or its results, of his reception and treatment, or of his other experiences. No item of new intelligence can be distinctly traced to him, although in some parts of the Second Epistle the Apostle certainly *may* be proceeding upon information brought by Timothy. The chief news comes rather through Titus, whose reception and experiences *are* mentioned. The conclusion appears to be that the mission had in some way miscarried. The First Epistle had not been

well received, and the Church, having declined to comply with one or more of its injunctions, Timothy had immediately gone back to the Apostle to report his ill-success. Opposition had most likely arisen on account of the sentence upon the immoral offender of the First Epistle. This sentence was a strong blow dealt at the rooted habits of Corinthian life; it involved what was regarded as the ruin (2 Cor. vii. 2, *ἐφθείραμεν*) of one, about whom the Corinthians had been puffed up and had boasted (1 Cor. v. 2, 6) as though he had, by his lawless act, only asserted the natural liberty and rights of man against the narrow restrictions of the Gospel. That there was *in fact* a strong resistance may be regarded as certain, because all that could be obtained even through the subsequent mission of Titus was a punishment less than St. Paul had prescribed (2 Cor. ii. 6). If, when the subject first came on for discussion, the opposition carried the day, and it was resolved that the judgment should not take effect, Timothy would have no other course than to rejoin the Apostle in Asia with that news.

iv. *The mission of Titus.* 2 Cor. vii. 7, 13, 14 shews that St. Paul had desired Titus to go to Corinth on a discouraging enterprise, and that Titus had manifested the same reluctance which had been insuperable in Apollos (1 Cor. xvi. 12), but which had been overcome in Titus by the Apostle expressing to him a favourable opinion of the Corinthians. Now in the First Epistle there is not a trace of St. Paul's feverish and torturing anxiety about Corinthian affairs. It must have come on after that

Epistle was penned, and have been caused by some new events. But it is fully accounted for by the failure above ascribed to Timothy, and it is not a groundless inference that Titus had taken up Timothy's mission in order to bring the Church, if possible, to a better mind, chiefly with regard to the sentence passed upon the immoral offender. He had gone armed with another letter from the Apostle, which could not fail to be written in severe terms and in much tribulation; and it would be this letter and not the First Epistle which wrought the extraordinary revolution of feeling described in 2 Cor. vii. The same letter would also account for the silence of the Second Epistle about the results of Timothy's mission, because they would be spoken of in it, and not in the Second Epistle. The presentation of such a despatch at Corinth would be a good reason, after what had occurred, for Titus being received "with fear and trembling:" otherwise such a reception remains wholly unexplained.

v. *Further indications of a Letter written between the dates of the First and Second Epistles.* The Apostle has to meet more than once in the Second Epistle the charge of habitual self-commendation (cp. 2 Cor. iii. 1). This, like the charge of saying "yes" and "no," has no adequate foundation in the First Epistle. But if the Corinthians had proved refractory, and a further letter had been sent, it would be very natural that he should assert himself somewhat strongly and insist upon what was due to him as their spiritual father, as well as upon other grounds (cp. 2 Cor. xi. 8).

There are two marked allusions in the Second Epistle to a previous

letter; viz. in ii. 1-4 and vii. 7-12. It has been presumed, chiefly from 1 Cor. v. 1-7, 13, that the letter in question was the First Epistle, but there are great difficulties in the way of this identification. The general tone of that Epistle is deliberate and self-possessed throughout; details are discussed with calm minuteness; and there are special passages, such as 1 Cor. i. 7, 8, and xi. 2, which, with the greetings of love in the concluding chapter, seem quite at variance with "much affliction and anguish of heart" and "many tears."

It is impossible to read 2 Cor. vii. without being convinced that Titus narrated to the Apostle what he had witnessed in Corinth with his own eyes. This is comprehensible, if the letter which produced it (2 Cor. vii. 8) had just been brought by Titus himself and was one of severe reproach and menace for grievous immoral conduct (of which the case so often mentioned was only one extreme example), as well as for rebellion against St. Paul's apostolic authority. But that the First Epistle, which the Church must have had in its possession several weeks, at the least, should have brought on this paroxysm of excitement just when Titus was present, seems most improbable, even if its contents were of a nature to operate in such a manner.

The force of these reasons for thinking that there was a second missing letter is and will perhaps continue to be variously estimated. Its strong claim, independently of positive arguments in its favour, consists in the service which it renders as a key to the interpretation of the Second Epistle. It fits the lock. It lets in light upon many

passages otherwise obscure; and in others, which have been vaguely interpreted, it discloses a pointed meaning. That such a letter has perished need not surprise us. From the nature of the case, it could not have been a long one, and neither writer nor readers could desire to preserve a memorial of the most painful passage that ever occurred between them.

vi. *The Judaizers.* The Apostle's grief, properly so called, proceeded from the spreading of heathen immorality, but this was complicated by an evil of a very different kind, though not of less magnitude. It is plain from the large polemical sections of the Epistle that Judaism had assumed a far more developed and organic form than it wears in the First Epistle, and an attitude of declared and malignant hostility to St. Paul. The immediate causes of this seem to have been: 1. The intrusion of Judaizing teachers from abroad, some of whom must have been sheer impostors, whilst some brought with them letters of commendation, apparently from the Mother-Church at Jerusalem; 2. The repugnance of the Jewish believers to the heathen dissoluteness, which they thought the Apostle either unable or unwilling to check. The more respectable of the new comers may have been originally Pharisees (Acts xv. 5); some of them had clearly been disciples of the Lord Himself. On their arrival at Corinth, they found a licentiousness such as they had never before witnessed and, having already a vehement antipathy against St. Paul and his work (Acts xxi. 20, 21), they at once concluded that he was the *fons et origo mali*. In this view the previous Jewish opponents whom St. Paul encoun-

tered on his first visit to Corinth (Acts xviii. 6, 13) concurred; and, whatever their views of Christianity might be, made common cause with any opposition to him. Others also who were members of the Church, but of whom we learn (1 Cor. vii. 18; ix. 1 ff.) that they wished to impose circumcision on the heathen converts, and that they questioned St. Paul's Apostleship, joined the intruders, although there is no reason to think that they were numerous. Probably not a few Jewish believers, estranged recently, followed their example. This formidable union of hostile elements immediately organized a system of opposition to the Apostle.

i. They met his Gospel by a counter-gospel, which turned primarily upon Christ's Person and secondarily upon the Mosaic Law (ch. iii.). They recognized in Christ only the Son of David, born under the Law, Himself observing the Law, and offering the blessings of the Messiah's Kingdom to Jews alone. They estimated Christ only according to His outward circumstances and manifestation in the flesh. This is what St. Paul terms a "Christ after the flesh." They did not deny that Christ died and rose again and ascended into heaven. But they looked upon these things as bare historic facts. The crucifixion, resurrection, and ascension had no doctrinal significance for them. They thought that through these Christ changed the region of his existence, and no more. To St. Paul the crucifixion and resurrection were the stages through which the Saviour passed to a new, spiritual, glorified form of life, of which new life all Christ's true followers were capable of partaking through faith in Him. In this

form St. Paul himself had seen Him, and therefore preached—in contrast to their Christ after the flesh—a Christ Who is Spirit, the Lord of glory, not merely the Son of David, but the Son of God.

Further, as the Judaizers considered Christ to be a pattern to men only as He lived and acted during His earthly career, they declared it necessary for all men, in order to be saved, to obey the Mosaic Law as He had done. To them the Mosaic Law, together with the Mosaic Ministry, which they considered to be continued in their own persons, were of eternal validity and glory. They did not deny that the Gentiles could be saved, but they contended that obedience to the Law was for them, as for Jews, not only the rule of life, but *the means of salvation*.¹

ii. They assailed the Apostle personally at all points in order to drive him out of Corinth. They ridiculed the sources from which he professed to have derived his Gospel. Because he ascribed it to direct communications from the glorified Saviour (Gal. i. 12; 1 Cor. xv. 1, 3), they said it was the product of madness. All his ecstatic states, his visions, and revelations were only illustrations of his unsound mind (v. 13). He had created a Gospel out of his own

¹ All this is quite clear from the repeated statement that they adulterated the word of God (ii. 17; iv. 2), from the whole tenor of ch. iii.; iv. 4; v. 18–21; xi. 4, as well as from other passages. The theory that a man received, through faith in Christ, forgiveness of sins, a righteousness of God, union with Christ, died to self and the flesh, had a new principle of life, became a new creature, a son of God, was made free, was gradually assimilated to Christ's glory, possessed in the indwelling Spirit an earnest of the future inheritance—all this is illegible (2 Cor. iv. 3).

disordered imagination, and preached merely himself (iii. 5; iv. 5), going hither and thither and deceiving the world. They denied the genuineness of his Apostleship. They had known Christ personally in the flesh (x. 7). He had not. They had letters of recommendation. He had none. They were Hebrews, Israelites, of the seed of Abraham. His very sufferings and persecutions proved that he was the object of God's disapprobation (iv. 7). As to the Churches founded by him, to which he pointed as the fruits of his ministry and proofs of its validity, what were they but nests of iniquity? He had himself no confidence in the legitimacy of his office, because he did not use the acknowledged privilege of taking the means of subsistence from those whom he taught (xi. 7).

With a view to overthrowing his personal influence, they assailed his character unsparingly with charges of levity, carnal wisdom, self-commendation, malversation of money (vii. 1; viii. 20), usurpation of lordship over the community, partizanship, personal animosity, cowardice, harshness in his letters, and the like.

His own view of these men St. Paul sketches in a few bold strokes. They sophisticated God's word. They were pseudo-Apostles, deceitful workers. They resorted to secret practices of shame, and to crafty wickedness. They were carnal boasters. They plumed themselves upon mere external things, not upon anything that belonged to the real man of the heart (v. 12). They were pretenders of unbounded self-complacency and arrogance, claiming the fruits of other men's labours (xi. 15);

enslavers, devourers, plunderers of the community, self-exalters, men of violence (xi. 20). They were blinded by the god of this world (iv. 4). They were ministers of Satan, who, exercising their master's power of transfiguring himself into an Angel of light, put on the outward disguise of ministers of righteousness and Apostles of Christ.

Such were the ringleaders of the systematized and unscrupulous Judaic combination which St. Paul has to encounter in the Second Epistle. The Cephas party of the First Epistle is not even named. The Christ party has not wholly disappeared, for not only did the entire conflict turn upon the person of Christ, but there is evidence (x. 7) that the adversaries considered themselves to belong to Christ by a special bond, to which St. Paul could lay no claim. This was the bond involved in their having been personal disciples of the Saviour, or having received their teaching from those who had been His disciples, and in modelling their outward lives strictly after the example of Christ in the flesh. It would seem that amongst the sections which divided the Church, the intruders found the party of Christ to approximate most closely to the views and rule of life professed by themselves, and therefore adopted its designation.

It is quite an untenable theory that they were acting with the approbation of the Apostles at Jerusalem, to whom there is no reference in xi. 5, xii. 11. Their teaching was such as no Apostle could have maintained.

II. *Date.* The date of the First Epistle was the early spring of A.D.

57. The Second was written in the same year, probably about October, but the exact interval between them is not easily determined. It depends mainly upon the length of the Apostle's stay in Asia after he had despatched the First Epistle.

III. The *Integrity* of the Epistle has never been seriously impugned. The contention that the last four chapters were a separate composition, and constituted the intermediate letter between the First and Second Epistles, has been effectually answered. Whether a letter is an organic whole or not does not depend upon its contents merely, but upon its contents viewed in their relation to the situation of the writer and his readers. If the subject-matter and the circumstances agree, it is sufficient to establish the unity of the writing; and there is, undoubtedly, such an agreement in this case, notwithstanding the disparity of length between the sections of the Epistle, a seeming disharmony in their tone, some abrupt transitions, and some obscurity in the connexion of ideas. No one can expect a letter penned under strong conflicting emotions, and the immediate pressure of complex circumstances, to have the symmetry and clearness of a classical composition.

IV. The *effect* produced upon its readers by this most remarkable Apostolic writing is not recorded, but that it produced a deep impression is confirmed by the duration of his sojourn at Corinth (Acts xx.

2, 3). It is more strongly corroborated by the fact that during his visit he wrote the Epistle to the Romans, in which many momentous topics receive a calm, profound, sustained treatment, shewing that he had recovered that rest of spirit and flesh of which he had recently been so sorely destitute. The collection also came to a happy issue, for he had said (1 Cor. xvi. 4) that if the amount subscribed "should be worthy of his going also," the Corinthian bearers of it should accompany him to Jerusalem, and we find (Rom. xvi. 26) that it was found worthy of his going. So far the letter bore its proper fruits, but his original Jewish persecutors (Acts xviii. 6, 12, 13) were not likely to be mollified by such a passage as 2 Cor. iii. 6—18, and on his departure an unsuccessful attempt was made to take his life (Acts xx. 3). If we look beyond the record of Scripture towards the end of the first century, we are again presented with a dark picture of the Corinthian community. Some passages in the Epistle of Clement of Rome to the Church of Corinth (esp. chs. iii. and xxx.) shew that there existed even a more extravagant spirit of faction and insubordination than we find in St. Paul's Epistles and almost as bad a state of moral corruption. Even an Apostle was not to expect the fruits of his labours to outlive the generation amidst which he has toiled. It was a glorious achievement, if the much people which God had in that city (Acts xviii. 10) entered, under the Apostle's guidance, into their blessed rest.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

- CHAP. 1.** PAUL, ^a an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at 2 Corinth, ^b with all the saints which are in all Achaia: ^c Grace be to you and peace from God our Father, and *from* the Lord Jesus 3 Christ. ¶ ^d Blessed be God, even the Father of our Lord Jesus 4 Christ, the Father of mercies, and the God of all comfort; who comforteth *us* in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort where- 5 with we ourselves are comforted of God. For as ^e the sufferings of Christ abound in us, so our consolation also aboundeth by 6 Christ. And whether we be afflicted, *it is* for your consolation
- ^a 1 Cor. 1. 1.
Eph. 1. 1.
1 Tim. 1. 1.
^b Phil. 1. 1.
Col. 1. 2.
^c Rom. 1. 7.
1 Cor. 1. 3.
Phil. 1. 2.
^d 1 Thess. 1. 1.
^e Eph. 1. 3.
1 Pet. 1. 3.
^f Acts 9. 4.
Col. 1. 24.
/ ch. 4. 15.

I. 1. Timothy had helped to found the Corinthian Church, and had just encountered a repulse at its hands. St. Paul held him free from blame with regard to his ill-success, and Timothy himself was so far from being alienated that he became a party to this conciliatory letter.

brother] Towards the Corinthians in the general brotherhood of the faith; towards St. Paul in the brotherhood also of missionary labour. Timothy is nowhere called an Apostle, probably for the reasons given in Acts i. 22.

Achaia in classical times was the northern strip of the Peloponnese. It afterwards denoted the Roman Province, comprising Hellas proper with the adjacent islands. With St. Paul the name is either used in its early restricted sense or means the Peloponnese.

all the saints] Believers of other places besides Corinth (see xiii. 13).

2. To his salutations St. Paul usually appends some praise (Rom. i. 8; Eph. i. 15; Phil. i. 3-8 &c., &c.), and that his withholding it here is significant, appears from the like silence in the Epistle to the Galatian Churches, which, like that of Corinth, had fallen into grievous errors. Matters had changed for the worse in the interval between the 1 and 2 Epistles.

3. Thanksgiving for deliverance from his overpowering distress at the state of the Church of Corinth reported to him by Timothy. The deliverance was the partial reformation which had since been wrought. The extremity of his trouble and the intensity of his gratitude appear in the reiteration of the word 'comfort' ten times in five verses, and of 'affliction' four times in four verses [see Rev. V.].

Blessed &c.] Or, 'Blessed be the God and Father of our Lord' &c. (cp. marg. refl.).

4. The comfort is that which he de-

rived from the tidings of Titus (vii. 4). This comfort should now re-act upon the Corinthians and solace them in their "fear and trembling" (vii. 15), their "grief" (vii. 11), their "lamentation" (vii. 7) for the evils which they had partly caused and partly tolerated.

5. As Christ's sufferings and death led to resurrection, glory, and power, so there flows from God "through Christ" thus glorified, in virtue of the vital bond uniting the Head and the members, a super-abundant stream of living help and power which brings with it comfort and victory over afflictions.

There was certainly one striking point of identity between Christ's sufferings in His own person and His sufferings in the person of St. Paul. Christ suffered and died at the hands of the Jews because He offered to the whole world a spiritual salvation by faith, not merely a legal and national one to Jews only. So upon St. Paul fell deadly hatred and persecution, because he also preached a spiritual and universal salvation. In Corinth, however, his "sufferings of Christ" arose quite as much from the opposition of heathenism as of Judaism.

6. Rev. V. 'But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings, which we also suffer.' The sinful conduct of the Corinthians, in disregarding his Apostolic order to condemn a gross immorality, and in allowing his calumniators to alienate them from him, had caused him affliction. He had, however, succeeded in bringing the better-disposed to a sense of their danger, and to a "repentance unto salvation" (vii. 10). So his affliction worked for their comfort and salvation. The reformation having been so far effected and the

and salvation, which ¹is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, ⁷it is for your consolation and salvation. And our hope of you is stedfast, knowing, that ⁸as ye are partakers of the sufferings, so ⁹shall ye be also of the consolation. ¶ For we would not, brethren, have you ignorant of ¹⁰our trouble which came to us in Asia, that we were pressed out of measure, above strength, ¹¹insomuch that we despaired even of life: but we had the ¹²sentence of death in ourselves, that we should ¹³not trust in ourselves, but in God which raiseth the dead: ¹⁴who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also ¹⁵helping together by prayer for us, that ¹⁶for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. ¶ For our rejoicing is this, the testimony of our conscience, that in simplicity and ¹⁷godly sincerity, ¹⁸not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, ¹⁹and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknow-

⁷ Rom. 8. 17.
² Tim. 2. 12.

⁸ Acts 19. 23.
¹ Cor. 15. 32.
& 16. 9.

¹ Jer. 17. 5.

² 2 Pet. 2. 9.

¹ Rom. 15. 30.
Phil. 1. 19.
Philem. 22.
^m ch. 4. 15.

ⁿ ch. 2. 17.
& 4. 2.
^o 1 Cor. 2. 4.
13.

¹ Or, is wrought.

² Or, answer.

Apostle comforted, he can state that the object of his comfort is to minister to their comfort, and that the condition under which the comfort ministered by him would be effectually realised, was that the recipients must hold out, for the true Gospel's sake and for their own salvation, against opposition and persecution, whether from Jews, Judaizers, or heathen libertines.

8. The occasion of these reflections about affliction and comfort. When Timothy brought to him in Asia his report of the grievous state of affairs in Corinth, the effect upon him had been overpowering. *Out of measure* [Rev. V. 'exceedingly'] expresses the absolute excessiveness of the load, while *above strength* [Rev. V. 'beyond our power'] denotes its relative excess over his power to bear it. A threatening breakdown of his missionary labours would be felt by him like a death-blow. His "sufferings of Christ" seemed to be reaching the climax of death.

9. Paraphrase:—"Whenever the question comes before us, whether we are to live or die, we have got, and keep in ourselves, as the standing answer (*ἀπόκριμα*), the verdict of death." The object of this "answer" [Rev. V.] is permanently to destroy self-trust, and foster trust in God Who raised Christ, and could deliver Christ's minister, when on the point of dying in Christ's cause. The Apostle, in his extremity, committed himself and the issue to God.

10. His trust was not in vain. Had he died with the sense of the ruin of his mission among the Gentiles, it would have been a death "so great" that none could have been more terrible to him. But God revived him, and he made a new effort, "yet not he, but Christ" living in him.

11. His further deliverance depended, in part, upon the co-operation of the Corinthians themselves, which he assumes that he will have in the form of intercessory prayer:—the substance of the prayer being, that God would bestow upon him so powerful a gift of the life of Christ as should ensure the triumph of His cause with all its attendant blessings. Such a special gift as this he properly calls a *Charisma*, a matter of thanksgiving to God from the many to whose inestimable benefit it would redound.

12. *rejoicing...simplicity...have had our conversation* [Rev. V. 'glorying...holiness...behaved ourselves.']. In Corinth, a headquarters of Greek wisdom and sophistry, of trade and its artifices, of partizanship and intrigue, where St. Paul had been assailed by many wiles, there was not indeed any temptation to him to resort to like practices, but a great liability to the suspicion of doing so. In the Church there were many who would turn any supposed flaw in his conduct to the worst account.

13, 14. He re-asserts his sincerity. The first key to the meaning of a letter is what is written: the next is the personal knowledge which the reader has of the writer. Both guides should have shewn the Corinthians that the imputation was false. There existed between him and them so close and sacred a relation as to preclude the possibility of his deceiving them. One side of this relation was that he, as their spiritual father, was a pride and boast to them (Gal. iv. 14, 15). The other side of the relation was that they also were his pride and boast [Rev. V. 'glorying']. Looking forward to the day of the Lord's coming, it is impossible that he should cloud his prospect by insincerity.

- * ch. 5. 12.
 * Phil. 2. 16.
 1 Thess. 2. 19,
 20.
 * 1 Cor. 4. 19.
 * Rom. 1. 11.
 * 1 Cor. 16. 5, 8.
 * ch. 10. 2.
 * Mark 1. 1.
 Luke 1. 35.
 Acts 9. 20.
 * Heb. 13. 8.
 * Rom. 15. 8, 9.
 * 1 John 2. 20,
 27.
 * Eph. 1. 13.
 * Tim. 2. 19.
 Rev. 2. 17.
 * ch. 5. 5.
 * Rom. 1. 9.
 Phil. 1. 8.
 * 1 Cor. 4. 21.
 ch. 2. 3.
 * 12. 20.
 * 1 Cor. 3. 5.
 1 Pet. 5. 3.
- 15 also are our's in the day of the Lord Jesus. ¶ And in this confidence I was minded to come unto you before, that ye
 16 might have ^a second ¹benefit; and to pass by you into Macedonia, and ^ato come again out of Macedonia unto you, and of
 17 you to be brought on my way toward Judæa. When I therefore was thus minded, did I use lightness? or the things that I
 purpose, do I purpose ^aaccording to the flesh, that with me
 18 there should be yea yea, and nay nay? But *as God is true*,
 19 our ²word toward you was not yea and nay. For ^athe Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, ^abut in
 20 him was yea. ^aFor all the promises of God in him are yea,
 21 and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and ^ahath anointed us, *is*
 22 God; who ^bhath also sealed us, and ^cgiven the earnest of the
 23 Spirit in our hearts. ¶ Moreover ^aI call God for a record upon
 24 my soul, ^athat to spare you I came not as yet unto Corinth. Not for ^athat we have dominion over your faith, but are helpers of
- ¹ Or, *grace*.
² Or, *preaching*.

17. *lightness*] Rev. V. 'fickleness.' There were two uncharitable explanations of his not coming; (1) that he was a man without steady purpose; (2) that he formed his plans "according to the flesh," *i.e.* that his method was weak and unprincipled. The double 'yea' and double 'nay' express an emphatic affirmation and an emphatic negation (cp. Matt. v. 7). His Judaizing adversaries asserted in order to ruin his character that he intended from the beginning to substitute for his promise this refusal to fulfil it, whenever it suited his purpose; and this assertion, it appears, had had its effect upon the Jewish Christians.

19. Jesus Christ, the sum and substance of St. Paul's preaching, was also the fulfilment of all God's promises, not a compound of contradictions; not affirmation to the Jews and negation to the Gentiles. The Apostle had in his mind another Christ preached in Corinth, who was a compound 'yea' and 'nay.' This was the Christ of the Judaizers.

20. Rev. V. 'For how many soever be the promises of God, in Him is the yea, wherefore also through Him is the Amen &c.' In St. Paul's Christ all God's promises—not those given to Jews only—had their absolute fulfilment. Further, "through Christ," because He was such a fulfilment, there followed on the part of the Corinthians an acceptance of Him as such, expressed in their "Amen," which signified their assent to the Apostle's preaching. Glory redounded to God through St. Paul and his colleagues, because they preached, and their hearers accepted thankfully, a Christ Who left none of God's promises unredeemed, but made Him a true God.

21, 22. *stablisheth...anointed...sealed*] The three figures represent three aspects of the

operation of the Spirit upon him and in him. Anointing was the theocratic rite by which Kings, Priests, and Prophets were consecrated to their high offices, and it symbolised their reception of the Spirit of God, Who alone could qualify them for the right performance of their functions. The pseudo-apostles at Corinth imagined that the qualifications for Apostleship were such things as having been the disciples of Christ in the flesh, or having been taught by disciples of Christ, or having received letters of recommendation from such persons. According to St. Paul, the true qualification was an unction of the Spirit, such as Christ received at His Baptism and the Apostle himself at his conversion and Baptism (Acts ix. 18). A seal is a mark of validity and genuineness, or of property, or of destination. He may have had all these ideas in his mind here. The seal, as a mark of genuineness, might denote the more visible and outward marks that he was a true ambassador of God and Apostle of Christ (Acts ix. 15), such as his miraculous powers, the Churches which were his spiritual creations, and the like. In Eph. i. 13 and iv. 30, however, the sealing "by the Holy Spirit of promise" signifies the destination for redemption in the day of the Lord. If this be meant here, the sense runs into that of the next words, which represent the Spirit as the *earnest* or pledge in the Apostle's heart of the future inheritance (Eph. i. 14), and the difference is that the *seal* is more external and the *earnest* internal.

23. The solemn adjuration shews the importance which he attached to clearing himself.

24. *dominion*] Rev. V. 'lordship.' St. Paul had, no doubt, been charged with this pretension. Such an imputation was

2 your joy: for ^oby faith ye stand. BUT I determined this with
2 myself, ^athat I would not come again to you in heaviness. For
if I make you sorry, who is he then that maketh me glad, but
3 the same which is made sorry by me? And I wrote this same
unto you, lest, when I came, ^bI should have sorrow from them
of whom I ought to rejoice; ^chaving confidence in you all, that
4 my joy is *the joy* of you all. For out of much affliction and
anguish of heart I wrote unto you with many tears; ^dnot that
ye should be grieved, but that ye might know the love which I
5 have more abundantly unto you. ¶ But ^eif any have caused
grief, he hath not ^fgrieved me, but in part: that I may not over-
6 charge you all. Sufficient to such a man is this ^g'punishment,
7 which *was inflicted* ^hof many. ⁱSo that contrariwise ye *ought*
rather to forgive *him*, and comfort *him*, lest perhaps such a one
8 should be swallowed up with overmuch sorrow. Wherefore I be-
9 seech you that ye would confirm *your* love toward him. For to this
end also did I write, that I might know the proof of you, whether
10 ye be ^jobedient in all things. To whom ye forgive any thing, I
forgive also: for if I forgave any thing, to whom I forgave it, for
11 *your sakes forgave I it* ^kin the person of Christ; lest Satan
should get an advantage of us: for we are not ignorant of his

^o Rom. 11. 20.

¹ Cor. 15. 1.

^a ch. 1. 23.

& 13. 10.

^b ch. 12. 21.

^c ch. 7. 16.

Gal. 5. 10.

^d ch. 7. 8, 9.

¹ Cor. 5. 1.

^f Gal. 4. 12.

^g 1 Cor. 5. 4, 5.

¹ Tim. 5. 20.

^h Gal. 6. 1.

ⁱ ch. 7. 15.

& 10. 6.

¹ Or, *censure*.

² Or, *in the sight*.

baseless. He taught that, as soon as a man has attained to faith, he comes to full age and liberty. See Gal. iii. 25; iv. 6; v. 1.

II. 1. Rev. V. '...for myself, ...with sorrow.' Merciful consideration for his readers (i. 23) was not his only reason for staying away. To come in grief to them would be to seal up the source of his joy (v. 2).

3. "I wrote *this very thing*," viz. his decision not to visit them, so long as it would be necessary for him to come in grief. By adjourning his visit until he could make it without grief, he hoped that they, who ought to be fellow-workers of his joy as he was of theirs, would take the steps requisite for preventing his grief, not simply because it was their duty, but with gladness. He had stated those steps in his letter. One of them was the execution of the sentence of excommunication, for opposing which he had, in that letter, not spared them.

4. His enemies had appealed to the severity of his letter as a proof that he was a reckless disturber of the peace and happiness of the community and its individual members (1 Cor. v. 1 &c.). This was a calumny. His purpose was not that they should be grieved, but that they might know the overflow of his affection for them.

5. Not he individually, but "partly" all the Church, had been aggrieved by the offender (1 Cor. v. 1 &c.); viz. that section in the Church which had taken more lenient views and deemed it one in which pardon might be granted. Rev. V. '...he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all.'

6. *sufficient* Whether it was excommunication for a limited time, or excommuni-

cation without delivery over to Satan, there is nothing to shew.

7. *contrariwise*] The term is taken to intimate that there had been submitted a memorial that the punishment should be increased to the severity originally prescribed. The Apostle recommends the opposite course, that a pardon should be granted, comfort administered, and a decree passed for the restitution of that brotherly love which had been for a while withdrawn from the unhappy man. He seems to have been in danger of spiritual ruin from despair, or of dying of a broken heart, or perishing by self-destruction.

9. *obedient in all things*] They had shewn obedience by enforcing the necessary discipline. Now let them show it on another and more gracious side, by granting a pardon. Observe that, while he renounces lordship over their faith, he yet requires compliance with all Apostolic directions.

10. "But to whom ye forgive anything so do I; for what I have forgiven, if I have forgiven anything, for your sakes (I have forgiven it) before the face [Rev. V. 'in the person'] of Christ." The forgiveness is that of the offence done to the Church and its Founder through the stain that had been brought upon them (v. 5).

11. Rev. V. 'that no advantage may be gained over us by Satan.' The "devices" were the malignant designs of Satan's ministers in Corinth (xi. 15), with regard to the case in question. These were the extreme Judaizers, and they were playing the devil's part in the matter. Had they been honest, they must have declared themselves in favour of the penalty prescribed by the

- ^a Acts 16. 8. & 30. 6.
¹ 1 Cor. 16. 9. ch. 7. 5, 6.
^a Cant. 1. 3.
^a 1 Cor. 1. 18. & ch. 4. 3.
^a Luke 2. 34. John 9. 39.
¹ 1 Pet. 2. 7.
¹ 1 Cor. 15. 10. & ch. 4. 2. & 11. 13.
² 2 Pet. 2. 3. & ch. 1. 12. & ch. 5. 12.
^b Acts 18. 27.
- 12 devices. ¶ Furthermore, ^awhen I came to Troas to *preach* Christ's gospel, and ^aa door was opened unto me of the Lord, ^a"I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.
- 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest ^athe savour of his knowledge by us in every place. For we are unto God a sweet savour of
- 16 Christ, ^ain them that are saved, and ^ain them that perish: ^ato the one *we are* the savour of death unto death; and to the other the savour of life unto life. And ^awho is sufficient for
- 17 these things? For we are not as many, which ¹"corrupt the word of God: but as ^aof sincerity, but as of God, in the sight of God speak we ²in Christ.
- CHAP. 3.** DO ^awe begin again to commend ourselves? or need we, as some *others*, ^bepistles of commendation to you, or *letters* of
- ¹ Or, deal deceitfully with.
² Or, of.

Mosaic law, which was death. But they held themselves in reserve in order to allow the Apostle to ruin his own cause. They pointed, no doubt, to the flagrant sin as the natural and inevitable fruit of St. Paul's preaching, which, by setting aside the Law, opened the door, as they said, to all heathen abominations; and they would find not a few Jewish believers ready to listen to them. The Apostle discerned their aim to create an irreparable breach between him and the community, and to gain full possession of the field for themselves. He would save himself and his readers from this Satanic machination.

13. Rev. V. "I had no relief for my spirit." The extent of his distress shews how different his feelings towards the Corinthians were from what his enemies represented them.

14. Rev. V. 'leadeth us in triumph.' He represents himself as continually waging war with Satan and his agents, and exhibited at all times, together with his fellow-labourers, as God's triumphal pageant; in which, as it proceeds through the Gentile world, God, by means of the Apostle's preaching, visibly spreads, in every place, the odour of the knowledge of Himself, like the smoke of the incense in the midst of which the conqueror's train defiled (see next note).

maketh manifest the savour of his knowledge The Apostle probably had in his mind the visible smoke of burning incense. Odours which proceed from burning materials aptly symbolise by their penetrativeness and diffusiveness the knowledge of God spread by Apostolic preaching.

15. In v. 14 St. Paul was the medium through which the odour of the knowledge of God was manifestly diffused; now he is the odour of Christ. The primary medium through which God diffuses the knowledge of Himself is Christ, the secondary channel is the Apostle. The primary and the

secondary are here blended into one. Christ lived in the Apostle (Gal. ii. 20), and breathed through him in his ministerial work the perfume of His Divine Spirit and essence, which was acceptable to God. There are two parties of men amongst whom this odour circulates, 'them that are being saved, and those that are perishing' [Rev. V.]; just as in a triumphal procession there are the conqueror, his friends, and his troops, and on the other hand the conquered chiefs and meaner captives, both of which parties breathe the perfume of the incense.

16. Read 'from death unto death' and 'from life unto life.' The sweet odour of Christ, essentially one and the same, may yet produce opposite effects. To those who welcome it and so are in a state of salvation, it is a power of life ever advancing from the first germs of life (*ἐκ ζωῆς*) until it culminates in absolute life eternal. To those who repudiate it, and so are in a state of perdition, it is a power of death, ever advancing from the first condemnation and seeds of death (*ἐκ θανάτου*), until it culminates in absolute death eternal.

who is sufficient The answer is implied in the next verse. It is the irresistible power of the word of God preached without human adulteration and out of pure sincerity.

17. The atmosphere in which the Apostle spoke was Christ. Hence his success; while that in which their Judaizing adversaries spoke was Satan (xi. 15).

III. 1. The assailed "many" (ii. 17) would taunt him with recurring to his tactics of self-praise. He turns the sarcasm against its authors. According to *their* practices, he was bound to bring letters of commendation from others. But he needed no such letters. The "some" who *did* need them were the "many" who, because they corrupted the truth for self-seeking ends, were incapable of achieving any such triumphs for *their* office and ministry as he could point to on behalf of *his*, in the creation of the Church at Corinth.

- 2 commendation from you? ^aYe are our epistle written in our
 3 hearts, known and read of all men: *forasmuch as ye are mani-*
festly declared to be the epistle of Christ ^aministered by us,
 written not with ink, but with the Spirit of the living God; not
 4 ^ain tables of stone, but ^ain fleshy tables of the heart. ¶ And
 5 such trust have we through Christ to God-ward: ^anot that we
 are sufficient of ourselves to think anything as of ourselves;
 6 but ^aour sufficiency *is* of God; who also hath made us
 able ^aministers of ^athe new testament; not ^aof the letter, but
 of the spirit: for ^mthe letter killeth, ⁿbut the spirit ¹giveth
 7 life. But if ^athe ministration of death, ^pwritten and engraven
 in stones, was glorious, ^qso that the children of Israel could
 not stedfastly behold the face of Moses for the glory of his
 8 countenance; which *glory* was to be done away: how shall not
 9 ^rthe ministration of the spirit be rather glorious? For if the
 ministration of condemnation *be* glory, much more doth the
 10 ministration ^aof righteousness exceed in glory. For even that
 which was made glorious had no glory in this respect, by reason
 11 of the glory that excelleth. For if that which is done away
 was glorious, much more that which remaineth *is* glorious.

¹ Or, *quickeneth*.

2. He needs no commendatory letters from those who were the strongest warranty of his genuine Apostleship that could be given to mankind at large.

3. Rev. V. 'being made manifest that ye are' &c. The author of this letter is Christ. He dictated it. The Apostle is but the scribe, Christ's amanuensis. In such an Epistle all mankind may discern that a new and mighty power, the Spirit of God, has entered into men through the Apostle's ministry, is living, working, manifesting itself in them.

tables of stone] He is leading up to a contrast between the new dispensation and the old, of which latter the tables of the Decalogue were the monuments; there is also an allusion to the stony heart of Israel (Ez. xxxvi. 26), for which God had promised to substitute a heart of flesh. The Rev. V. reads the last words of this verse 'in tables that are hearts of flesh.'

5. *to think* &c.] Rev. V. 'to account anything as from ourselves.' The verse cannot mean that we have no ability of ourselves to plan and work out our own salvation, but that such ability comes from God.

6. Rev. V. 'who also made us sufficient as ministers of a new covenant.' He strikes at the root of the difference between himself and the Jews and Judaizers, by contrasting the superiority of the new dispensation and ministry with the inferiority of the old. The former is "new." They did not understand that "old things were passed away," and replaced by new. Further, the old dispensation was one of written enactment, the new was one of Spirit. The old was a dispensation of external law, making exactions but communicating no inward power of obedience. The Spirit

which was received through the new was a life-giving Agent (cp. Rom. ii. 28, 29, vii. 6). Another point of contrast is brought out in Rom. viii. 8-14.

7, 8. *was glorious...be glorious*] Rev. V. 'came with glory (*ἐν δόξῃ*)...be with glory.' The glory of the respective ministries was as the glory of the respective dispensations. The characteristics of the old ministry—death, written enactment, engraving on stones—were in their own nature *at variance* with glory, yet a glory too bright for human eyes, albeit a temporary one, was *imparted* to it (Exod. xxxiv. 29-35). How much rather shall a ministry of the Spirit, whose characteristics, righteousness, life, peace (Rom. viii. 6) are in their own nature glorious, "be in glory," and that not a temporary but a permanent glory.

9. A further contrast between the two ministries. Condemnation, which is antecedent to death, is wrought by the old, and righteousness, its opposite, antecedent to the spiritual life, by the new.

10. Rev. V. '...that which hath been made glorious hath not been made glorious in this respect,...surpasseth.' The original lays emphasis upon deglorification.

11. The extinction of glory recalls the fading of the glory from the face of Moses (v. 7), and St. Paul regarded its vanishing as a symbol of the transitoriness of the Mosaic ministry: "If that which is being done away had (transitory) passages of glory, much more will that which abideth be in (permanent) glory." For the old ministry glory was a brief stage *through* which it travelled (*διὰ δόξης*), for the new it was a fixed sphere of existence (*ἐν δόξῃ*). The Law ceased because the old ministry had fulfilled its purpose of educating men to Christ; the

- ^a ch. 7. 4.
^b Eph. 6. 19.
^c Ex. 34. 33.
^d Rom. 10. 4.
^e Isai. 6. 10.
^f Matt. 13. 11, 14.
^g John 12. 40.
^h Acts 28. 26.
ⁱ Rom. 11. 7.
^j Rom. 11. 23, 26.
^k Isai. 25. 7.
^l 1 Cor. 15. 45.
^m 1 Cor. 13. 12.
ⁿ ch. 4. 4, 6.
^o 1 Tim. 1. 11.
^p Rom. 8. 29.
^q 1 Cor. 15. 49.
^r ch. 3. 6.
^s 1 Cor. 7. 25.
^t 1 Tim. 1. 13.
^u 1 Thess. 2. 3, 5.
- 12 ¶ Seeing then that we have such hope, ^awe use great ^bplainness
 13 of speech: and not as Moses, ^cwhich put a vail over his face,
 that the children of Israel could not stedfastly look to ^dthe end
 14 of that which is abolished: but ^etheir minds were blinded: for
 until this day remaineth the same vail untaken away in the
 reading of the old testament; which ^fvail is done away in Christ.
 15 But even unto this day, when Moses is read, the vail is upon
 16 their heart. Nevertheless ^gwhen it shall turn to the Lord, ^hthe
 17 vail shall be taken away. Now ⁱthe Lord is that Spirit: and
 18 where the Spirit of the Lord ^jis, there ^kis liberty. But we all, with
 open face beholding ^las in a glass ^mthe glory of the Lord, ⁿare
 changed into the same image from glory to glory, ^oeven as ^pby
 the Spirit of the Lord.
CHAP. 4. THEREFORE seeing we have ^qthis ministry, ^ras we have
 2 received mercy, we faint not; but have renounced the hidden
 things of ^sdishonesty, not walking in craftiness, ^tnor handling
- 1 Or, boldness. 2 Or, of the Lord the Spirit. 3 Gr. shame, Rom. 7. 16. & 6. 21.

new ministry abides because the righteousness and life which it ministers are of eternal duration.

12. Rev. V. 'Having therefore such a hope,...boldness of speech.' This was the practical effect produced by the glory of his ministry upon his mode of discharging it.

13. That this privilege of unreserve was not equally vouchsafed to the old ministry is shewn allegorically. Rev. V. '...Israel should not look stedfastly on the end of that which was passing away.'

14. The effect produced by the vail. They did not see the end of that which was passing away; "but," on the contrary, "their minds were hardened." This was the exact opposite of the result produced by the Apostle's frank discharge of his office which inscribed the tablets of the heart with the Spirit of the living God (v. 3). The effect of this vail of Moses upon the thoughts of the beholders is the transition-link to its transference to the hearts of the people (v. 15). There are two veils, of which one covers *first* the face of Moses personally and *next* Moses as read in the Pentateuch; the other lies upon the hearts of the Jews. The proof of the hardening of their spiritual perceptions is that it has lasted until the present time. The vail continued "not uplifted," because it was in Christ that it was (to be) done away, and the Jews had not yet been converted to Christ (Rom. xi.).

15. *the vail* Rather, "a vail" [Rev. V.]. This vail upon their hearts is equivalent to the hardening of their minds; for, as this hardening was the result of the vail upon the face of Moses *personally*, so the vail upon their hearts was the result of the vail upon Moses *read*.

16. Conversion to the Lord is the means of being stripped of the vail. "But *whenever* it (the heart) shall turn to the Lord (Christ) it is stripped of its vail." The Jewish Christians should turn to the Lord

Whom St. Paul preached, and not be drawn away from Him by false teachers.

17. When the heart is stripped of its vail, the Lord obtains access to the heart and communicates Himself to it. "Now the Lord is the Spirit." When He communicates Himself therefore, He communicates the Spirit (Rom. viii. 9, 10).

liberty] Freedom from the bondage of the Law, which freedom is the glorious liberty of the children of God.

18. "But we all with *unveiled* face beholding as in [Rev. V. 'reflecting as'] a mirror the glory of the Lord, are *transformed* to [transformed into] the same image, as from the Lord (Who is) Spirit." The crowning glory of the new ministry is to see the *glory of the Lord* with the face of their inner man unveiled. By a progressive metamorphosis they are transformed to the "same" image which the Lord Himself wears; and this is a suitable result to proceed from One Who is Spirit. All this is put forth as an inducement to Jewish Christians at Corinth in danger of being led back into the servitude of the Law, to turn wholly to Him, Who by removing the vail from their hearts could make them also recipients of Spirit, liberty, and glory.

The mirror cannot mean either the Gospel or the heart. The idea apparently is that the glorified Saviour is realised by the spiritual vision as clearly as in a burnished mirror (iii. 14).

IV. 1. Because of the transcendent superiority of his ministry (1 Cor. xv. 9), he does not fail in the courage which both the mercy and the ministry demand of him (iii. 12).

2. By "the hidden things of shame" he refers to all the covert and cleverly devised calumnies, intrigues, and manœuvres employed to ruin him in Corinth, which would not bear the light of day (*ἀναιδέα*); and to the adulteration of the Gospel with elements of the Law, tradition,

the word of God deceitfully; but ^dby manifestation of the truth ^ecommending ourselves to every man's conscience in the sight ^fof God. But if our gospel be hid, ^git is hid to them ^hthat are ⁱlost: in whom ^jthe god of this world ^khath blinded the minds of them which believe not, lest ^lthe light of the glorious gospel of Christ, ^mwho is the image of God, should shine unto them. ⁿFor we preach not ourselves, but Christ Jesus the Lord; and ^oourselves your servants for Jesus' sake. For God, ^pwho commanded the light to shine out of darkness, ^qhath ^rshined in our hearts, to ^sgive ^tthe light of the knowledge of the glory of God in ^uthe face of Jesus Christ. ¶ But we have this treasure in ^vearthen vessels, ^wthat the excellency of the power may be of God, and

¹ Gr. is he who hath.

^p ver. 4. 1 Pet. 2. 9.

^q ch. 5. 1.

^r 1 Cor. 2. 5.

^d ch. 6. 4, 7.
^e ch. 5. 11.
^f 1 Cor. 1. 18
^g 2 Thess. 2. 10
^h John 12. 31
ⁱ Eph. 6. 12.
^j 1 Isai. 6. 10
^k John 12. 40.
^l ch. 3. 8, 9.
^m John 1. 18.
ⁿ Phil. 2. 6.
^o Col. 1. 15.
^p Heb. 1. 3.
^q 1 Cor. 1. 13, 23.
^r ch. 1. 24.
^s Gen. 1. 3.
^t 2 Pet. 1. 19.

or false notions of Christ's Person and character. This course his adversaries followed because it appealed strongly to Jewish prejudices (Gal. vi. 12). He pursued an opposite line. With open manifestation of the truth, as a minister of the Spirit and a preacher of a spiritual Gospel, he commended himself to that faculty—conscience—most akin to spirit.

3. The Judaizers said that his Gospel was as much **vailed** to them as he said the Law was to the Jews. If so, this was due to the spiritual condition of those by whom it was not understood. **It is among those that are perishing** (cp. ii. 15, 16) **that it is vailed**.

4. Rev. V. 'In whom the god of this world has blinded the minds of the unbelieving.' Their unbelief gave Satan his hold upon them, and they were brought into a perishing state in which St. Paul's Gospel was vailed to them. The power of spiritually blinding is a proper attribute of one whose element is darkness. Satan's object was that 'the light of the Gospel of the glory of Christ, . . . should not dawn (*ἀνάσσει*) upon them' [Rev. V.]. The *light* (*φωτισμὸν*) denotes the illumining which accompanies and flows from the Gospel, when faithfully preached. "The Gospel of the glory of Christ" is that which has the glory of Christ for its substance, and it is a specific designation of St. Paul's Gospel as contrasted with that of the Judaizers. "Who is the image of God" heightens the idea of the glory of Christ, and further shows that in the transformation of iii. 18 the image to which we are assimilated is no other than God's.

5. The charges against him were perhaps: (1) That *his* Christ was not Christ as He was known upon earth, but One Whom he had fashioned out of his own imagination. (2) He had put himself so prominently forward in his preaching as to become its chief subject (cp. 1 Cor. vii. 6, 7; iv. 16; xi. 1; 1 Thess. i. 6; ii. 4; iii. 9; Gal. iv. 12; Phil. iii. 17). (3) He said that he had 'the mind of Christ.' All this was not true; on the contrary, (*ἀλλὰ*) he preached "Christ as Lord," which implied "all power in

heaven and upon earth" (Matt. xxviii. 18) and Lordship over the dead and the living (Rom. xiv. 9). Thus to preach Him as Lord is to preach Him crucified, risen, exalted, glorified; once more an antithesis between the Apostle and the Judaizers (cp. Rom. xiv. 18).

The only mode in which St. Paul preached himself was as a "servant" of his readers (1 Cor. ix. 19), yet a servant only "for the sake of Jesus." The term 'servant' or, more accurately, 'slave' is in contrast with the arrogant and violent behaviour of the Judaizing leaders (xi. 20).

6. The reason for v. 5, "Because the God Who said 'out of darkness light shall shine' (*λαμπύσει*) is He Who shone for the illumining of the knowledge. . . ." The allusion to his conversion is obvious. The scales which fell from his bodily eyes at Damascus were but types of those which fell from the eyes of his spirit. The express object which the shining of God in his heart was to serve was the luminous diffusion amongst men of the knowledge of this glory (cp. Acts ix. 15, and Gal. i. 16). The practical hint to the Jews at Corinth is that they must be divested of the vail, as he was delivered from his darkness. They must turn to the same glorious Christ, revealed in his preaching, as was revealed, in a different manner, to the Apostle himself.

7-18. From the bright side St. Paul turns to the dark. The substance of his argument is:—(1) It is God's purpose that His instruments for spreading the Gospel should be weak, the power by which it triumphs His Own (vv. 7-9). (2) In the alternation of deadly sufferings and deliverances, the Apostle is a veritable illustration in his own body of the crucifixion-death and the resurrection-life of Christ (vv. 10-11). Such a bond with his Master is a high comfort and an answer to all taunts. (3) His bodily afflictions tend to other men's salvation (vv. 12-15). (4) They work out for him an eternal weight of glory (vv. 16-18).

7. *excellency*] Rev. V. 'exceeding greatness.' The treasure is the glorious ministry described in v. 6. The power is that by which the Gospel is spread through the

- * ch. 7. 5. 8 not of us. *We are* ^atroubled on every side, yet not distressed;
 9 *we are* perplexed, but ¹not in despair; persecuted, but not
 * Ps. 37. 24. 10 forsaken; ^ccast down, but not destroyed; ^aalways bearing
 * 1 Cor. 15. 31. Phil. 3. 10. about in the body the dying of the Lord Jesus, ^athat the
 * Rom. 8. 17. 11 life also of Jesus might be made manifest in our body. For we
 1 Pet. 4. 13. which live ^aare always delivered unto death for Jesus' sake,
 * 1 Cor. 15. 31, 40. that the life also of Jesus might be made manifest in our
 * ch. 13. 2. 12 mortal flesh. So then ^adeath worketh in us, but life in you.
 * Rom. 1. 12. 13 We having ^athe same spirit of faith, according as it is written,
 * Ps. 118. 10. ^bI believed, and therefore have I spoken; we also believe, and
 * Rom. 8. 11. 14 therefore speak; knowing that ^che which raised up the Lord
 1 Cor. 6. 14. Jesus shall raise up us also by Jesus, and shall present *us* with
 * 1 Cor. 3. 21. 15 you. For ^aall things *are* for your sakes, that ^athe abundant
 Col. 1. 24. grace might through the thanksgiving of many redound to the
 * ch. 1. 11. 16 glory of God. ¶ For which cause we faint not; but though our
 & 8. 19. outward man perish, yet ^athe inward *man* is renewed day by day.
 1 Pet. 3. 4.

¹ Or, not altogether without help, or, means.

Apostolic ministry. It was clear that the work was God's, when the organs employed were so frail.

8, 9. Four pairs of contrasts illustrate the frailty of the instruments and the excess of the power. (1) 'pressed...not straitened' [Rev. V.]. (2) In difficulties as to the ways and means of carrying on their ministry effectually, but not 'unto despair' [Rev. V.]. (3) 'Pursued' [Rev. V.], but not left in the enemy's hands. (4) 'Smitten down' [Rev. V.], but not destroyed: when a fugitive in war was overtaken and thrown down he was usually slain. The first pair of these contrasts refer to circumstantial difficulties; the second to the animosity of enemies.

10, 11. These verses put the coping stone upon the preceding antitheses and show in how intimate a relation to Christ the Apostle stands through these sufferings and survivings. There is a communion of bodily death between the Lord Jesus and His confessors, that there may also be a manifested communion of bodily life between Him and them. The continual deliverance of the Apostle from death is a standing and visible miracle of resurrection and a testimony to the world that the progress of the Gospel is God's work. The Judaizers had no such communion with Christ as this. They escaped persecution by preaching a legal Gospel (Gal. vi. 12).

11. *always*] St. Paul died daily.
are delivered] *παράδοσθε*, the regular term for delivery to justice and punishment.
in our mortal flesh] The resurrection-life of Christ communicated a living power and a kind of imperishableness to the flesh which is essentially mortal and corruptible.

12. His deadly sufferings work and tell upon his frame (v. 16); but his ever-renewed life has its effective operation among the Corinthians, who thereby have their spiritual riches increased out of the treasure which he carries in the battered earthen vessel (v. 7).

13. The connexion is, 'though death works in us, we have that which prevents us from being silenced.' He illustrates his meaning by quoting (from the LXX) a Psalm, the writer of which had been in imminent peril of life, had prayed for deliverance, and, having obtained it, proclaimed the mercy of God, and declared that he should be *well-pleasing to God in the land of the living*. Similarly the Apostle, having faith that he will be delivered from his deadly trials further to serve God in the land of the living, does not allow his sufferings to stop his speaking. "The spirit of faith" is usually understood to signify the Holy Spirit, the faith being the sense of trust in God which the Spirit fosters.

14. God raises his moribund body from sufferings which would otherwise destroy it. This takes place "*with* (*σύν*) Jesus," because it is in virtue of his *communion of life with the Lord*, i.e. by the very same power of God, which raised Christ from the dead, that the deliverance is effected. This knowledge is the ground for his continued persevering in preaching.

15. Rev. V. '...that the grace, being multiplied through the many, may cause the thanksgiving to abound unto' &c. "The grace" is the continual deliverance from death. The longer he is spared, the greater will be the number of persons won to Christ, and the greater the company of thanksgivers.

16. To compensate for the gradual waste which his natural man undergoes, in spite of its revival through Christ's life, a counter-process is going on which he calls "a day-by-day renewal of the inner man." St. Paul is not receiving new supplies of resolution, courage, energy, enabling him to continue his work with intensified vigour, but the spiritual man (cp. Col. iii. 10) is *renewed* &c. In other words the transfiguration of iii. 18 is daily advancing.

- 17 For ^oour light affliction, which is but for a moment, worketh for
 18 us a far more exceeding *and* eternal weight of glory; ^awhile we
 look not at the things which are seen, but at the things which
 are not seen: for the things which are seen *are* temporal; but
 5 the things which are not seen *are* eternal. FOR we know that
 if ^aour earthly house of *this* tabernacle were dissolved, we have
 a building of God, an house not made with hands, eternal in
 2 the heavens. For in this ^bwe groan, earnestly desiring to be
 3 clothed upon with our house which is from heaven: if so be that
 4 ^cbeing clothed we shall not be found naked. For we that are
 in *this* tabernacle do groan, being burdened: not for that we
 would be unclothed, but ^dclothed upon, that mortality might be
 5 swallowed up of life. ¶ Now ^ehe that hath wrought us for the
 selfsame thing *is* God, who also ^fhath given unto us the earnest
 6 of the Spirit. Therefore *we are* always confident, knowing that,
 whilst we are at home in the body, we are absent from the Lord:
 7, 8 (for ^gwe walk by faith, not by sight:) we are confident, *I say*,
 and ^hwilling rather to be absent from the body, and to be

^o Matt. 5. 12.
 Rom. 8. 18.
 1 Pet. 1. 6.
^a Rom. 8. 24.
 Heb. 11. 1.
^b Job 4. 19.
 2 Pet. 1. 13.
^c Rom. 8. 23.
^d Rev. 3. 18.
 & 18. 15.
^e 1 Cor. 15.
^f Isai. 29. 23.
 Eph. 2. 10.
^g Rom. 1. 14.
^h Rom. 8. 24.
 25.
 1 Cor. 13. 12.
 Heb. 11. 1.
^a Phil. 1. 23.

17. Rev. V. '...affliction, which is for the moment, worketh for us more and more exceedingly an eternal' &c. The same affliction which works the physical waste works also the spiritual renewal. The spirit of faith which realises the substance of things not seen inverts the usual relation of ideas. Affliction, generally regarded as a load, has here the quality of lightness. Glory, generally regarded as an ethereal splendour, is a weight. As the word for "worketh" also means 'earns,' Roman Catholic expositors use the passage to support their doctrine of a merit of condignity; but *Compensation* for affliction does not seem to be any part of the meaning.

18. The mental attitude, the direction of his gaze in part account for the maintenance of courage (v. 16), the renewal of the inward man, and the working out of glory by affliction. The gaze at the eternal qualifies, the gaze at the temporary disqualifies, men for glory.

V. 1. The transition link between the unseen things and the body of glory is eternity (iv. 18).

building] *oikia* denotes a durable and stately building (e.g. the Temple in Mark xiii. 1; Matt. xxiv. 1). It denotes also a building in course of erection (1 Cor. iii. 9; Eph. ii. 21). In both points it aptly describes the future body, for it will have a solidity of glory (iv. 17) which is even now growing with the growth of the inner man.

not made with hands] i.e. not belonging to this visible and perishable, but to the heavenly and imperishable world (Heb. ix. 11). Elsewhere, as in Col. ii. 11 (cp. Eph. ii. 11) it is equivalent to spiritual.

2. He longs to put on the new body as by a "change" (cp. 1 Cor. xv. 51). The words "from heaven" denote the region out of (ἀφ') which the body of glory is to come.

3. If Christ shall find him at His Advent not divested of his natural body by death but still alive, his assumption of the new body will be a superinvestment, a process like that of putting on an upper garment.

4. The term 'tabernacle' itself shows wherein the burdensomeness of the present body consists. It is too slight a shelter against sufferings, too fragile an instrument for the work of his ministry. On account of this disparity between it and what it had to bear and to do, it became a kind of burden which he had to drag about with him. His wish was not to put off the body, but that the Advent might come quickly and he might be changed. The object for which he desires this is that what is *mortal* may be swallowed up by life, that the alternations of the contest between life and death (iv. 10, 11) may come to an end, when the life will be completely triumphant and swallow up that in the body upon which alone its adversary can take effect (cp. Isai. xxv. 8).

5. *But He Who wrought &c.* What God wrought him to was the inward groaning for superinvestment. The words, "Who gave" &c. shew how infallible a guarantee he has of the longing being one day satisfied.

6, 7, 8. The event of either of the two possibilities, death (v. 1) or change (v. 2, 3, 4) must be a happy one for him. It follows that he is "always of good courage." Cp. this passage with marg. ref. The Apostle leaves no doubt as to what he believed would be his own condition between death and the Advent, should he be destined to die. He would pass into the immediate Presence of Christ. Hence it has been concluded that the *disembodied* spirits of all believers are translated after death into the glorified Saviour's Presence. St. Paul thought such a state of existence possible (cp. xii. 2).

- 9 present with the Lord. Wherefore we labour, that, whether
 10 present or absent, we may be accepted of him. ¹For we must
 all appear before the judgment seat of Christ; ²that every one
 may receive the things *done in his body*, according to that he
 11 hath done, whether it be good or bad. ¶ Knowing therefore the
 terror of the Lord, we persuade men; but ³we are made
 manifest unto God; and I trust also are made manifest in
 12 your consciences. For ⁴we commend not ourselves again
 unto you, but give you occasion ⁵to glory on our behalf,
 that ye may have somewhat to answer them which glory
 13 in appearance, and not in heart. For ⁶whether we be beside
 ourselves, it is to God: or whether we be sober, it is for your
 14 cause. ¶ For the love of Christ constraineth us; because we thus
 15 judge, that ⁷if one died for all, then were all dead: and *that*
 he died for all, ⁸that they which live should not henceforth live
 unto themselves, but unto him which died for them, and rose
 16 again. ⁹Wherefore henceforth know we no man after the flesh:

¹ Or, endeavour.

² Gr. in the face.

9. These high anticipations and the inward warranty of their fulfilment do not lift him above the ordinary motives to duty. "Wherefore we are also ambitious (*φιλοτιμούμεθα*: Rev. V. 'we make it our aim'), whether being at home or from home, to be well-pleasing to him." This is the strongest inducement to a courageous and faithful discharge of his ministry.

10. The question whether believers are well-pleasing to Christ or not, will be decided at His judgment-seat:—"We must all be made manifest." The future position of believers will depend upon how far, after they have been reconciled through faith, the spirit of holiness has or has not been the regulating and fruitful principle of their lives. The expressions imply that our probation terminates with our earthly existence.

11. His knowledge that Christ is to be feared as the future righteous judge prevents him from flagging in his work. This fear [not "terror"] regulates all that he does and says to persuade men of the truth of the Gospel as preached by him, so that in all his ministerial pleading with men for this end there is nothing which is unworthy of one ambitious to please Christ.

12. Omit *for*. He is not commending himself, 'but' on the contrary, he says, '(we speak) giving you occasion' &c.

[*which glory in appearance &c.*] St. Paul boasts of those qualities which constitute the inner, moral, spiritual, Christian man; his adversaries boasted of personal knowledge of Christ in the flesh, intercourse with the original Apostles, theocratic nationality, Hebrew descent, circumcision and so forth. Cp. Gal. ii. 6; vi. 12.

13. Proof that he is not praising himself, but giving his readers material for boasting on his behalf. "For whether we want beside ourselves (*ἀφ' ὁρμῆς*), (it was) (it is)

for you." He sums up his whole existence under two forms of manifestation, of which one is what his enemies called his madness, the other what he calls his sober sanity. His madness consisted of his ecstasies, visions, revelations, mystic intercourse with God and Christ, speaking with tongues, and all else of a like nature. His enemies said that His madness commenced with his conversion. When he says that this supernatural and mystic phase of his life was "for [unto] God," he means that, he was placed in immediate relation with God, that all was made subservient to God's glory and the spread of the Gospel (cp. 1 Cor. xiv. 22, 23, 24). The sober sanity of the Apostle exercised for the good of his readers was his sound judgment, forbearance, care, labour, self-denial, charity, consideration for weakness, prejudice and ignorance, to which all his life and letters bear testimony.

14. Christ's love for men constrains him to dedicate his life to these ends. As Christ's death was the result of love to God and love to man combined, the Apostle's twofold devotion (v. 13) corresponds very closely with it.

Render:—*that one died for all; therefore all (for whom the one died) died.* Christ's death for all involved the death of all. As "in Adam," their representative, "all died" in one sense, so "in Christ," their representative, "all died" in another and opposite sense. The death which all died in Christ's death (cp. Rom. vi. 3, 4, 6, 11; Gal. v. 4) is a death to the flesh and all its powers whether they rule in the thoughts, feelings, or body. As Christ's death had its analogue in the death of men, so had His resurrection its analogue in the new life of men, and that they should lead this new life was the purpose of His death.

15. "We" is emphatic. The Apostle and

yea, though we have known Christ after the flesh, 'yet now
 17 henceforth know we *him* no more. Therefore if any man *be*
 in Christ, *he is* ^a new creature : ^v old things are passed away ;
 18 behold, all things are become new. And all things *are* of God,
^a who hath reconciled us to himself by Jesus Christ, and hath
 19 given to us the ministry of reconciliation ; to wit, that ^a God
 was in Christ, reconciling the world unto himself, not imputing
 their trespasses unto them ; and hath ² committed unto us the
 20 word of reconciliation. Now then we are ^b ambassadors for
 Christ, as ^a though God did beseech *you* by us : we pray *you* in
 21 Christ's stead, be ye reconciled to God. For ^a he hath made
 him to be sin for us, who knew no sin ; that we might be made
^a the righteousness of God in him.

CHAP. 6. WE then, as ^a workers together with him, ^b beseech *you*

¹ Or, let him be.

² Gr. put in us.

^b ch. 5. 20.

^a Gal. 5. 6.
^v Isai. 43. 18,
 19.
^a Eph. 2. 15.
^a Rom. 5. 10.
^a Eph. 2. 16.
¹ John 2. 2.
^a Rom. 3. 24,
 25.
^b Mal. 2. 7.
^a Eph. 6. 20.
^a ch. 6. 1.
^a Isai. 53. 6.
^a Gal. 3. 13.
¹ John 3. 5.
^a Rom. 1. 17.
^a 10. 3.
^a 1 Cor. 3. 9.

those who think with him knew no one according to the flesh, prized only what was according to the Spirit ; but his *opponents* valued only what was external, national, legal, and in one word, according to the flesh.

"Yet now we know Him so no more." St. Paul alludes to his knowledge of Christ previous to his conversion, when he undoubtedly measured Him by a carnal standard. His former hatred contrasts with his present love.

17. The consequence which follows from the theory of death with Christ and a new life to Christ. The Apostle and all that are truly Christ's cease to take carnal views and to measure by carnal standards. 'To be in Christ' is an expression which could not be used of a Christ according to the flesh. A man may profess to belong to such a Christ and to be of such a Christ, as the Judaizers at Corinth did, but they cannot be *in* Him, for that phrase expresses a spiritual relation. This relation is realised by all who have died with Christ and been raised with Him. Its realisation begins in Baptism. The reality of our death with Him is certified and sealed by Baptism received in repentance and faith, in which immersion symbolises burial. The old man dies and is buried, and all his modes of thinking, feeling and acting pass away. But, furthermore, we receive the Holy Spirit in Baptism ; and this birth, which is the beginning of our new resurrection-life with Christ (Rom. vi. 4), is symbolised by emersion from the water. Henceforth a man has new motives, aims, principles and standards of action and is, in short, a new creature. Rev. V. renders the last words :—'behold they (*i.e.* the old things) are become new.'

18. "But the whole (*i.e.* the new creation) is from God Who reconciled...and gave" &c. The foundation of the new state (*v.* 17) is *entirely* of God's laying, and the Apostle was only the instrument which God employed for actually laying this foundation in the hearts of men. The Judaizers preached a salvation which was not entirely

of God's grace but partly by the observances and works of the Law.

19. What gave Christ's conciliatory work its entire validity was that God not only originated it (*v.* 18), but was Himself active in it. It embraced a whole fallen world, not the Jews alone. The way in which God was reconciling all men to himself in Christ, when He died, is by not imputing [Rev. V. 'reckoning'] their trespasses unto them, Christ's death being the atonement for these trespasses.

20. *for Christ*] He was acting "on Christ's behalf," *i.e.* in order that Christ might not fail to attain the object of His work. 'We beseech you on behalf of Christ' &c. God is the author and giver of the reconciliation, men are the recipients.

21. The manner in which God's love and mercy established reconciliation. Omit *for*. "Him...on our behalf He made (to be) sin, in order that we might become &c." Christ's sinlessness was the qualification which fitted Him in God's eyes to be the agent of reconciliation. Christ took sin on Himself in a most real sense, and felt all the horror of it. This He did "on our behalf," for the object was that God might regard and treat us as though we were righteous, having a righteousness, not of our own, nor of the works of the Law, but yet a most real righteousness of which God is the author and giver. "Made (to be) sin" refers to a specific act on God's part, and the context seems to point to Christ's death, without however excluding the whole Passion with its distinct stages with regard to the Divine work which His sufferings were accomplishing.

VI. Having completed his defence to the better-disposed Jewish, St. Paul turns (*vi.* 1-vii. 1) to the better-disposed heathen believers. The danger which threatened was a relapse into pagan immorality and into that form of it for which Corinth was notorious (1 Cor. v. 1, 9, 12-20 ; *vi.* 9, 10, 11 ; *viii.*, *x.*, *xi.*, 21). (1) To this party belonged those who tolerated the flagrant offender of 1 Cor. v., and who felt themselves indirectly condemned by the

- * Heb. 12. 18. 2 also 'that ye receive not the grace of God in vain. (For he saith, 'I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 'Giving no offence
 * Isai. 49. 8. 4 in any thing, that the ministry be not blamed: but in all things
 * Rom. 14. 13. 1 approving ourselves as the ministers of God, in much patience,
 1 Cor. 9. 12. 5 in afflictions, in necessities, in distresses, 'in stripes, in imprisonment, in
 1 Cor. 4. 1. 6 sonnets, 'in tumults, in labours, in watchings, in fastings; by
 * ch. 11. 23. pureness, by knowledge, by longsuffering, by kindness, by the

¹ Gr. *commending*, ch. 4. 2.

² Or, in *toissings to and fro*.

Apostle's judgment upon him. (2) It was this party which had scandalised the Jewish believers and brought upon St. Paul's teaching and ministry the reproach that it allowed gross immorality.

1. As God's *ambassador* his exhortation is "become reconciled" (v. 20); but on another side of his ministry, he is a *co-operator* with God, and in this capacity he also exhorts; [Rev. V.] 'And working together with Him we intreat also' that ye receive not &c. The *ye* is emphatic, as if St. Paul had in his mind some who had received the grace of God in vain, such as the Israelites referred to in the next verse or the Judaizers (cp. Gal. iii. 2, 3). The *grace of God* in an extended sense would comprise the grace of God's Spirit working in men after reconciliation, and enabling them to fulfil all that was implied in their acceptance of reconciliation through Christ's death (iv. 18), viz. the mortification and crucifixion of the flesh. It was this that the heathen Christians were not practising. This sense also gives a more pointed meaning to the Apostle's co-operation with God. God worked by inward grace, the Apostle by outward exhortation.

2. In the passage cited (marg. ref.) the Messiah complains of Israel, "I have laboured in vain (*κενός*, LXX); I have spent my strength... in vain," which expressions suggested the Apostle's in vain here. The answer:—"Though Israel be not gathered... I will give thee for a light to the Gentiles..., in an acceptable time have I heard thee, and in a day of salvation have I succoured thee"—was realised in the bringing over of the Gentiles to Christ's cause. The grace of God therefore offered to the Corinthians was a part of the hearing and of the succour rendered to the Messiah; and it was offered now or never.

3. Rev. V. 'giving no occasion of stumbling in anything, that our ministration' &c. The gravest anxiety of a minister of the Gospel must always be the apprehension that the cause of God and the work of Christ should be hindered.

4. Rev. V. 'But in everything commending ourselves, as' &c. His holding this office was the reason why he tried to

commend himself, and was one of the regulating principles of his ministerial work. The things which he had to bear he places in three classes, each containing three members (vv. 4, 5).

i. Difficulties which hindered his activity. (1) Afflicting straits (*θλίψεις*) which crush him. (2) Necessities (*ἀνάγκαι*), situations in which he is opposed by a force which no effort of his can overcome. (3) Distresses (*στενοχωρίας*), positions in which he is jammed into a corner and cannot move.

5. ii. Hardships inflicted upon him by men. Of these the *tumults* were the occasion of a peculiar injustice, for the first Christian missionaries were usually accused of raising them and had to bear the infamy and the punishment. iii. Hardships inseparable from his missionary work. By *fastings* he means forced abstinence from food. He is not referring to voluntary fasting, as a spiritual discipline.

6, 7. Graces and qualities which had characterised his ministerial life are enumerated in five pairs. In the first four pairs the *by* of the A. V. is rendered 'in' by the Rev. V. (1) *Chastity* and knowledge. The mention of the first was suitable with reference to heathen and especially Corinthian licentiousness. The sense of *knowledge* is determined by its pointed juxtaposition with chastity. Some used their imagined knowledge for setting aside all restraints of moral law. Knowledge in this case goes hand in hand with chastity. (2) Two graces exhibited in his conduct to men, long-suffering and kindness. Both are forms of that charity (1 Cor. xiii. 4) which as he urges so strongly (1 Cor. viii. 1) should attend upon knowledge. (3) The two next graces have an epithet, "holy" and "unfeigned." Being guided by the *holy* Spirit, he must condemn the opposite of holiness, heathen immorality, yet he does it with genuine and "unfeigned" love. (4) From the spirit and love in the *heart* the advance to *word* and *deed* is natural. "The word of truth" includes both his preaching and his communications in ordinary intercourse, for he had been accused of falsehood with regard to both. The "power of God" (iv. 7) comprises the whole of his ministerial activity. He claimed no power of his own, for it was God's, but as he had exercised it decisively

- 7 Holy Ghost, by love unfeigned, ^aby the word of truth, by ^athe power of God, by ^athe armour of righteousness on the right
8 hand and on the left, by honour and dishonour, by evil report
9 and good report: as deceivers, and *yet* true; as unknown, and
yet well known; ^aas dying, and, behold, we live; ^aas chastened,
10 and not killed; as sorrowful, yet alway rejoicing; as poor, yet
making many rich; as having nothing, and *yet* possessing all
11 things. ¶ O ye Corinthians, our mouth is open unto you, ^oour
12 heart is enlarged. Ye are not straitened in us, but ^oye are
13 straitened in your own bowels. Now for a recompence in the
same, (^oI speak as unto *my* children,) be ye also enlarged.
14 ¶ Be ye not unequally yoked together with unbelievers: for
^awhat fellowship hath righteousness with unrighteousness? and
15 what communion hath light with darkness? and what concord
hath Christ with Belial? or what part hath he that believeth

^a ch. 4. 2.
^o 1 Cor. 2. 4.
^a Eph. 6. 11.
2 Tim. 4. 7.

^o ch. 4. 2.
^a 11. 6.
^o 1 Cor. 4. 9.
ch. 1. 9.
^a Ps. 118. 18.
^o ch. 7. 3.
^o ch. 12. 15.
^o 1 Cor. 4. 14.
^o Deut. 7. 2.
1 Cor. 5. 9.
^a 1 Sam. 5. 2, 3.

in one case (1 Cor. v. 4), he might use it so again, if his warnings were neglected. (5) The weapons of righteousness by which God's power is put forth are (cp. x. 34) weapons of integrity which smite with perfect impartiality. "The right-hand and left-hand weapons" may signify defensive weapons like the shield on the left, and offensive like the sword on the right. St. Paul was no more afraid then to assail with his right hand pagan corruption than he was to pull down Judaizing strongholds (2 Cor. x. 4), and was equally ready to parry with his left by all righteous means in his power every blow aimed at him in his office or person. The weapons of righteousness are a contrast to the unrighteous and carnal warfare of his enemies.

8, 9, 10. This series of contrasted situations runs in four pairs of combinations; in the fourth of which the last combination is two-fold. (1) "**By glory and dishonour**" &c. For an example of glory see Gal. iv. 14, and for a summary of dishonour, 1 Cor. iv. 11-13. Evil report and good report are glory and dishonour expressed in words. (2) The second pair of combinations illustrates the evil report and good report respectively. The deceiving expresses the opinion which the Judaizers held of his preaching: "true" repels every such imputation. The drift of the next words reminded men that, if at Corinth he had been at first well known, there had afterwards set in a current of misrepresentation; now the tide had again turned. (3) The connexion of the next pair with the preceding is perhaps that the dying and the chastisement result from failing to be known, which caused rejection and persecution. The dying and living are explained by iv. 10. (4) External sufferings never caused him grief (Rom. v. 3, ff.), but he sorrowed when he saw his converts relapsing into sin &c. Yet God continually removed his grief and substituted for it joy.

The transition from grief to poverty, from the pain of the heart to its wants, is natural. *πρός* may refer to the Apostle's

outward circumstances (1 Cor. iv. 11; Phil. iv. 12), but must mean also in a higher sense that he is conscious of nothingness (2 Cor. viii. 9). Yet he makes many rich by dispensing to them out of his earthen vessel the true and incorruptible riches. Similarly in the next antithesis: in the dedication of body and of soul to the cause, he was sensible that in this he had lost nothing, but had secured the permanent possession of all things (cp. Mark x. 28-30; Matt. xvi. 25).

11-13. An appeal to their affections.

12. The feeling in Corinth towards him was not all that he could desire.

13. He claims, instead of their present narrow-heartedness, a reciprocation on their part of his capacious love for them. Assuming that his request is granted, he proceeds to deliver in detail (vi. 14-vii. 1) the admonition previously couched in general terms (v. 1, 2).

14. Cp. Lev. xix. 19 (LXX). Believers are a spiritual generation, pagans a natural. In the pagan the old man prevails, while believers are a new creation. These two races cannot be mingled, as they would be by making common cause in life and habits. By five rapid questions he points out the essential opposition existing between the two yokes:—(1.) In the moral and spiritual states which they respectively represent. The righteousness meant is that realised in practice, i.e. holiness (Rom. vi. 19); the lawlessness was that actually practised by the heathen. (2.) In the elements to which these two states respectively belong. Light and darkness exclude each other in the spiritual world as in the natural.

15. (3.) In the heads of the two kingdoms, Christ and Belial. The latter name means 'worthlessness,' 'depravity,' and represents the Prince of Darkness, as the chief of unclean spirits and the impersonation of impurity. Between them and Christ there is absolute discord. (4.) Rev. V. 'or what portion hath a believer with an unbeliever.' The bond between Christ and His followers is faith, a compound of belief and trust. The bond between Belial and his slaves is

- 1 Cor. 3. 16. 16 with an infidel? and what agreement hath the temple of God
 & 6. 19. with idols? for 'ye are the temple of the living God; as God
 Eph. 2. 21. hath said, "I will dwell in them, and walk in them; and I will
 Heb. 3. 6. be their God, and they shall be my people. "Wherefore come
 * Ex. 29. 45. out from among them, and be ye separate, saith the Lord, and
 Jer. 31. 33. 17 touch not the unclean thing; and I will receive you, and will
 Ezek. 11. 20. be a Father unto you, and ye shall be my sons and daughters,
 Zech. 8. 8. saith the Lord Almighty.
 * Isai. 62. 11. ch. 7. 1.
 Rev. 18. 4. **CHAP. 7. HAVING** "therefore these promises, dearly beloved, let
 * Jer. 31. 1. us cleanse ourselves from all filthiness of the flesh and spirit,
 Rev. 21. 7. 2 perfecting holiness in the fear of God. ¶ Receive us; we have
 * ch. 6. 17. wronged no man, we have corrupted no man, ^bwe have de-
 1 John 3. 3.
 * Acts 20. 33.
 . 12. 17.

unbelief. They deceive men and league them in a confederacy of disbelief and defiance.

16. (5.) Or, "what covenant has the sanctuary of God with idols." The sanctuary of God is the community of believers, and these are forbidden (Exod. xxiii. 33) to make covenant with the heathen or "with their gods." The Church of Christ would be profaned by adopting a manner of life which brought it into contact with idols and idol worship. The epithet *living* contrasts God with *dead* idols, suggests the spiritual death to which idolatry must bring them, and reminds them of the Spirit of holiness through which the *living* God dwells in them (iii. 3). Under the new covenant God dwells not amongst men *merely*, but in them.

The divers ways in which God has dwelt with men are so many successive stages in the perfect accomplishment of man's salvation, and may be thus briefly summed up. (1.) He dwelt amongst men under the old Dispensation, in the cloud and in the fiery pillar, in the Shechinah, and in prophecy. (2.) In human nature through the Incarnation. (3.) The Incarnate son of God pitched His tent or encamped amongst men. (4.) Since His glorification, the Father and He have dwelt in believers through the Holy Spirit and in two ways: —a. In the Church as a body which is the living Temple of God. b. In believers individually, who are living stones in God's Temple, sons and daughters of God by spiritual regeneration.

17. The obligation imposed by the fulfilment of this promise is expressed in the charge delivered to the chosen nation through Isaiah, when God was about to bring it back to its own land from the Babylonish captivity and renew His dwelling in the midst of it. The Apostle quotes the LXX from memory.

18. The blessings consequent upon this welcome are in the O. T. the privileges of adopted sons and daughters of God. Under the new covenant a higher sonship is accessible, also by adoption, not by generation. The condition of it is faith (Gal. iii. 26) in Christ. To as many as receive Christ by faith and so become sons (*υιοι*) of God, Christ grants the privilege of becoming also

children (*τεκνα*) of God, that is, sons by generation, by a new birth which is of God (John i. 12), through the Spirit, and is *regeneration*. With this new birth begins the holy life of a new creature, and by perseverance in this life of holiness, the position and blessings of adoption can be maintained. This the Apostle urges upon his readers. Christianity was the first system that ever recognised the dignity of women and raised them generally to the same moral and spiritual level with men. At Corinth, above all places in the world, women were lured to ruin by organised immoralities under the cloak of religion.

VII. 1. The promises may be forfeited by unholiness, which disqualifies men from being members of a holy God's family (Rev. xxi. 27). 'Defilement' [Rev. V.] of the flesh refers to all sensual sins (1 Cor. v. 11, vi. 10, xi. 7, 21), but especially to licentiousness in all its forms (1 Cor. v. 9, 16; vi. 5-20). By "defilement of spirit" (cp. 1 Cor. viii. 7) is probably meant the defilement of our highest faculties spiritualised. With negative "cleansing," is to go on the positive process of "perfecting holiness;" "perfecting" (*επιτελοειν*) is a hieratic word, used for the due performance of religious rites, and expresses aptly the full accomplishment of the *sanctified* work of sanctification. The atmosphere in which holiness moves on to perfection is "the fear of God." This motive power was most applicable to the Corinthians, and, so long as man is liable to sin, cannot be dispensed with. In the Rev. V. this verse is attached to ch. vi.

2. *χωρησατε ημας*, "Make room for us," reverts to the 'be ye widened' in vi. 13. When a father speaks to children, he and his words deserve admission to their heart [Rev. V. 'open your hearts to us']. But he adds three specific reasons why he should have it: "No one did we wrong: no one did we ruin: no one did we [take advantage of]." These expressions do not refer to money matters, but to the flagrant offender (cp. ii. 5-13), who belonged to the class addressed in vi. 14-vii. 1, and whom he was said to have wronged (1 Cor. v. 1-8).

- 3 **frauded no man.** I speak not *this* to condemn you : for 'I have said before, that ye are in our hearts to die and live with you. ' ch. 6. 11.
- 4 **'Great is my boldness of speech toward you, 'great is my glorying of you:** 'I am filled with comfort, I am exceeding ' joyful in all our tribulation. For, 'when we were come into ' Macedonia, our flesh had no rest, but 'we were troubled on ' every side; 'without were fightings, within were fears. Never- ' theless 'God, that comforteth those that are cast down, com- ' forted us by 'the coming of Titus; and not by his coming only, ' but by the consolation wherewith he was comforted in you, ' when he told us your earnest desire, your mourning, your ' fervent mind toward me; so that I rejoiced the more. ¶ For ' though I made you sorry with a letter, I do not repent, 'though ' I did repent: for I perceive that the same epistle hath made ' you sorry, though *it were* but for a season. Now I rejoice, ' not that ye were made sorry, but that ye sorrowed to repent- ' ance; for ye were made sorry 'after a godly manner, that ye ' might receive damage by us in nothing. For 'godly sorrow ' worketh repentance to salvation not to be repented of: 'but the ' sorrow of the world worketh death. For behold this self- ' same thing, that ye sorrowed after a godly sort, what carefulness ' it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved ' ch. 2. 4.
- 10 might receive damage by us in nothing. For 'godly sorrow ' worketh repentance to salvation not to be repented of: 'but the ' sorrow of the world worketh death. For behold this self- ' same thing, that ye sorrowed after a godly sort, what carefulness ' it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved ' 2 Sam. 12. 13. Matt. 26. 75. ' Prov. 17. 22.
- 11 sorrow of the world worketh death. For behold this self- ' same thing, that ye sorrowed after a godly sort, what carefulness ' it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved

¹ Or, according to God.

3. Another reason why they should open their hearts. Condemnation was not the purpose of his *warning* in vi. 14-vii. 1. To have persons so in your heart that you are ready to live and die with them, is one of the strongest tokens of love.

4. Still more indicative of his love than free speech to them is glorying speech to others "on their behalf." Rev. V. renders the last words of the verse, 'I overflow with joy in all our affliction.'

5. Connect with ii. 12, 13. When we came into Macedonia, "our flesh had no relief &c." The *fightings* were the new troubles in Macedonia; the *fears* concerned the upshot of affairs in Corinth. In Troas his unrest was in spirit, now it is in his flesh.

6, 7. Affliction turned into joy. The mere arrival of Titus to stand by him and Timothy, downcast as they were, was a comfort. But the main relief came from the comfort which Titus felt over the Corinthians. The visible satisfaction of Titus was a more palpable proof of the improved state of things (cp. v. 11) than the substance of the report itself. Rev. V. 'your longing, your mourning, your zeal.'

8. *repent*] *regret*. His last and lost letter had given pain which he could not regret.

9. *after a godly manner*] *κατὰ Θεόν*, i.e. grief was felt by them in their relation to God. It had been genuine sorrow for their culpableness in God's sight.

receive damage] Rev. V. 'suffer loss' (*ζημιωθῆτε*)—at the final judgment (Matt. xii. 26; Mark viii. 36).

10. True grief for sin works a change of mind leading to salvation, and salvation is "no matter of regret" either to the recipients of it or their helpers. But the false grief which the world feels, is grief for rebuked sin; and consists of anger, rebelliousness, resentment at detection or censure or loss of reputation. These culminate respectively in eternal death and eternal life. Rev. V. gives a different application: 'For godly...salvation, a repentance which bringeth no regret.'

11. Illustration of the first of the two principles just stated by the particular case before him. *σπουδή*, *carefulness* [Rev. V. 'earnest care'], is the opposite of the apathy which they had shewn with regard to the great offence. The emotions produced, each transcending its predecessor in force, were six in number and run in pairs. The first pair refers to the stain brought upon the church: the second to the Apostle; the third to the offender. "Clearing of yourselves" or "self-defence" (*ἀπολογία*) alludes to their apologies to Titus and through him to St. Paul, that they had not *deliberately* meant to countenance the offence. "Indignation" was directed not only against the immoral person, but against all who had misrepresented St. Paul's treatment of the case. "Fear" alludes to the disciplinary measures of which he had given warning (1 Cor. v. 21. Cf. 2 Cor. xiii. 1 ff.); *ἐπιπόθητος*, "vehement desire," to the yearning for his presence (see v. 7). They dreaded his chastisement, yet longed for his coming,

- 12 yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, ²but that our care for you in the sight of God might appear unto you.
- 13 ¶ Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ⁴was refreshed by you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. And his 'inward affection is more abundant toward you, whilst he remembereth ⁵the obedience of you all, how with fear and trembling ye received
- 16 him. I rejoice therefore that ⁶'I have confidence in you in all things.

¹ ch. 2. 4.

⁴ Rom. 15. 33.

⁵ ch. 2. 9.

Phil. 2. 12.

⁶ 2 Thess. 3. 4.

Philom. 8. 21.

CHAP. 8. MOREOVER, brethren, we do you to wit of the grace of

¹ Gr. *bowels*, ch. 6. 12.

whether to receive correction or restoration through contrition. The "zeal" was for a vindication of the claims of purity; *ἐκδίκησις*, or "full exaction of punishment" (cp. ii. 6) was not only for the sin itself, but also for resistance to Apostolic authority. In fine, they had proved themselves pure from the contamination of countenancing an unchaste offence.

12. His true motive for writing the painful letter. It was:—"for the sake of our earnestness on your behalf being made manifest toward you before God," i.e. from a deep and warm sense of duty and love, which would bear God's inspection. Another reading (Rev. V.): 'but that your care for us might be made manifest unto you' &c. expresses the Apostle's desire that the warm feeling of those attached to him should receive a manifestation before the Church generally.

13. Rev. V. 'Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed' &c., an allusion to the dejected spirits in which Titus had started on his discouraging mission at St. Paul's request.

14. Rev. V. 'For if in anything I have gloried to him on your behalf, I was not put to shame;...so our glorying also,... was found to be truth.' His utterances, whether made to them or about them, were uniformly pervaded by the leaven of sincerity and truth.

15. The love of Titus waxed stronger and stronger with every recollection of their readiness to comply fully with St. Paul's directions and his own counsels. Their penitence seems to have begun even before his arrival, and was possibly the after-fruit of Timothy's mission. They dreaded the consequences of their previous conduct, when Titus presented himself with another letter from the hand of him who was the bearer of a Divine commission.

16. Rev. V. omits *therefore* and reads

'...that in everything I am of good courage concerning you.' A declaration this of an amnesty for the past and of confidence for the future. This enabled St. Paul without misgiving to urge in the next two chapters their obligation on one special point.

THE COLLECTION FOR THE POOR SAINTS AT JERUSALEM (VIII. IX.).

It had been customary since the Dispersion of Israel for the Jews and Proselytes in foreign lands to send 'sacred money' annually to Jerusalem through commissioners called Hieropompi. The usage *may* have suggested or facilitated the raising of subsidies in the Gentile churches for the mother-church at Jerusalem. But the character as well as the motive of the contributions were different in the two cases, for whereas the Jewish consisted of the Temple tribute, which was paid from a feeling of religious patriotism and traditional obligation, the Christian consisted of free-will offerings for the alimony of the poor, and the duty of giving rested not only upon the Saviour's injunctions to succour the needy brethren but also upon the specific ground stated in Rom. xv. 27. Judæa was in a state of social and economical confusion. There had been a famine in the reign of Claudius, and the privations accompanying it, for the mitigation of which St. Paul had previously been instrumental in providing (Acts xi. 29, 30), may have been still continuing. It was not general Christian duty merely nor even his fervent love towards his brethren according to the flesh (Rom. ix. 2, 3), which drew the Apostle heart and soul into the work of relief. One of the articles in the compact concluded between him and the pillar-Apostles in A.D. 51 (Gal. ii. 10) was that he should remember the poor amongst the Jewish believers. His preaching and ministry were looked upon with no great favour by many at Jerusalem and some even doubted whether

- 2 God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and "their deep poverty abounded unto the riches of their ¹liberality. ^cMark 12. 44.
- 3 For to their power, I bear record, yea, and beyond their power
- 4 *they were willing of themselves*; praying us with much intreaty that we would receive the gift, and *take upon us* ^bthe fellowship
- 5 of the ministering to the saints. And *this they did*, not as we

^b Acts 11. 29.
 & 24. 17.
 1 Cor. 16. 1,
 3, 4.
 ch. 9. 1.

¹ Gr. *simplicity*, ch. 9. 11.

his Churches were properly Christian communities at all. The wider and remoter his missionary activity became the more would these misgivings gather strength, and they had been confirmed by recent reports from Corinth. If then, before his departure for the far west, he could send or convey to Jerusalem, a bountiful gift from the heathen brethren to the impoverished members of the mother community, he might anticipate that it would have a favourable effect with reference to all the matters which he had now deeply at heart. It would be a testimony that he was as faithful as ever to the contract between him and the original Apostles and that there was not a great chasm between them and him, as it pleased his adversaries to assert. It would be a proof that both he and his converts fully recognised the cardinal Christian principle of brotherly love, and would shew indirectly but forcibly that they were anxious to maintain the bond of a common faith with Jewish believers. He might hope that distrustful members of the mother-Church would look with less doubting eyes upon the Gentile brotherhoods, and give no countenance to the adversaries who would no doubt pursue their work when he was gone.

It would seem from Rom. xv. 25 that the collection treated in these chapters (viii. ix.) was restricted to the Churches of Macedonia and Corinth. The first announcement of the subscription at Corinth was taken up eagerly, but although there was no lack of means (viii. 14), a lukewarmness had supervened if not a positive indisposition to proceed with the undertaking. This was mainly due to the conflict between the Church and the Apostle. Some feared that they would only impoverish themselves by giving (viii. 13); and the malignant insinuation had been thrown out that the Apostle resorted to these exactions of money (xii. 17, 18) with a view to his private advantage. The Judaizers no doubt resisted it with all their might, partly from hatred to St. Paul's teaching and person, partly because they foresaw that the success of the scheme tended to overthrow their own influence. This attitude of things would be observed by Titus and reported to the Apostle. Now, however, the reaction of feeling in his favour and the enthusiastic regard for

him, manifested to Titus by so many, furnished sufficient grounds for hoping that he might not only rekindle the flame of charity, but stir up such activity as might lead to immediate results not unworthy of a Church so highly gifted with other graces. With this object in view and aided by the splendid example of Macedonian self-sacrifice, he writes these two chapters, which leave no motive-spring of Christian bounty untouched, and which are pervaded with a spirit of earnestness, delicacy, and simplicity.

VIII. 1. *we do you to wit*] Rev. V. 'we make known to you': *γνωρίζω* is peculiar to the group of St. Paul's Epistles to which 2 Cor. belongs. The term "brethren" strikes the key-note of the section, as brotherly-love is the motive of alms-giving. The first cause of Christian alms-giving is the grace of God, and the specific link connecting cause and effect, and making "the grace of God *given* to become the grace of God *giving*," is stated in *vv.* 8, 9.

2. *in a great trial*] Or, in much approvedness [Rev. V. 'much proof']. Cp. 1 Thess. i. 6. Out of persecutions (Acts xvii. 6 ff.; 1 Thess. ii. 14; iii. 2, 3, 5) sprang both joy (Acts v. 41; Rom. v. 3, 4, 5, 11; xiv. 17; Gal. v. 22) and poverty, yet these two opposites brought about the result called "the riches of their single-mindedness" [Rev. V. as A. V.]; *ἀπλοτης* is that state of heart in which a man does not regard himself but exclusively his brother's needs.

3. *they were willing of themselves*] *αὐθαιρέτοις*, Rev. V. 'they gave of their own accord.' They acted "on their own choice" without compulsion. They went further (*v.* 4), "with much entreaty begging of us the grace and the fellowship of the ministry which is to the saints." Omit, "that we would receive;" [Rev. V. '... intreaty in regard of this grace and the fellowship &c.] The Macedonians regarded the leave to act upon the desire to give, put into their hearts by God (*v.* 1), as a gracious privilege to be obtained from the Apostle; and the nature of such giving, which was an act of fellowship with believers, heightened the ardour of their desire. "Fellowship" (*κοινωνία*) does not mean merely 'participation,' but 'making or having common cause.' "Ministering" (*διακονία*) often denotes serving up meats at table, and the order of Deacons took its title from that sense in accordance with the origin of the office (Acts vi. 2).

6 ^{ver. 17.} hoped, but first gave their own selves to the Lord, and unto us
 6 ^{ch. 12. 18.} by the will of God. Inasmuch that ¹we desired Titus, that as he
 had begun, so he would also finish in you the same ¹grace also.
 7 ^{1 Cor. 1. 5.} ¶ Therefore, as ²ye abound in every *thing*, *in* faith, and utter-
 7 ^{& 12. 13.} ance, and knowledge, and *in* all diligence, and *in* your love to
 8 us, ^{ch. 9. 8.} see ¹that ye abound in this grace also. ¶ I speak not by
 8 ^{1 Cor. 7. 6.} commandment, but by occasion of the forwardness of others,
 9 and to prove the sincerity of your love. For ye know the grace
 of our Lord Jesus Christ, ²that, though he was rich, yet for your
 9 sakes he became poor, that ye through his poverty might be rich.
 10 ^{Matt. 8. 20.} ¶ And herein ¹I give *my* advice: for ¹this is expedient for you,
 10 ^{Luke 9. 58.} who have begun before, not only to do, but also to be ²forward
 11 ^{Phil. 2. 6, 7.} a year ago. Now therefore perform the doing of it; that as
 11 ^{1 Cor. 7. 6.} ¹there was a readiness to will, so *there may be* a performance
 12 also out of that which ye have. For ¹if there be first a willing
 12 ^{Matt. 10. 42.} mind, *it is* accepted according to that a man hath, and not
 12 ^{Heb. 13. 16.} ^{ch. 9. 2.} ¹Mark 12. 43.
 12 ^{44.} ^{Luke 21. 3.}

¹ Or, *gift*, ver. 4, 19.

² Gr. *willing*.

5. *hoped*] He had hoped well of them, but, on account of their poverty had looked for only slender assistance. On the contrary, however, they placed themselves and their all at the disposal of Christ and His Apostle. This they did "through the will of God" working upon their will (v. 1), while they yet acted "of their own choice," because of their instant compliance with the Divine impulse.

6. *desired*] *exhorted*. The mention of this exhortation would save Titus from any imputation of having put himself too prominently forward as an agent in a money matter, whether this was the Apostle's purpose in mentioning it or not. The word for 'make a beginning' (*ἐναρξασθαι*) like that for "perfect" (cp. vii. 1) is a hieratic term, the former referring to the preliminary rites, the latter to the due and full performance of sacrifice. They are happily applied here to the "oblations" of almsgiving.

7. *Therefore*] "But." Their alms-giving should be on a par with their other graces.

8. His "not speaking by way of command" repudiates the imputations of claim to lordship over their property, and the charge of malversation. Christian bounty is not a fit subject for command, as its virtue depends upon its spontaneity.

but by occasion &c.] Rev. V. 'but as proving through the earnestness of others the sincerity also of your love.' The love may be that of the Corinthians for the Apostle, but it may also embrace Christ, St. Paul, and the brethren.

9. The reason why he does not speak by way of command is that his readers know the great motive to Christian charity. Christ's was in the truest and fullest sense a benefaction to the needy.

though he was rich] Refers to the form of existence which Christ had with the Father before the Incarnation. The question with regard to "be same poor" is, What

which He assumed when "The Word became flesh?" It consisted both in what He gave up and in what He took. Christ never parted with the substance of Godhead; when He was in the flesh, He exercised powers of Godhead. Christ took the imperfections of a human mode of existence, circumstantial, such as poverty, and physical, such as liability to exhaustion, pain, and death. He accepted contact with sin in others and the capacity of temptation, being Himself tempted. He stooped to the very humblest offices of love (John xiii. 3). But the chief element of His poverty was His suffering and His death on the Cross for sin (cp. Phil. ii. 6-8). The object of this self-improvement was "That ye through His poverty might become rich." This object is specifically applied to the Corinthians in order to bring home to them the motive to charity. Christ parted with His riches and took our poverty, in order that we might part with our poverty and take His riches. Man is to be raised from earth to heaven, from humiliation to glory. He is to be transfigured into the image of Christ, that is, he is not only to be perfected in his human nature, but also to become Godlike. Cp. Rom. viii. 29; Heb. ii. 10-13; 2 Cor. iii. 18.

10. *advice*] judgment, not a command. Cp. 1 Cor. vii. 25, 40. The nerve of the exhortation is the *start* taken by the Corinthians, as being the first to take steps towards doing and willing to do. The more bound were they to expedite the performance now.

who have begun &c.] Rev. V. 'who were the first to make a beginning a year ago, not only to do, but also to will.'

11. "But now perfect" [complete] "the doing" also; that, just as there was the readiness to will, so (there may be) also the 'completion' in proportion to the measure in which you possess the means.

13 according to that he hath not. For *I mean* not that other men
 14 be eased, and ye burdened: but by an equality, *that* now at
 this time your abundance *may be a supply* for their want, that
 their abundance also may be a *supply* for your want: that there
 15 may be equality: as it is written, ^mHe that *had gathered much* ^m Ex. 16. 18.
 had nothing over; and he that *had gathered little* had no lack.
 16 ¶ But thanks *be* to God, which put the same earnest care into
 17 the heart of Titus for you. For indeed he accepted ⁿthe ex- ⁿ ver. 6.
 hortation; but being more forward, of his own accord he went
 18 unto you. And we have sent with him ^othe brother, whose ^o ch. 12. 18.
 19 praise *is* in the gospel throughout all the churches; and not *that*
 only, but who was also ^pchosen of the churches to travel with ^p 1 Cor. 16.
 us with this ^{3, 4.} grace, which is administered by us ^qto the glory of ^q ch. 4. 15.
 20 the same Lord, and *declaration* of your ready mind: avoiding
 this, that no man should blame us in this abundance which is
 21 administered by us: ^rproviding for honest things, not only in ^r Rom. 12. 17.
 22 the sight of the Lord, but also in the sight of men. And we ^{Phil. 4. 8.}
 have sent with them our brother, whom we have oftentimes ^{1 Pet. 2. 12.}
 proved diligent in many things, but now much more diligent,
 23 upon the great confidence which *I have* in you. Whether *any*
do enquire of Titus, *he is* my partner and fellowhelper concerning
 you: or our brethren *be enquired of*, *they are* ^sthe messengers of ^s Phil. 2. 25.

¹ Or, *gift*, ver. 4, 6, 7, ch. 9. 8.

² Or, he hath.

patent (obvious), it is acceptable &c. Rev. V. renders *ποκεῖται* 'is there.'

13, 14. Rev. V. 'For *I say* not *this* that others may be eased, and ye distressed: . . your abundance *being a supply* at this present time for their want, that . . may become a supply' &c. The Apostle is probably glancing at actual discontent inspired by his adversaries about the requisition of money. Givers are not to incur the pressure or pinch of poverty in order that receivers may enjoy ease. Such a result is to be prevented by the only true communism, which depends upon times, circumstances, free will, and love, and which, in a Christian brotherhood, so adjusts ever-changing inequalities that no one shall starve while another has abundance.

15. Omit *had*. St. Paul regards the "ordinance" (marg. ref.) as an index to the kind of equality which God contemplated in a holy community. Only what was effected under the old Dispensation by a wonder-working Providence is left, under the new, as a gracious task for brotherly love to perform in the inevitable unevenness of earthly possessions.

16-24. Recommendation of the delegates whom he sends to superintend the collection.

16, 17. Rev. V. 'putteth . . being himself very earnest, he went forth unto you' &c.

18. Rev. V. 'whose praise in the Gospel *is spread* through all &c.' i.e. he was distinguished as a worker in the Gospel cause.

19. He was further qualified by an election at the hands (*χειροτονήσεως*) of the Macedonian Churches, in which no doubt he had achieved his reputation, to travel with (*συνόδῳ*) the Apostle and others to

Jerusalem 'in the matter of this grace, . . and to *show* our readiness' (Rev. V.). The Macedonians who *did* accompany St. Paul from Greece to Asia were Sopater, Aristarchus, and Secundus (Acts xx. 4), and one of these is probably the person spoken of.

20. *avoiding*] *σφελλόμενοι*, the metaphor involved in the word is that of reefing sail in order to shun danger.

Rev. V. '...blame us *in the matter* of this bounty . . : for (v. 21) we take thought for honourable things' (cp. Prov. iii. 4).

22. Titus's second companion must have been a coadjutor of St. Paul in *matters of business* connected with his ministry, for *σπουδαίος* signifies zeal and energy in the transaction of affairs. He may have been a missionary deacon, which would agree with his employment in this collection. The way in which he is mentioned implies that he was not a Macedonian. Rev. V. 'whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in you.' Tychicus is probably intended. Both in Eph. vi. 21 and Col. iv. 7 he is called a "faithful minister" (*δίακονος*) of the Apostle, and in both cases he is sent with a commission, as he is also in 2 Tim. iv. 12, and another is contemplated for him in Titus iii. 12.

23. 'Fellow-worker to you-ward' (Rev. V.) refers mainly to Titus's recent mission, which was his best claim to a welcome on a second visit. The commendation here given of the other brethren is official. They are accredited representatives of the Churches, and entitled to a respect more than could belong to them as individuals. In men who

24 the churches, *and* the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our ¹boasting on your behalf.

¹ ch. 7. 14.
² 9. 2.

³ Rom. 15. 23.
¹ Cor. 16. 1.
 Gal. 2. 10.
⁴ ch. 8. 19.
⁵ ch. 8. 24.
⁶ ch. 8. 10.
⁷ ch. 8. 6, 17,
 18, 22.

¹ Prov. 19. 17.
² 22. 9.
 Gal. 6. 7, 9.

³ Deut. 15. 7.

⁴ Ex. 25. 2.
 Prov. 11. 25.
 Rom. 12. 8.
⁵ Prov. 11. 24,
 25.
 Phil. 4. 19.
⁶ Ps. 112. 9.

CHAP. 9. FOR as touching ¹the ministering to the saints, it is ²superfluous for me to write to you: for I know ³the forwardness of your mind, ⁴for which I boast of you to them of Macedonia, that ⁵Achaia was ready a year ago; and your zeal hath provoked very many. ⁶Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ⁷ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should ⁸be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ⁹bounty, ¹⁰whereof ye had notice before, that the same might be ready, as *a matter of* ¹¹bounty, and not as *of* covetousness. ¹²But this I say, He which soweth sparingly shall reap also sparingly; and he which ¹³soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; ¹⁴not grudgingly, or of necessity: for ¹⁵God loveth a cheerful giver. ¹⁶And God is able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to ¹⁷every good work: (as it is written, ¹⁸He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

¹ Gr. *blessing*. Gen. 33. 11. 1 Sam. 25. 27.
² Kin. 5. 15.

³ Or, *which hath been so much spoken of before*.

come to do Christ's work as the legates of the Churches, which are Christ's body, the glory of Christ Himself, Who is the head, is reflected.

24. Cordially welcome them, and cooperate in their work.

IX. There was still something to be added about the *precise* object for which he sent the envoys (vv. 3-5), and one or two considerations urging liberality (vv. 6-10). Further, he had to point out how the charitable work tended to the glory of God and strengthened the communion of Saints throughout the world (vv. 11-14).

2. Rev. V. 'For I know your readiness, of which I glory on your behalf... Achaia hath been prepared for a year past.' That boast had produced its intended effect of stimulating the Macedonians.

3. Though it was superfluous to write (v. 1), it was not so to send the brethren, 'that our glorying on your behalf may not be made void in this respect,' i.e. in the complete readiness of the collection.

4. Rev. V. 'should be put to shame in this confidence.' Omit *boasting*. He wished to spare himself shame for false confidence and them for unreadiness before Churches which, poor as they were, had just given proof of large bounty.

5. Rev. V. 'make up beforehand your afore-promised bounty (*ἐὐλογίαν*).'
προκαταρτίσω is often used for restoring that which has fallen into disrepair, and is appropriate to the re-adjustment and completing of a business in which there had been flaws and

delays. Under the old Covenant God called the plentiful fruits of the earth His blessings (*εὐλογία*, Lev. xxv. 24. Ez. xxxiv. 26). Hence according to their strictly religious view of temporal goods, the Jews called all benefactions blessings. Here the words "as *a matter of* blessing and not of covetousness" (Rev. V. 'extortion') are a hint to give promptly, because it is in the nature of a blessing to be *ready* at the moment when it is wanted, and in the nature of covetousness, which wishes to keep for itself what it gives away, not to give until the last moment.

6. Giving is not a sacrifice, but a sowing followed by a reaping, and as is the sowing, so the reaping: spare sowing, spare reaping; rich sowing, rich reaping. The giver of the recompense is God. Cp. Prov. xi. 24.

7. Passes from amount to motive, and states the inward moral condition, without which no man can reap. Rev. V. 'Let each man do, according as he hath purposed' &c. *Grudgingly* = *ἐκ λύπης*, cp. LXX of Deut. xv. 10. The reason for their giving, "for God loveth &c." is a reminiscence of an addition made by the LXX to Prov. xxii. 8.

8. *sufficiency*] *αὐτάρεσκα* is that which, without the addition of anything, makes life in want of nothing (Aristotle). This word and *προαίρεσις* (v. 7), tempt one to believe that St. Paul had some knowledge of the Ethics of Aristotle. It is curious that this Epistle was written from a country in which Aristotle had resided seven years.

9. *poor*] *πτωχοί* occurs here only in the

- 10 Now he that 'ministereth seed to the sower both minister bread ' Isai. 55. 10.
 for *your* food, and multiply your seed sown, and increase the
 11 fruits of your 'righteousness;) being enriched in every thing to " Hos. 10. 12.
 all 'bountifulness, "which causeth through us thanksgiving to Matt. 6. 1.
 12 God. For the administration of this service not only 'suppleth ch. 1. 11.
 the want of the saints, but is abundant also by many thanks- & 4. 15.
 13 givings unto God; whiles by the experiment of this ministration ° ch. 8. 14.
 they 'glorify God for your professed subjection unto the gospel ° Matt. 5. 16.
 of Christ, and for *your* liberal 'distribution unto them, and unto ° Heb. 13. 16.
 14 all *men*; and by their prayer for you, which long after you for
 15 the exceeding 'grace of God in you. Thanks *be* unto God 'for ° ch. 8. 1.
 his unspeakable gift. ° Jam. 1. 17.
 ° Rom. 12. 1.

CHAP. 10. NOW °I Paul myself beseech you by the meekness and

¹ Or, *liberality*.

² Gr. *simplicity*, ch. 8. 2.

N. T. and that in a quotation. It signifies one who is destitute of means and, as such destitution is by itself a sufficient ground for charitable help, the term is in its right place. The regular word for 'poor' (πτωχός) in the N. T. denotes one who feels his poverty. Under a legal dispensation, justice, which is obedience to law, or righteousness (δικαιοσύνη) was the summary of all goodness and holiness. It was not unnatural that beneficence, the most helpful and popular form of goodness, should appropriate the general term. The LXX often render the Hebrew equivalent for 'justice' or 'righteousness' by the Greek equivalent for 'alms.' Cp. Matt. vi. 1.

10. Rev. V. 'And He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness.'

11. How and why the fruits of righteousness will be increased:—"Whilst ye are enriched in everything to all singlemindedness [Rev. V. 'liberality'], which *worketh* through us thanksgiving to God." When men through the agency of God's ministers, themselves thankfully receive God's further gifts, and again, in imitation of His bounty, use them for the good of others, so that they also thank God for the benefaction, it is the re-establishment of the right relation between God and men, and man and man.

12. The chief value of the collection consisted in its spiritual results. Rev. V. 'For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also' &c. The ministering here is not St. Paul's, but that of the contributors, as in viii. 4: ix. 1. The difference between a mere "filling up" and "an abounding" intimates that the Apostle attached greater weight to the Godward than to the human side of the charity. The Greek term for "service" (λειτουργία), which furnishes us with the word *liturgy*, originated at Athens, where it denoted certain expensive duties rendered by individuals to the state at their own cost. It may possibly have been used by the Corinthians in the same sense. When it was applied to things

Jewish, as the services of tabernacle or temple or to things Christian, as here, it assumed a sacred sense, because it had reference in both cases to a holy community.

13. Rev. V. 'seeing that through the proving of *you* by this ministration they glorify God for the obedience of your confession unto the Gospel of Christ.' Some Jewish Christians at Jerusalem were not of opinion that the Churches founded by St. Paul confessed the same Gospel of Christ which they confessed themselves. They thought also that his Gentile converts held the confession of Christianity to be compatible with a disregard not only of the Mosaic law, but of moral law generally. When to persons entertaining these notions a large bounty was presented from those about whom they entertained them, the reflection would naturally suggest itself that the gift proceeded from men who fully recognised the cardinal law of love. A second ground for glorifying God is "the singlemindedness of [your communion [Rev. V. 'the liberality of your contribution'] to them and to all," which would be shewn by heathens and particularly Greeks, with their strongly-marked national characteristics, so overcoming prejudices, antipathies, and idiosyncrasies, as to acknowledge a common bond of love with men of a nationality as strongly marked as their own but quite of an opposite cast. This second ground for glorifying God is the result of the first, viz. of a submissive confession of one and the same faith.

14. The Apostle attributes to the grateful Jewish Christians a feeling prompting their prayer; "while they themselves also, with supplications on your behalf, long after you," i.e. yearn for personal intercourse with you. The reason of the longing was "the exceeding grace of God" &c.

15. *gift* The Apostle was perhaps chiefly contemplating the establishment of a universal brotherhood of mankind in Christ, of which this work was a prognostic and a partial realisation.

X.-XIII. Final polemic and warning

b ver. 10.
 ch. 12. 6, 7.
 1 Cor. 4. 21.
 ch. 13. 2.
 4 Eph. 6. 13.
 1 Thess. 5. 8.
 1 Tim. 1. 18.
 2 Tim. 2. 3.
 1 Acts 7. 22.
 1 Cor. 2. 5.
 ch. 6. 7.
 4 15. 3, 4.
 Jer. 1. 10.
 1 Cor. 1. 19.
 4 3. 19.
 4 ch. 13. 2.
 4 ch. 2. 9.
 4 7. 16.
 1 John 7. 24.
 ch. 6. 12.
 4 11. 18.
 1 Cor. 14. 37.
 1 John 4. 6.
 1 Cor. 2. 23.
 4 9. 1.
 ch. 11. 23.
 4 ch. 13. 10.
 2 ch. 7. 14.
 4 12. 6.

gentleness of Christ, ^b who ¹in presence *am* base among you, but
 2 being absent *am* bold toward you: but I beseech you, ^cthat
 I may not be bold when I am present with that confidence,
 wherewith I think to be bold against some, which ^dthink of us
 3 as if we walked according to the flesh. For though we walk in
 4 the flesh, we do not war after the flesh: (^dfor the weapons ^eof
 our warfare *are* not carnal, but ^fmighty ^gthrough God ^hto the
 5 pulling down of strong holds;) ⁱcasting down ^jimaginationes,
 and every high thing that exalteth itself against the knowledge
 of God, and bringing into captivity every thought to the
 6 obedience of Christ; ^kand having in a readiness to revenge
 7 all disobedience, when ^lyour obedience is fulfilled. ¶ ^mDo ye
 look on things after the putward appearance? ⁿIf any man
 trust to himself that he is Christ's, let him of himself think
 this again, that, as he ^ois Christ's, even so ^pare ^qwe Christ's.
 8 For though I should boast somewhat more ^rof our authority,
 which the Lord hath given us for edification, and not for
 9 your destruction, ^sI should not be ashamed: that I may not
 10 seem as if I would terrify you by letters. For ^this letters,

1 Or, in outward appearance.

2 Or, reckon.

3 Or, to God.

4 Or, reasonings.

addressed to the Judaizing leaders and their followers, and to the heathen sensualists at Corinth. *Analysis*: x.-xii. 18, against the Judaizers and their followers; xii. 19, 20, on the general disorders of the Church; xii. 21-xiii. 10 on immorality; xiii. 11-13, farewell greeting and benediction.

X. 1. He addresses directly those who are under the influence of the Judaizers, and indirectly these false guides themselves. Meekness (*πραΰτης*) deals gently with behaviour calculated to arouse indignation, gentleness (*εισακτρία*) denotes that habit of mind which makes kindly allowance for wrong doing, and does not insist upon dealing with it according to the letter of the law. He appropriates, with fine irony, the character with which his Judaizing friends accredit him:—the man “who in personal [‘your’] presence *am* humble [‘lowly’] among you but absent *am* bold [‘of good courage’] towards you.”

2. He “counts” to exercise a bold courage against “some,” who “count” of him as walking according to the flesh; imputing to him that he was afraid of offending heathen believers by strict discipline, or that he courted popularity with them by over-leniency.

3. Infirmities of the flesh rendered his body a very imperfect organ for the exercise of spiritual powers, and one which may at times have depressed his energies; but that his ministerial strategy was dictated by fear or desire of popularity was a calumny.

4. Of this the nature and the purpose of his weapons are the proof. They are “powerful for [‘before’] God to the pulling down of strongholds.” He regards Corinth as a citadel of truth, around which the Judaizers had thrown up siege-works and towers, which threatened its destruction.

5. *imaginationes*] Or, “reasonings,” and every high structure raised [‘that is exalted’] “against the knowledge of God.” The *imaginationes* are human theories and deductions, as opposed to the true knowledge of God based upon revelation and the teaching of the Spirit. The ‘high structures’ are the towering arrogance and pretensions put forward in the endeavours to thrust St. Paul out of Corinth. “The knowledge of God” was the spiritual Gospel preached by him (iv. 6). “Thoughts,” temporarily decoyed into disloyalty, will be led back like vanquished captives out of a rebellious district, and restored to the allegiance due to the true Christ.

6. All will not be led into this happy captivity. The penalty for the disobedient was probably a handing them over to Satan whose service they refused to relinquish.

7. An assault upon one of the reasonings that most menaced the knowledge of God. Rev. V. ‘ye look at the things before your face.’ His Judaizing enemies boasted that they belonged to Christ in some special manner in which the Apostle did not. He urges sarcastically:—If *they*, without call or appointment, without recognition from the Twelve (Acts xv. 25), without compact (Gal. ii. 9) with them, were nevertheless so sure that they were Christ’s ministers, could not they at once discern that *he*, qualified in all these ways, was also a minister of Christ?

8. A proof of his belonging to Christ is that, if he should put forth higher claims about the authority and power committed to him, he would not be put to shame by any facts showing his words to be empty boasts.

9. He had been accused of such terrorism.

10. Whether or not the taunt about his

- ¹ say they, *are* weighty and powerful; but ² *his* bodily presence is weak, and *his* ³ speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.
- 12 ¶ ⁴ For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, ⁵ are not wise. ⁶ But we will not boast of things without *our* measure, but according to the measure of the ⁷ rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our* measure, as though we reached not unto you: ⁸ for we are come as far as to you also in *preaching* the gospel of Christ: 13 not boasting of things without *our* measure, *that is*, ⁹ of other men's labours; but having hope, when your faith is increased, that we shall be ¹⁰ enlarged by you according to our rule 16 abundantly, to preach the gospel in the *regions* beyond you, and not to boast in another man's ¹¹ line of things made ready to our 17, 18 hand. ¹² But he that glorieth, let him glory in the Lord. For ¹³ not he that commendeth himself is approved, but ¹⁴ whom the Lord commendeth.
- ¹ Gr. *saitē* he.
² Or, *understand it not*.
³ Or, *line*.
⁴ Or, *magnified in you*.
⁵ Or, *rule*.
- ¹ 1 Cor. 2.3, 4.
ch. 12. 5.
Gal. 4. 13.
² 1 Cor. 1.17.
ch. 11. 6.
³ ch. 3. 1.
& 5. 12.
⁴ ver. 15.
⁵ 1 Cor. 3. 5.
10.
& 4. 15.
& 9. 1.
⁶ Rom. 15.20.
⁷ Isai. 65.16.
⁸ 1 Cor. 1. 31.
⁹ Prov. 27. 2.
¹⁰ Rom. 2. 29.
¹¹ 1 Cor. 4. 5.

presence referred to his unimposing bodily appearance, resulting from persecutions and hardships, which left upon him "the marks of the Lord Jesus," is very doubtful. Rev. V. 'his speech of no account.'

11. "Such (are we) also in deed when we are present." The Church of Corinth was the solid monument of his strength, and to this kind of proof alone will he point.

12. He assigns the reason why he thus confines himself to the logic of facts, in a strain of sharp irony. One kind of courage he *does* lack:—"For we have not the boldness to pair ['number'] or compare ourselves with some of those that commend themselves." The play in the original, *τυπίζου* ἢ *συγκρίνου*, materially helps the sarcasm. "But they themselves" in complete self-reliance (*αὐτοῖς*), "measuring themselves... are without understanding." "Measuring themselves" refers (see vv. 13, 14) to the sphere of action which these persons thought themselves entitled and fitted to fill. "Comparing themselves with themselves" describes the method which they pursued in rating their personal worth. They were their own models of excellence. The Apostle contents himself with the criticism, *οὐ συνίσταν*. If it is not ironical, it means that their self-comparisons had blinded their understandings as to the true qualifications of an Apostle.

13. He will not boast "beyond all bounds (*εἰς τὰ ἄκρῃα*), but according to the measure of the defined space ['province'], which God apportioned to him as a measure," i.e. as his field of operations. But as God had assigned to him the *whole* of heathendom, his proper region was "as

far as you also." The original for "defined space" is the word "canon," which, meaning properly a measuring instrument, is transferred to that which is measured by it; just as the Canon of Scripture is the body of sacred literature determined according to a certain rule or test.

14. *for we are come*] *ἐφθάσαμεν*, Rev. V. 'we came;': "we forestalled (others) in the Gospel of Christ." St. Paul came into the Corinthian district before anyone else.

15. Rev. V. 'Not glorying beyond our measure, *that is*, in other men's labours.' His principle is stated in Rom. xv. 20. 'But having hope that, as your faith groweth we shall be magnified in you, according to our province unto *further* abundance.' His growth depends upon the growth of their faith. *Pari passu* with the progress of a new wholesome upshooting, his own Apostolic authority and influence would also advance, and he would be enabled to carry his missionary labours to still remoter regions (v. 16).

16. The 'parts beyond' [Rev. V.] were Rome and Spain (Rom. xv. 22), and, if between writing this Epistle and that to the Romans, he visited Illyricum, he was also thinking of western Greece (Rom. xv. 19). This lawful expansion of his work was in contrast with the practice of his opponents. He should not 'glory in another's province in regard of things ready to our hand' [Rev. V.]. The countries he was contemplating were not yet evangelised.

17. The rule of true boasting from Jer. ix. 24. Refer your work, powers, or claims to their true source, which is God.

18. God commended him by the wide and

* ver. 16.

17.
18.
1 Cor. 4. 15.
* Col. 1. 28.
* Lev. 21. 13.
/ Gen. 3. 4.
John 8. 44.
* Eph. 6. 24.
1 Tim. 1. 3.
Heb. 13. 9.
* Gal. 1. 7.
1 Cor. 15. 10.
ch. 12. 11.
Gal. 2. 6.
* 1 Cor. 1. 17.
* 2. 1.
ch. 10. 10.
* Eph. 3. 4.
* ch. 4. 2.
* 5. 11.
* 12. 12.
* Acts 18. 3.

CHAP. 11. WOULD to God ye could bear with me a little in
2 folly: and indeed ¹ bear with me. For I am ² jealous over you
with godly jealousy: for ³ I have espoused you to one husband,
3 ⁴ that I may present you ⁵ as a chaste virgin to Christ. But I fear,
lest by any means, as ⁶ the serpent beguiled Eve through his
subtilty, so your minds ⁷ should be corrupted from the sim-
4 plicity that is in Christ. For if he that cometh preacheth another
Jesus, whom we have not preached, or ⁸ if ye receive another
spirit, which ye have not received, or ⁹ another gospel, which ye
5 have not accepted, ye might well bear ¹⁰ with him. For I suppose
6 ¹¹ I was not a whit behind the very chiefest apostles. But
though ¹² I be rude in speech, yet not ¹³ in knowledge; but ¹⁴ we
have been throughly made manifest among you in all things.
7 ¶ Have I committed an offence ¹⁵ in abasing myself that ye
might be exalted, because I have preached to you the gospel of
8 God freely? I robbed other churches, taking wages of them,

1 Cor. 9. 6. ch. 10. 1.

¹ Or, ye do bear with me.² Or, with me.

continued successes of his work, and therefore guaranteed him to the world as a true Apostle. His antagonists, being only self-commenders, remained unapproved.

XI. Men are apt to be rated at the value which they put upon themselves, and the self-glorification of the false teachers had imposed upon ordinary minds in Corinth. The Apostle therefore adopts for a moment and under protest (cp. vv. 1, 17, 30; xii. 1, 11) the tactics of his adversaries. He descends into the lists of boasting and competes with them on their own ground.

1. Rev. V. 'Would that ye could bear with me in a little foolishness: where his adversaries had been tolerated in much.

2. 'Amantes videntur amantes.' His is not a merely human jealousy, but "God's jealousy." In the O. T. the marriage-tie represents the holiness and closeness of the bond between God and His people. In the N. T. the spiritual Israel is the betrothed, and Christ, the incarnate God, is the Bridegroom. "For I espoused..., that I might present you as a pure virgin to Christ." What John the Baptist was to the Saviour before His first coming, the Apostle is before His second, the Friend of the Bridegroom. The Apostle's office would only terminate with the presentation of the Church at the marriage of the Lamb, until which great day his responsibility as custodian of the Bride remains. When there is a possibility of unfaithfulness he shares the jealousy of the Bridegroom, and of God, Who makes the marriage feast for His Son.

3. Rev. V. omits so, and reads 'corrupted from the purity and the simplicity that is toward Christ.' In the comparison the two cases are identical so far as the tempter, Satan, and his general method of wicked subtlety are concerned; *analogous*, with regard to the instrumentality used and the particular form of the subtlety. The Judaizers asserted that their Gospel fur-

nished the true knowledge of God and Christ, and that in the Christ preached by them the Jews had a prerogative claim superior to that of the Gentiles. St. Paul expresses his fear about the success of this seductive wooing. The comparison of the Church to Eve involves (as in iv. 16) the analogy between the natural and spiritual creations in each of which Satan played his part of adversary.

4. Rev. V. 'ye do well to bear with him.' Satire and reproach. Jesus preached by the Judaizers was so different from the Jesus of St. Paul, that he is called *another*. From their preaching his readers received a spirit 'different' in kind from his, i.e. a spirit of fear and bondage (Rom. viii. 16) instead of a spirit of liberty and adoption (iii. 17). They received also a Gospel of a radically different character. The glad tidings of free salvation, justification by faith, and sanctification by the spirit were cancelled if men still had to be saved by imitating Christ's obedience to the Law. From a different Christology followed a different salvation.

5. His boasting now begins. οἱ ὑπὲρ λίαν ἀπόστολοι are the men who quite over-acted their assumed apostolic part. The notion that by these persons any of the original twelve are meant is a sheer figment.

6. He allows one adverse criticism. He is untrained in speech, but that is more than compensated by the fact that he is not so in knowledge. The Rev. V. 'nay, in everything we have made it manifest (φανερῶσαυτες) among all men to you-ward' restricts the manifestation to the knowledge.

7. After his Master's example (viii. 9), he had shown humility by gratuitous preaching, but it had been turned against him.

8, 9. He had committed the sacrilege of pillaging other churches in taking pay for his services as a spiritual warrior (ἀγωνίω, see 1 Cor. ix. 7), that he might 'minister unto' the Corinthians. The strong word "robbed" suits the warmth of wounded

9 to do you service. And when I was present with you, and wanted, ^aI was chargeable to no man: for that which was lacking to me ^bthe brethren which came from Macedonia supplied: and in all things I have kept myself ^cfrom being burdened: and so will I keep myself. ^dAs the truth of Christ is in me, ^eno man shall stop me of this boasting in the regions of Achaia. Wherefore? ^f'because I love you not? God knoweth. But what I do, that I will do, ^g'that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such ^hare false apostles, ⁱ'deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into ^j'an angel of light. Therefore it is no great thing if his ministers also be transformed as the ^k'ministers of righteousness; ^l'whose end shall be according to their works.

16 ¶ ^m'I say again, Let no man think me a fool; if otherwise, yet as a fool ⁿ'receive me, that I may boast myself a little. That which I speak, ^o'I speak it not after the Lord, but as it were foolishly, ^p'in this confidence of boasting. ^q'Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly,

¹ Gr. *this boasting shall not be stopped in me.*

² Or, *suffer.*

feelings, and perhaps hints that the poor Macedonian churches which had subsidized him had felt the drain; a rather sharp sting for his well-to-do readers. He had brought funds with him on his first visit to Corinth, but they had run out. Still, he did not become a paralysing burden, a dead benumbing weight (*κατενάρκησα*) to any one. For the same givers recruited his empty exchequer with funds (*προσάναπλήρωσαι*) supplementary to those which they had previously supplied.

10. See marg. and cp. Rom. iii. 19. "This boasting shall not be gagged (*φραγίσσεται*) with regard to me." Adhesion to his self-denying ordinance was peculiarly necessary in Achaia and its capital. In trading and wealthy societies, where gain is the great end, there is a greater liability to the suspicion of a love of lucre.

11, 12. The Judaizers smarted under the reproach which his refusal of support reflected upon them, and his declining to use an Apostle's prerogative (1 Cor. ix. 13) was alleged to be due to his distrust of his Apostleship. But if they calumniated his abstinence, how much more, if he deviated from it, would they calumniate him for rapacity? They boasted too of their own unselfishness, but their practice contradicted their profession (ii. 17; xi. 20). They did not receive money or goods openly but they did so in secret. His example shall constrain them to desist from this clandestine spoliation and be like himself.

13. *transforming*] Rev. V. 'fashioning.' In order that their true character might not be detected.

14. *is transformed*] Rev. V., 'fashioneth' [so in v. 15] "Like master, like If the Prince of Darkness can stride

over the vast gulf which separates his real nature from the outward appearance of an Angel of light, his agents can step over the narrower chasm which divides them from Apostles of Christ. Whether St. Paul here ascribes to Satan a power of physical metamorphosis, by which he can assume at will false forms visible or seemingly visible to the eye, is doubtful. The Apostle's drift in this passage is clearly moral and spiritual. The literal interpretation is defended by many Roman Catholic expositors who appeal for proof to the lives of the saints.

15. They simulated righteousness in their false boast of unselfishness (v. 12), but they doubtless boasted also of every form of righteousness which consisted in obedience to the Law. Their professions were apostolic, their deeds Satanic. What will decide their ultimate fate? Their deeds (cp. Matt. xxv. 41; Phil. iii. 19). And the practical purport of this would be to deter the misguided.

16-21a. A further apologetic preface, strongly tinged with irony.

16. Rev. V. '...foolish; but if ye do, yet as foolish receive me, that I also may glory a little.'

17. Meeting the objection that he was compromising Christ by boasting, he exempts his Master from the responsibility.

18. The words "after (or, according to) the flesh" shew how such boasting cannot be "after the Lord," and that he requires some apology for resorting to it.

19. Rev. V. 'ye bear with the foolish gladly.' Now would be an opportunity for an exercise of the superiority with which they accredited themselves.

^a Acts 20. 33.
^b ch. 12. 13.
^c 1 Thessa. 2. 9.
^d Phil. 4. 10.
^e ch. 12. 14.
^f Rom. 9. 1.
^g 1 Cor. 9. 15.
^h ch. 6. 11.
ⁱ 12. 15.
^j 1 Cor. 2. 12.

^k Acts 15. 24.
^l Rom. 16. 18.
^m Gal. 1. 7.
ⁿ Phil. 1. 15.
^o 1 John 4. 1.
^p Rev. 2. 2.
^q ch. 2. 17.
^r Phil. 3. 2.
^s Tit. 1. 10.
^t Gal. 1. 8.
^u ch. 3. 9.
^v Phil. 3. 19.
^w ver. 1.
^x ch. 12. 6.
^y 1 Cor. 7. 6.
^z ch. 9. 4.
^{aa} Phil. 3. 3.

- * 1 Cor. 4. 10. 20 *seeing ye yourselves* are wise. For ye suffer, *if a man bring*
 * Gal. 2. 4. you into bondage, if a man devour *you*, if a man take of *you*, if
 & 4. 9. 21 a man exalt himself, if a man smite you on the face. I speak
 * ch. 10. 10. as concerning reproach, *as though we had been weak*. How-
 * Phil. 3. 4. beit *whereinsoever* any is bold, (I speak foolishly,) I am bold
 * Acts 23. 3. 22 also. Are they Hebrews? *so am I*. Are they Israelites? so
 Rom. 11. 1. 23 am I. Are they the seed of Abraham? *so am I*. Are they
 Phil. 3. 5. ministers of Christ? (I speak as a fool) I *am more*; *in*
 * 1 Cor. 15. 10. labours more abundant, *in stripes* above measure, in prisons
 * Acts 9. 16. & 20. 23. 24 more frequent, *in deaths* oft. Of the Jews five times received
 & 21. 11. 25 I *forty stripes* save one. Thrice was I *beaten* with rods,
 * 1 Cor. 15. 30, 31, 32. *once* was I stoned, thrice I *suffered* shipwreck, a night and a
 ch. 1. 9, 10. 26 day I have been in the deep; *in journeyings* often, in perils of
 * Deut. 25. 3. waters, in perils of robbers, *in perils by mine own countrymen*,
 * Acts 16. 22. in perils by the heathen, in perils in the city, in perils in the
 * Acts 14. 19. wilderness, in perils in the sea, in perils among false brethren;
 & 27. 41. & Acts 9. 23. & pass.
 * Acts 14. 5.

20. Rev. V. 'For ye bear with a man if' &c. The extent to which their sufferance had gone could be accounted for in no other way, and a fine spectacle it presented. Christ's freemen endured a tyranny which made them abject slaves (*καταδούλοι*; cp. Gal. ii. 4; v. 1, 13); a rapacity which devoured their substance; a wicked craftiness which took them in snares; an inflated self-exaltation (x. 14-xi. 4); a harsh treatment involving personal violence. It is probable that this last refers to some case in which brute force had been actually employed (cp. John xviii. 22; Acts xxiii. 2), perhaps under pretence of discipline.

21. Rev. V. 'I speak by way of disparagement.' He speaks as becomes a person without position, rights, or authority (*ἐνυμνος*), accepting for himself and his colleagues the allegation made against him that he was "weak" (x. 10). "Yet," though he is called this, "in whatever anyone is bold (I speak in foolishness), I also am bold."

22. The first ground of pretension concerns Jewish extraction; and is stated in a rising scale. St. Paul's opponents meant that by his birth at Tarsus, his Roman citizenship, his intercourse with the Gentiles, his mode of treating the Mosaic law, he had forfeited his nationality as a Hebrew, his privileges as an 'Israelite' (Rom. ix. 4, 5), his natural right as 'one of the seed of Abraham' (Matt. iii. 9; John viii. 39) in the Messiah's kingdom. Upon the grounds stated elsewhere (marg. ref. l.) and in Acts xxiii. 6, he justly claims to stand, with regard to all the points in question, on the same level with his antagonists, although he attached a very different value to them.

23. On Jewish ground he claims equality; as a minister of Christ, superiority. "Ministers of Christ are they? I speak as one beside himself [Rev. V.] (*παρὰ ἑαυτὸν*); I am more." His adversaries said in their arrogance, that he set himself above them when he had in fact no true Apostleship at all. To substantiate his assertion that he is

'more,' he sketches in vivid detail a picture of his labours and sufferings, bodily and mental. *They* did not labour, but claimed the fruits of *his* labour (x. 15, 16); and, for a reason stated in Gal. vi. 12, they lacked what he had—the indispensable sign of Apostleship foretold by Christ (Luke xxi. 12, 13)—persecutions. The Rev. V. has the order, 'labours,' 'prisons,' 'stripes,' 'deaths.' The labours meant are the wearing toils of a missionary life (vi. 5). The plural "deaths" denotes either the various forms in which death had impended or the many occasions on which he had been *in articulo mortis*.

24. He perhaps gives precedence to Jewish punishments because it was peculiarly galling to him to have been thus handled by his brethren whom he loved (Rom. ix. 2, 3), and because he would have escaped that treatment had he preached a Jewish Gospel. The legal number of stripes was forty and the omission of one stripe was a precaution against violating the strict order (Deut. xxv. 3). That St. Paul endured this penalty five times and yet lived, is an illustration of iv. 11.

25. Beating with rods was the Roman punishment, inflicted with wands which were represented by the lictors' fasces. Only one of the three cases is recorded (marg. ref.); and then the Apostle might have saved himself by pleading his Roman citizenship (Acts xxii. 25), but he probably preferred to share the lot of his colleague, Silas. Five sea-voyages, besides the last to Rome, are recorded in the Acts. The "night and day passed in the deep," may have befallen him in one of his shipwrecks.

26. He reverts from particulars to generals. His disasters by sea remind him of his journeys by land. The eight-fold and emphatic reiteration of the word "perils" intimates that nowhere was he safe. The first two forms of peril are suggested by "journeyings." He had to wade, swim or cross rivers at the risk of life from shoals, rapids, whirlpools, or floods. Robbers, like those on the road between Jerusalem and

27 in weariness and painfulness, ²in watchings often, ³in hunger
 28 and thirst, in fastings often, in cold and nakedness. Beside
 those things that are without, that which cometh upon me daily,
 29 ⁴the care of all the churches. ⁵Who is weak, and I am not
 30 weak? who is offended, and I burn not? If I must needs
 glory, ⁶I will glory of the things which concern mine infirmities.
 31 ⁷The God and Father of our Lord Jesus Christ, ⁸which is
 32 blessed for evermore, knoweth that I lie not. ⁹In Damascus the
 governor under Aretas the king kept the city of the Damascenes
 33 with a garrison, desirous to apprehend me: and through a
 window in a basket was I let down by the wall, and escaped his
 hands.

* Acts 20. 31.
 ch. 6. 5.
 † 1 Cor. 4. 11.

* Acts 20. 18,
 &c.
 Rom. 1. 14.
 † 1 Cor. 8. 13.
 ‡ 9. 25.
 § ch. 12. 5.
 ¶ Rom. 1. 9.
 ch. 1. 23.
 † 1 Thess. 2. 5.
 ‡ Rom. 9. 6.
 * Acts 9. 24, 25.

Jericho in the parable, abounded in Palestine, Syria, and Asia Minor. For instances of danger at the hands of his own race, who hated him for his apostasy and his doctrine, see Acts xiii. 45, 50; xiv. 2, 5; xvii. 5, 13; xviii. 16; xix. 9; xxi. 27. The heathen ['Gentiles'] were generally stirred up against him by Jews, as most of the references just given prove. The same insecurity of life attended him in all places inhabited or uninhabited (cp. Acts ix. 29; xiii. 50; xiv. 5, 19). The perils in the wilderness might be from robbers, wild beasts, heat, winds, sands, or uncertainty of roads. Perils amidst false brethren occupy the last place, because they were the most painful (Phil. iii. 18) and in a certain sense the greatest, inasmuch as, under the mask of love, they came nearest to his person.

27. Exertions and trials which wasted his body. Rev. V. 'in labour and travail'; *κόπος* describes the physical wear and tear and weariness, *μυῖθος* the painful efforts of hard work. In 1 Thess. ii. 19 and 2 Thess. iii. 8 they refer to his handicraft, which he pursued by night as well as by day and so incurred the first of the privations which he proceeds to mention, want of sleep. He also sacrificed sleep for teaching and preaching (Acts xx. 31), as well as for prayer and meditation (1 Thess. iii. 10). The hunger and thirst meant were endured in the famines, droughts &c.; fastings were abstinence practised when he preferred his ministerial labours to the satisfaction of his wants (vi. 5).

28. The writer of these notes renders:—
 "Apart from those things which there are besides, viz., the daily onset upon me, the anxious care for all the Churches."
 "The things which there are besides" are the onset and the care; the onset being the continual resort and reference which parties and individuals made to him with their various difficulties, questions, wants, complaints. The reading adopted is a strong term which denotes a hostile insurrection or assault (*ἐκέννησις*), and is applied in Numb. xxvi. 9, to the uprising of Korah, Dathan and Abiram. Rev. V. renders 'Beside those things that are without (*ὑπὲρ τῶν παρῑστώτων*) there is that which press-

eth upon me daily, anxiety (*ἐκέννησις*) for all the churches.'

29. Illustration of the onset and the anxiety. Cp. 1 Cor. viii. 7. These weak brethren resorted to him in their perplexities and made an onset upon him for counsel and help. They had clearly appealed to him both about the relations of the sexes and participation in idol-banquets.

who is offended] Rev. V. 'who is made to stumble' (*σκανδαλίζεται*). Cp. again the case mentioned in 1 Cor. viii. 7, 13. If the example of the strong, who in strength eat such meats, leads the weak to participate although he has a misgiving of conscience, he is decoyed into sin, his conscience is defiled. St. Paul's indignation was often kindled by the reckless conduct of the wise and emancipated at Corinth.

30. The standing rule by which he does and will boast, and which distinguishes his boasting from that of his adversaries. "Weak" in v. 29 recalls the "weakness" referred to in vv. 23-28.

31. The adoration is thought to refer not chiefly to the incident of vv. 32, 33, but to extend to the supernatural experiences of ch. xii. and to apply mainly and most appropriately to them.

32, 33. *kept...garrison*] Rev. V. 'guarded the city of the Damascenes in order' &c. Omit *desirous* (*θείλων*). For the event cp. marg. ref. Aretas, Harethath II., surnamed Aeneas, and called the 'friend of the people,' King of Arabia from B.C. 7 to A.D. 40, seems to have wrested Damascus from the Romans and to have entrusted it to an ethnarch or provincial governor. If the statement be true that there were 10,000 Jews in Damascus, it is not surprising that they should have had influence enough to induce the governor to watch the gates of the City (*ἑφύρουρε*) by a military or police force. The window may have been that of some disciple's house, situated like Rahab's on the town wall. The name of Damascus was inseparably associated with the great turning point of his life, and this is the reason why his experience there is mentioned. The drift is:—'there, where my ministry began, began also my weakness; there the persecutor became the persecuted.' This

CHAP. 12. IT is not expedient for me doubtless to glory. 'I will

- * Rom. 16. 7. 2 come to visions and revelations of the Lord. I knew a man 'in
 ch. 5. 17. Christ above fourteen years ago, (whether in the body, I cannot
 Gal. 1. 22. tell; or whether out of the body, I cannot tell: God knoweth;)
 * Acts 23. 17. 3 such an one 'caught up to the third heaven. And I knew such
 a man, (whether in the body, or out of the body, I cannot tell:
 * Luke 23. 43. 4 God knoweth;) how that he was caught up into 'paradise, and
 heard unspeakable words, which it is not 'lawful for a man to
 * ch. 11. 30. 5 utter. Of such an one will I glory: 'yet of myself I will not
 * ch. 10. 8. 6 glory, but in mine infirmities. For 'though I would desire to
 & 11. 16. glory, I shall not be a fool; for I will say the truth: but now I
 forbear, lest any man should think of me above that which he
 7 seeth me to be, or that he heareth of me. ¶ And lest I should be
 exalted above measure through the abundance of the revelations,
 there was given to me a 'thorn in the flesh, 'the messenger of
 Satan to buffet me, lest I should be exalted above measure.

/ See Esak.
 28. 24.
 Gal. 4. 13.
 * Job 2. 7.
 Luke 13. 16.

¹ Gr. *For I will come.*

² Or, *1*

also partly accounts for his specifying only this one deliverance out of many. Similarly in the next chapter he speaks of only one vision and revelation. Each was, in fact, a type of its class. If his preaching at Damascus, which immediately preceded the attempt upon his life, was subsequent to his three years' sojourn in Arabia, i.e. about A.D. 43, as this Epistle was written A.D. 57, the deduction of 14 years (xii. 2) would bring the vision and revelation to that date.

XII. 1. Rev. V. 'I must needs glory; though it is not expedient; but I will come to visions and revelations.' *ὁρασις* = *supernatural* sights presented to the spiritualised gaze of one sleeping, waking, or in ecstasy. The "visions and revelations of the Lord" include not only those cases in which Christ Himself was seen and revealed and of which He was also the author, but also others, such as that of Acts xvi. 9.

2. "I know a man in Christ 'caught up" &c. He shrank from saying 'I was caught up,' which would have seemed like a boast." He speaks of himself as though he were another and not himself. "A man in Christ" expresses that his individuality was swallowed up in Christ; that it was the spirit of Christ in which he lived that rendered him capable of the translation and its experiences. The circumstantiality of the exact time, fourteen years, shews that he is describing an actual fact, not an imagination. *ἀρράβων* denotes more than once miraculous seizure and transportation (cp. 1 K. xviii. 12; Acts viii. 39, 40).

to the third heaven] *ἕως* = even to. Scripture nowhere gives an enumeration of the heavens, but a plurality of them is recognised both in the O. and the N. T. (cp. Eph. iv. 10, 14). The majority of expositors think that St. Paul recognises three heavens, of which the third is Paradise.

3. Rev. V. 'I know.' At the gates of Paradise, before access to the Divine

Presence, he seems to pause with reverential awe, and restates his unconsciousness as to his embodied or disembodied state, substituting only "apart from" (*χωρίς*) for "out of" (*ἐκτός*). The change may imply that he conceived the possibility of his body having been left in the vestibule of Paradise, so to speak, and that his spirit and soul alone were admitted.

4. For 'Paradise' see marg. ref. note, "unutterable utterances" reproduces in some degree the play upon the words *ἀφ᾽ ἡρώα*. "Unutterable" = "which is not lawful for a man to speak," *ἐφ᾽ ὅ* denoting authorization.

5. The application of the facts, just narrated, to the boasting which is the question in hand. "On behalf of such a one will I glory," if need be, "but on behalf of myself I will not glory, save" &c.

6. "For if I should desire to glory, I shall not be foolish; for I shall speak the truth." He would not be guilty of that vaunting folly which violates truth. "But I forbear, lest any man should account of me" &c. He would not try to raise any estimate of himself by anything to which they could not bear testimony.

7. Rev. V. 'And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger' &c. The writer of these notes prefers to render 'a stake for the flesh.' The stake (*σκόλοψ*) was used for the dreadful punishment of impaling, and *ἀναισκολοπιζέειν* signifies a form of execution not essentially different from crucifixion. The Greek for a cross (*σταυρός*) denotes an upright stake (*crux simplex*) and *σκόλοψ* only differs from it in having a sharp end, which a *σταυρός* also might have. The mortification or crucifixion of the flesh is a familiar idea with St. Paul (Rom. vi. 6; viii. 13), and it seems almost certain that this was in his mind. The giver of the stake cannot be

- 8 ¹For this thing I besought the Lord thrice, that it might depart
9 from me. And he said unto me, My grace is sufficient for thee: ^{—27.}
for my strength is made perfect in weakness. Most gladly ^{Matt. 26. 44.}
therefore ^{ch. 11. 30.} will I rather glory in my infirmities, ^{1 Pet. 4. 14.} that the power
10 of Christ may rest upon me. Therefore ^{Rom. 5. 3.} I take pleasure in
infirmities, in reproaches, in necessities, in persecutions, in ^{ch. 7. 4.}
distresses for Christ's sake: ^{ch. 13. 4.} for when I am weak, then am I
11 strong. ^{ch. 11. 1.} ¶ I am become ^{ch. 11. 5.} a fool in glorying; ye have compelled
me: for I ought to have been commended of you: for ^{Gal. 2. 6, 7. 8.} in nothing
am I behind the very chiefest apostles, though ^{1 Cor. 3. 7.} I be nothing. ^{Eph. 3. 8.}

Satan, but God. Yet is the stake further described as "an angel of Satan:" for St. Paul recognises here and elsewhere Satan's derived power of inflicting bodily suffering and disease (1 Cor. v. 5). Satan's immediate purpose was to "buffet" his victim or 'smite him with the fist' (κολαφίζειν). The impression given by the passage is that the buffetings and sufferings were connected in time with the visions and revelations.

Of other passages adduced as bearing upon this subject, the most important and perhaps the only two unquestionable are: —2 Cor. xii. 7; and Gal. iv. 13, 14. These passages point to the following results. 1. The affliction was bodily, "in my flesh;" at once shocking and revolting to those who witnessed it, and from its tendency to bring him into contempt, a grievous impediment to his ministry. 2. It was an adjunct of his visions and special revelations in two ways, inasmuch as it served a disciplinary purpose in connexion with them, and because its particular visits were the immediately antecedent if not the conditional accompaniments of the visions and revelations themselves. His conversion furnishes a most striking illustration of the manner in which he may have received his supernatural communications at the precise time when he was under the actual application of the stake for the flesh. 3. When St. Paul ascribes to the stake a twofold relation to the invisible world and sees in it a concurrence of Divine and of Satanic agency, the latter controlled by the former, he is not speaking figuratively, but affirming what he *knew* to be a truth, and his statement is amply supported by other representations in Scripture.

This admixture of Satanic action makes the attempt precarious to identify the stake with any known malady or ailment, such as headache, a complaint in the eyes, epilepsy, or catalepsy. Satanic malignity overwhelmed him with ignominy rather than excruciated him with pain.

8. He prayed, as Christ had prayed at Gethsemane, three times and no more; after the third petition he received his answer. The word for "besought" (ἡρώτησα) is never used in Scripture for prayer to God, and Socinians have picked out of it an argument against Christ's Divinity, as signifying not *invocatio* but *ad-*

vocatio: as if one who is 'advocatus' may not be 'invocatus' also. Cp. 1 John ii. 1. Παράκλησις was precisely the right word here; for Paul, now the sufferer, calls to his side or aid Christ, once the sufferer, that He may remove that distressing affliction, which the servant thought, in his human view, an impediment to his Master's cause.

9. The Lord's reply;—"He has said to me." The perfect tense denotes that what the Lord said was a *standing* answer valid for the Apostle's whole life. It was a special communication belonging to the same class with the revelations of which he has been speaking and a part of one of them. "My grace is sufficient for thee." The prayer was not granted any more than the Saviour's in the garden, but a surpassing compensation was made. The great law upon which such sufficiency is based is: "My power is made perfect in weakness;" and there was to him a revolution in his feelings and views about weaknesses. "Most gladly therefore will I rather" (than desire the removal of them, v. 8) "glory in my weaknesses," glory both inwardly (cp. Acts iv. 41) and in my speech, "in order that there may tabernacle upon me the power of Christ." There is probably an allusion to the Tabernacle and the Shechinah. Exodus xl. 34, 35, closely foreshadows the settling of the Pentecostal fire upon the disciples and their being filled with the Holy Ghost. The on-dwelling and indwelling of the Shechinah is confessedly the type of God's Presence amongst and in His people in the higher sense of the New Dispensation, and the representation of the Church as a whole and of its members individually as Temples of God occurs several times in the two Epistles to the Corinthians.

10. The *feeling* of elation in weaknesses passes to a calm. In all,—'weaknesses, injuries, necessities' &c.—the strength of grace conquers the feebleness of the flesh.

11. Rev. V. 'I am become foolish; ye compelled me.' The ground of their obligation to commend him was: 'For in nothing was I behind' &c. His non-inferiority was proved in his actual ministry among them. In himself he was nothing, only by the grace of Christ had he been what he had been in Corinth (1 Cor. xv. 9, 10).

- * Rom. 15. 18, 19. 12 Truly the signs of an apostle were wrought among you in all
 1 Cor. 9. 2. 13 patience, in signs, and wonders, and mighty deeds. For what is it
 ch. 4. 2. wherein ye were inferior to other churches, except it be that I
 & 6. 4. myself was not burdensome to you? forgive me this wrong.
 * 1 Cor. 1. 7. 14 ¶ Behold, the third time I am ready to come to you; and I
 * 1 Cor. 9. 12. will not be burdensome to you: for I seek not your's, but you:
 ch. 11. 9. for the children ought not to lay up for the parents, but the
 * ch. 11. 7. 15 parents for the children. And I will very gladly spend and be
 * Acts 20. 33. spent for you; though the more abundantly I love you, the
 1 Cor. 10. 33. less I be loved. But be it so, I did not burden you: neverthe-
 * 1 Cor. 4. 14, 15. 16 less, being crafty, I caught you with guile. Did I make a gain
 * Phil. 2. 17. 17 of you by any of them whom I sent unto you? I desired
 1 Thess. 2. 8. Titus, and with him I sent a brother. Did Titus make a gain
 * John 10. 11. of you? walked we not in the same spirit? walked we not in
 ch. 1. 6. 18 the same steps? ¶ Again, think ye that we excuse ourselves
 * ch. 6. 12. unto you? we speak before God in Christ: but we do all
 * ch. 11. 9. 19 things, dearly beloved, for your edifying. For I fear, lest,
 * ch. 7. 2. when I come, I shall not find you such as I would, and that
 * ch. 8. 6. I shall be found unto you such as ye would not: lest there be
 / ch. 8. 18. 20 things, dearly beloved, for your edifying. For I fear, lest,
 * ch. 5. 12. when I come, I shall not find you such as I would, and that
 * Rom. 9. 1. I shall be found unto you such as ye would not: lest there be
 ch. 11. 31. 21 things, dearly beloved, for your edifying. For I fear, lest,
 * 1 Cor. 10. 33. when I come, I shall not find you such as I would, and that
 * 1 Cor. 4. 21. I shall be found unto you such as ye would not: lest there be
 ch. 10. 2. & 13. 2, 10. 1 Gr. your souls.

12. Proof of his equality. Read, "by signs" &c. For the combination of 'signs, wonders, and mighty works' cp. Acts ii. 22; 2 Thess. ii. 9; Heb. ii. 4. 'The signs of an Apostle' are miracles as credentials of genuine Apostleship. St. Paul was placed on a level with the original Twelve by possession of the superhuman powers with which Christ had formally endowed them all (Luke ix. 1, 2). The miracle was a true and essential sign of an Apostle, and the fact that his adversaries had no power of miracles was probably the point of inferiority which galled them most and it was impossible to leave it unmentioned. The passive "were wrought" excludes all idea of the Apostle having wrought them by his own power (Acts iii. 12, 16; Rom. xv. 18). Often he may have been tempted in his difficulties at Corinth to resort to miracle. He had, however, been forbearing in his recourse to miracles and had left, as much as possible, his Gospel and himself to the test of all human attestations, the inward approval of conscience (see iv. 2, and v. 11).

14. He purposes on his forthcoming visit to use the same abstinence as he had done on his two previous visits, and in order to strip his resolve of all appearance of unkindness, he assigns as his motive "I do not seek what is your's, but you." He bases this motive affectionately and almost playfully

sparing no labour, self-denial, suffering. The Rev. V. puts a full stop after 'souls,' and reads: 'If I love you more abundantly, am I loved the less' i.e. Is that reasonable?

16. He had been charged with himself declining support for the dishonest purpose of obtaining it more largely through his agents, and the imputation was connected with his endeavours to expedite the collection through Titus and others. For the sake of argument he allows the charge, "But be it so; I did not become a burden to you; yet (*per contra*), being a crafty villain, I caught you by guile." = one who chooses shrewdly the aptest means for attaining unprincipled ends.

17. But how stand the facts? Rev. V. 'Did I take advantage' &c. The question demands a negative answer.

18. For the mission and the "brother" see viii. 22. "Walked we not by the same spirit?" by the inward law guided by the Holy Spirit, excluding every covetous and interested motive. Evidently Titus had taken no part of the collection into his own keeping, much less conveyed anything to St. Paul. He probably prevailed upon the Corinthians to comply with the counsel given them in 1 Cor. xvi. 2, and perhaps to establish a general fund.

19. Rev. V. 'Ye think all this time (*οὐκ οὐκ*)' &c. It would have been impos-

Christ through his hands the true riches. He would thus fulfil his paternal obligation to lay up treasures for them (vi. 19).

15. Rev. V. '...be spent for your souls.' He will not only lay up riches for them, but will give as purchase-money in order to gain and save their souls, all that he has,

it was peculiarly necessary to repudiate the jurisdiction of that section of his readers which had shown a bias in favour of his accusers. His repudiation, however, has no sting:—"But all things, beloved, are for your edifying."

20. He labours for their edification, for he

debates, envyings, wraths, strifes, backbitings, whisperings, 21 swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAP. 13. THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again,

3 I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we

¹ ch. 2. 1, 4.
² ch. 13. 2.
³ 1 Cor. 6. 1.

⁴ ch. 12. 14.
⁵ Num. 35. 30.
Deut. 17. 6.
Heb. 10. 28.
⁶ ch. 10. 2.
⁷ ch. 12. 21.
⁸ ch. 1. 23.
/ Matt. 10. 20.
1 Cor. 5. 4.
ch. 2. 10.
⁹ 1 Cor. 9. 2.
¹⁰ Phil. 2. 7, 8.
1 Pet. 3. 18.
¹¹ Rom. 6. 4.
¹² See ch. 10. 3, 4.

¹ Or, with him.

fears the Judaizers (v. 20) and the heathenizers (v. 21). He apprehends that he may have to wield a severe rod of discipline. The first class of dreaded evils are the party-divisions (1 Cor. i. 10-13, iii. 3-5, iv. 21), 'strife, jealousy, wraths, factions...tumults, or "disturbances" which destroy the Church's organization. Partisanship was habitual to a society like that of Corinth.

21. His fear with regard to those who lived in pagan immorality was: "lest when I come again, God should humble me before you, and I should mourn for them that have sinned heretofore, and repented not" &c. Some take "again" with "humble" and find an implication that the Apostle had already suffered one humiliation, viz., on his second visit. "Many" of the immoral persons were none the better for his warnings, and over these he fears that he will have to mourn as perhaps to be severed by excommunication and, for a while at least, dead members of the visible Church. These many were those "who did not come to repentance," when he was last at Corinth: some had repented.

XIII. 1. The drift is that, having already twice experienced leniency, when he was personally present among them, they must now be prepared for sterner procedure. He will proceed according to law against obdurate offenders (xii. 20, 21). "At the mouth of two witnesses or (if need be) of three shall every word be established" (cp. Deut. xix. 5; Matt. xviii. 16-18; John viii. 17). Trials there shall be, but strictly legal. Such precautions, in a strife-torn community, where false accusations were sure to abound, were most necessary.

2. Read, "I have said beforehand and do say beforehand, as when I was present the second time, so now being absent, to them that have sinned heretofore, and to all the rest," i.e. to the propagators of strife (xii. 20).

3. The Judaizers ascribed the weakness shewn on his second visit to the Christ

Whom he preached and Who, being not a legal, but a Spiritual Christ, they said was powerless to enforce obedience to law. Thus they challenged his Christ to a proof of His power. The libertines by their defiance did the same thing (1 Cor. v. 2, 6). In the reply, "to you-ward" is the key to the thought. In Himself, in the days of His flesh and humiliation, Christ was weak, but towards those who profess His name and yet call upon Him for a proof of His power, He is, in his exaltation, not weak. On the contrary He is present and mighty amongst them, and although from long-suffering He may not put forth His strength, yet He can at any moment make it felt.

4. Rev. V. omits 'though.' The ground upon which they scornfully based the inference of Christ's weakness did not prove it, but justified the opposite conclusion. An essential and distinguishing characteristic of St. Paul's Christ was that He was The Crucified. This was a snare to the Jews (1 Cor. i. 23), and for the Judaizers the Crucifixion had no vital significance. Christ was to them not The Crucified but the strict observer of the Law, Who exacted a like observance from His followers. St. Paul's Christ, they said, shewed truly all the weakness of one crucified and lacked the strength to enforce this observance. Again, a crucified Saviour was to the Greeks foolishness (1 Cor. i. 23); and even a converted Greek, so faithless to his Christian profession as to live in pagan immorality, might think that he need not dread the power of one Who could not save Himself from a malefactor's death (Luke xxiii. 35). To both the answer is complete. The weakness which culminated in a death suffered once for all (sac.), not only thereby ceased for ever, but was succeeded by a life coming from the power of God. This combination of weakness and power in Christ is reproduced in the Apostle, who is the copy of his Master and conformed to His image in this, as in other

- '1 Cor. 11. 28. 5 shall live with him by the power of God toward you. 'Ex-
 = Rom. 8. 10. amine yourselves, whether ye be in the faith; prove your own
 Gal. 4. 19. selves. Know ye not your own selves, =how that Jesus Christ
 '1 Cor. 9. 27. 6 is in you, except ye be =reprobates? But I trust that ye shall
 = ch. 6. 9. 7 know that we are not reprobates. Now I pray to God that ye
 '1 Cor. 4. 10. do no evil; not that we should appear approved, but that ye
 ch. 11. 30. should do that which is honest, though =we be as reprobates.
 '1 Thes. 3. 10. 8 For we can do nothing against the truth, but for the truth.
 '1 Cor. 4. 21. 9 For we are glad, =when we are weak, and ye are strong: and
 ch. 2. 3. 10 this also we wish, =even your perfection. =Therefore I write
 = Tit. 1. 13. these things being absent, lest being present =I should use
 = ch. 10. 8. sharpness, =according to the power which the Lord hath given
 = Rom. 12. 16, 18. 11 me to edification, and not to destruction. ¶ Finally, brethren,
 1 Cor. 1. 10. farewell. Be perfect, be of good comfort, =be of one mind, live
 Phil. 2. 2. in peace; and the God of love =and peace shall be with you.
 1 Pet. 3. 8. 12, 13 =Greet one another with an holy kiss. All the saints salute
 = Rom. 15. 33. you
 = Rom. 16. 16. you
 1 Cor. 16. 20. you
 1 Pet. 5. 14. you

respects (iv. 10; xii. 10). As he is in Christ, Christ's weakness is reproduced in him, and there were times when he must patiently abstain from strong measures: but on the other hand, Christ's might also took effect in him, and a time was at hand, when he would put it forth.

5. The conduct which he threatens was a tempting of Christ through unbelief. He therefore retorts: "Try yourselves" &c. "Prove" (*δοκιμάστε*) is stronger than "try" (*πειράσσετε*), and means that the spurious within them is to be sifted by self-examination from the genuine, the dross from the gold.

Know ye not? "Or, know ye not as to yourselves, that Jesus Christ is in you?" They ought to see that self-testing is the right mode of obtaining the proof which they seek of Christ's power, "or" i.e. 'otherwise,' he must conclude that they have no sure self-knowledge that Christ is in them.

6. "But," whatever they may find about themselves, he hopes they will discover that he is not unapproved, but that Christ is in him with power to chastise.

7. His hope is one thing, but his prayer is that the right issue may be obtained by a better course; viz. that ye do no evil which would make punishment inevitable. Penal discipline in a Church, however indispensable, is an evil;—witness the trouble which had followed the sentence upon the immoral offender. Should they spare him the necessity of bringing them to order by severity, he would, in another way, remain "as it were reprobate." The approvedness of being voluntarily obeyed involves all that he desires.

8. Should those who had fallen away from the true Gospel (xi. 3) return, should those who had violated the obligations of love (xii. 20) and purity (xii. 21) repent, the cause of truth, doctrinal and practical, would be thus far re-established, and his power of chastising would be nullified; because it is, in its very nature, capable of

being applied only for, and never against, the truth.

9. strong] In the power of Christ (v. 5), reconfirming them in their faith in the true Gospel and enabling them to walk in the truth. This, prevailing in them, disarms the Apostle; and he is delighted to be disarmed.

perfection] *κατάργισιν*. Rev. V. 'perfecting.' The original is used for mending torn nets, setting dislocated limbs, reorganizing a faction-rent State.

10. Read, 'that I may not when present deal sharply (abruptly).' Drawing his letter to a close he gives "these things," i.e. the menacing section of it (from xii. 20), as gracious an aspect as possible, consistently with abating nothing from its strictness. The true end for which his 'authority' was given him was to 'build up,' and not to 'pull down.' However necessary or beneficial chastisement may be, it is still a 'pulling down,' because it is, in the form here contemplated by him, plucking out stones, for a season at least, from the Temple of the Lord. It is that evil which he prays they may not bring about (v. 7).

11. It is significant, however, of the circumstances which produced this Epistle, that the title "brethren," so frequently used elsewhere and found not less than nineteen times in the First Epistle, occurs only four times in the second.

farewell] *χαίρετε*; by some, "Rejoice." Without joy, which is one of the first fruits of the Spirit (Gal. v. 22), no one can be thriving in the faith. This joy had been heavily overcast in Corinth. Rev. V. 'be perfected; be comforted.' "Be of the same mind" means that partisanship and faction are to cease. As sectarian views and feelings invariably lead to enmity, he adds the injunction "live in peace." There will thus be in and around them an element of peace and love in which God, the 'dator et amator' of both, delights to dwell; and He will be with them as a helper in the good work.

- 14 you. "The grace of the Lord Jesus Christ, and the love of God, *Rom. 16.24. and *the communion of the Holy Ghost, be with you all. * Phil. 2. 1. Amen.

13. The salutation of "all the Saints" can only mean those of Macedonia.

14. The letter finishes with the Apostolic Benediction in its completest form. The three Persons of the Trinity are each invoked to vouchsafe His Presence according to His essential nature, or the part which He bears in the Divine work of salvation. The second Person takes precedence, because through Him we first obtain access to God (Eph. ii. 8; iii. 12). Grace belongs to the Father, but is here ascribed especially to Christ (John i. 14, 16), because through Him God's love manifested and still manifests itself in the form of unmerited favour towards men, and most signally in Christ's great act of grace or power (2 Cor. viii. 9). His grace *with us* implies conscious enjoyment of His gifts and riches (2 Cor. viii. 9), and growth to His likeness. But the fountain from which grace flows is the love of the Father, from Whom cometh down every perfect gift (Jas. i. 17), and Who is Love. God's love *with us* implies the abiding and joyful sense that we are His children and that we shall one day be like Him (1 John iii. 1, 2). The Holy Ghost is the living agent of fellowship between believers and the Father (Rom. viii. 15; Gal. iv. 6); and between believers and the Son (Rom. viii. 9). The Spirit is also the living personal bond of that holy fellowship amongst believers themselves which is the Communion of Saints. No words could have expressed more perfectly than this sublime Benediction the Divine Unity of the Church. What is, if possible, of greater moment still is that our fellowship with one another is of the nature of the intercommunion between the Blessed Persons of the Trinity themselves (John xvii. 20-21).

GALATIANS.

INTRODUCTION.

I. *Date and Occasion of this Epistle.*
—No Epistle is more characteristic of St. Paul than this. None bears more distinctively the impress of his personality, or proclaims its authorship more convincingly. There is not one of St. Paul's Epistles, concerning the genuineness of which less doubt has been expressed even by the most destructive critics.

Yet this Epistle cannot be connected with a definite part of the Acts of the Apostles by the same kind of evidence as that which determines the chronology of the Epp. to the Corinthians and the Romans in connexion with the facts recorded in Acts xix., xx. The links of person and place and circumstance, which are available in those cases, are not available in this. The evidence which determines the chronological position of this Epistle is of another kind. And that evidence leads to the conviction that it was on the whole contemporary with those three Epp., and that it is a document belonging to the memorable period of St. Paul's Third Missionary Journey.

The close affinity of this Epistle with that to the Romans is manifest in the general sequence of thought, and similarity of illustration.¹ And if there is a strong

presumption that this Epistle was sent to the Galatians within that well-marked period of St. Paul's life in which the Epistle to the Romans was written, a further point is more than probable, viz., that the shorter of these two letters preceded the longer in its date.

Again, the affinity of our Epistle with the 2 Ep. to the Corinthians is very close;² but the resemblance is rather personal than argumentative. There are very remarkable verbal connexions between the two letters, and the same state of feeling is indicated on the part of the writer.³ In both Epistles there is a greater display of his own feelings than in any other portion of his writings, a deeper contrast of inward exaltation and outward suffering, more of personal entreaty, a greater readiness to impart himself (Jowett). If these two letters were written in Macedonia, at a time of extreme depression from illness, and with anxious news from Galatia and Corinth pressing on him at the same time, and moving his indignation, each Epistle gains much from this theory in the impression of its reality. There are remarkable links be-

¹ Cp. Rom. viii. 14-17 with Gal. iv. 6, 7; Rom. x. 5 with Gal. iii. 12, Rom. xi. 31 with Gal. iii. 22.

² Cp. the manner in which St. Paul speaks of his *absence* and *presence* in Gal. iv. 18, 20, and 2 Cor. x. 1-11, xiii. 10. Cp. Gal. v. 19-21 with 2 Cor. xii. 20, 21; Gal. vi. 7 with 2 Cor. ix. 6; Gal. v. 15 and 2 Cor. xi. 20.

³ Cp. Gal. iv. 13 with 2 Cor. xii. 7.

tween these two Epistles, as regards both persons and places.⁴

On the whole a very confident opinion may be expressed that this Epistle was written during the Third Apostolic Journey before the Ep. to the Romans which was sent from Corinth, and about the same time as 2 Ep. to the Corinthians: in other words that it was written in Macedonia at the time corresponding with Acts xx. 1, 2.

The occasion of the writing of this Epistle can be gathered from the document itself. After St. Paul had left Galatia, emissaries of the Judaizing party had come from Judæa, proclaiming that circumcision and the keeping of the Mosaic Law were necessary to salvation, or at least essential to the higher Christian life; thus making Judaism an antecedent condition of Christianity. The result had been a disastrous kind of fascination over the minds of some of the Galatian converts. At the same time, these mischief-makers denied the independent Apostleship of St. Paul, represented him as inferior to the other Apostles, and accused him likewise of inconsistency. Thus in writing this Epistle he had two purposes in view, each essentially bound up with the other. He found it necessary on the one hand to assert and demonstrate his Apostolic independence and authority, and on the other hand to re-state and to prove by argument the doctrine of free justification through faith. These things are

done with great vehemence and force, severity and indignation.

II. *History and Character of the Galatians.*—Just as this Epistle has peculiar features, which belong to no others, so is there a distinctive stamp upon the Galatians themselves, in both the national and the religious sense, which we find in no other community addressed by St. Paul in his Epistolary writings. The Ep. to the Galatians is really the Ep. to the Gauls. The words *Keltæ*, *Galatæ*, and *Galli* are only various forms of the same word. The inhabitants of central Asia Minor, to whom St. Paul wrote this Epistle, were an offshoot of that great Keltic migration which made itself memorable in Northern Italy and Northern Greece. After these barbarians had recoiled in confusion from the cliffs of Delphi, some of them crossed the Bosphorus, and penetrated into the region which afterwards bore their name. In the end their divided sections coalesced into one united kingdom. For a time their kings were recognised by the Romans; but in the reign of Augustus this district was made a province of the Empire, reaching from the borders of Asia and Bithynia to the neighbourhood of Iconium, Lystra and Derbe. This was the political condition of Galatia, when St. Paul passed in this direction on his Second and Third Missionary Journeys. In the N. T. Galatia is used ethnologically and popularly to denote a region of indefinite extent in the middle of Asia Minor, inhabited by a people whose history was very curious, and whose character was very strongly marked.

The Keltic characteristics are not unknown to us:—a frank

⁴ In respect of *places* we must specially name Damascus and Arabia (2 Cor. xi. 32; Gal. i. 17). The *person* on whose name it is most important to dwell in this connexion is Titus (2 Cor. ii., vii., viii., xii.; Gal. ii. 1-3).

spirit and personal bravery, but also great unsteadiness of purpose, fickleness, and intolerance of discipline and order. These features are reflected in the Ep. to the Galatians.⁵

Another distinguishing mark of the early Galatian Christians is that they are not specially identified with any great city, as is the case with Thessalonica and Corinth with respect to the early Christians of Macedonia and Achaia, but are rather spoken of as though they belonged to village communities.⁶

There is no reason to doubt that St. Paul did visit the large towns in Galatia, where the Jews were probably for the most part settled. But here we notice the general diffusion of Christianity, as a characteristic of this section of the earliest Church history, in contrast with its concentration in any large city.

III. Contents and Doctrine of this Epistle.—It may be divided into three equal sections, each consisting of two chapters, the first containing St. Paul's assertion and proof of

his independent Apostolic authority, the second unfolding his argument for free justification through faith, and the third pressing home on the consciences of the Galatians injunctions to Christian duty and practice. In general doctrine,⁷ this Epistle is an instruction for all time in the great truth that Christianity is pre-eminently a spiritual religion as opposed to a religion of mere outward observance. Note particularly the emphatic reference to the Holy Spirit in His direct action on the human soul. The utter futility of all efforts to obtain acceptance with God by mere human exertions is urged in the most forcible language which it is possible to employ. The Law is opposed to Grace, just as the Flesh is opposed to the Spirit. Hence this Epistle has been, is now, and ever will be, a storehouse of argument and admonition on the necessity arising for making a firm stand against legal and ceremonial corruptions of Christianity.

⁵ Cp. the eager welcome which they gave to St. Paul's doctrine at the first—their enthusiastic affection towards him personally—their readiness "so soon" to take new impressions, to throw off the Apostolic yoke and to adopt "another Gospel"—their readiness to "bite and devour" one another—the warnings given here by St. Paul against vanity and self-conceit. In the strong mention of "drunkenness and revellings" (v. 21) there is reference to the fault of intemperance, which is said by Greek and Latin writers to have been prevalent among the ancient Gauls.

⁶ The chief cities of Galatia were An-

cyra, Pessinus, and Tavium, but none of them are named in the N. T. The phrase used in the history is simply "the region of Galatia" (Acts xvi. 6), "the country of Galatia" (xviii. 23). The Epistle is addressed (Gal. i. 2) to "the Churches of Galatia," and the very same language is used (1 Cor. xvi. 1) when the Apostle refers to them in writing to Corinth.

⁷ One very important particular under this head is the question whether, when St. Paul is arguing in this Epistle concerning law, he means the Mosaic Law or law in general. On this subject reference must be made to the notes, taken in conjunction with the notes on the Ep. to the Romans.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

CHAP. 1. PAUL, an apostle, (^anot of men, neither by man, but ^bby Jesus Christ, and God the Father, ^cwho raised him from the dead;) and all the brethren ^dwhich are with me, ^eunto the 3 churches of Galatia: ^fGrace be to you and peace from God the 4 Father, and ^gfrom our Lord Jesus Christ, ^hwho gave himself for our sins, that he might deliver us ⁱfrom this present evil world, 5 according to the will of God and our Father: to whom be glory 6 for ever and ever. Amen. ¶I marvel that ye are so soon removed ^jfrom him that called you into the grace of Christ unto

^a ver. 11, 12.
^b Acts 9. 6.
^c Tit. 1. 3.
^d Acts 2. 24.
^e Phil. 2. 22.
^f 1 Cor. 16. 1.
^g Rom. 1. 7.
^h 1 Cor. 1. 3.
ⁱ 2 Cor. 1. 2.
^j 2 John 3.
^k Matt. 20. 28.
Rom. 4. 25.

^l See Isai. 65. 17. John 15. 19. ^m ch. 5. 8.

1. 1-5. Opening salutation and doxology. 1. *not of men, neither by man*] Rev. V. 'not from men, neither through man.' St. Paul's Apostleship came in every sense from [through] "Jesus Christ and God the Father." The action on the Apostle's soul, in regard to his Apostleship, was without any human intervention at any point (see Acts xx. 24).

No other Epistle of St. Paul begins in exactly the same way. There is passion and indignation in the very first words: no commendation such as we find in the opening of the first letter to the Corinthians, no prayer and thanksgiving such as is found almost everywhere else in the opening sentences of his Epistles. This letter differs in a very marked way from all the rest; and yet none is more characteristic of St. Paul.

who raised him] In the whole body of the Apostolic Epistles and the Acts of the Apostles, the resurrection is everywhere the cardinal fact on which the assertion of the Christian revelation is made to turn. St. Paul lays stress on the fact that it was from the risen and glorified Saviour that he himself received his call.

2. *the brethren*] Such as Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, Trophimus, St. Luke, and Titus: all were one with himself in affection towards the Galatians. A conciliatory phrase in the preamble of a very severe Epistle.

the churches of Galatia] The Christians of Galatia were not for the most part gathered into a great city, as was the case in Macedonia, Achaia, and Asia, but scattered through various communities.

3. *Grace...and peace*] A salutation, combining Greek and Hebrew elements, and thus symbolizing the union of East and West. It is a benediction for all Churches in all ages.

4. *who gave...sins*] A specimen of St. Paul's "inimitable digressions." The Atonement fills his thoughts as he names Jesus.

that he might deliver us &c.] The deliver-

ance is an ever-present blessing. "The world" (*aiōn*) is the existing state of things, considered in reference to time, rather than in reference to its constituent elements (*κόσμος*). It denotes that which is present as opposed to that which is future, and that which is transitory as opposed to that which is eternal. Our deliverance consists partly in our pardon for our own share in the evil, and partly in strength to overcome the evil which comes to us in the form of temptation. This deliverance rests on the Atonement. Without the Atonement, it could not be.

God and our Father] Our God and Father. St. Paul lays down the principle, which he unfolds more fully afterwards. Our deliverance is the result of free grace.

5. This doxology is like the "Gloria" at the end of the Psalms, by which we Christianize, as it were, those Hebrew hymns. St. Paul's manner is to break out suddenly into thanksgiving, when he has had occasion to make mention of the mercy of God (see 2 Cor. ix. 15; Eph. iii. 20).

6-9. Sudden and vehement rebuke of the fickleness of the Galatians.

6. *I marvel*] Christian truth had been so clearly set before the Galatians, their reception of the truth had been so hearty, his own personal influence over them had been so strong, that the change seemed like some unaccountable fascination (see iii. 1).

so soon removed] μετατίθετε [Rev. V. 'are so quickly removing']. Their change of mind was a revolution in progress, and a revolution for which they were responsible. The worst results had not yet been reached: they had allowed bad influences to distort their minds; and they were in danger of utterly losing their loyalty to the true Gospel.

The phrase *so soon* (*οὕτως ταχέως*) intimates that the Galatians were changing their position hastily, without due consideration, and with no sufficient reason (cp. 1 Tim. v. 22 and 2 Thess. ii. 2).

him that called you] viz. God. Their

23 Cor. 11. 4.
1 Acts 15. 1.
2 Cor. 2. 17.
1 Cor. 16. 22

11 Deut. 4. 2.
Rev. 22. 18.
11 Thess. 2. 4.
11 Sam. 24. 7.
1 John 3. 19.
11 Thess. 2. 4.
Jam. 4. 4.
1 Cor. 15. 1.
1 Cor. 15. 1, 3.
Eph. 3. 3.

7 another gospel: ¹which is not another; but there be some ¹that
8 trouble you, and would pervert the gospel of Christ. But
though ¹we, or an angel from heaven, preach any other gospel
unto you than that which we have preached unto you, let him
9 be accursed. As we said before, so say I now again, If any *man*
preach any other gospel unto you ¹than that ye have received,
10 let him be accursed. For ¹do I now ¹persuade men, or God? or
¹do I seek to please men? for if I yet pleased men, I should not
11 be the servant of Christ. ¶ ¹But I certify you, brethren, that
12 the gospel which was preached of me is not after man. For ¹I
neither received it of man, neither was I taught *it*, but ¹'by the
13 revelation of Jesus Christ. For ye have heard of my conversation

calling had been Divine. It was this that made their fault and their danger so serious *into the grace of Christ*] Read in. Free grace was the sphere in which, and the power in virtue of which, this calling had taken place (Acts xv. 11; Eph. ii. 2). Now they were despising and obliterating it.

another gospel] a different (kind of) (ἕτερον) Gospel—a modified and perverted Gospel—a Gospel of which the old characteristics were obscured and defaced.

7. *not another*] ἄλλο, as distinguished from ἕτερον (v. 6; cp. 2 Cor. xi. 4): ἄλλος adds, while ἕτερος distinguishes; ἄλλος is generally confined to a negation of identity, ἕτερος sometimes implies the negation of resemblance. The supposition that there could be two Gospels was impossible.

but] Lit. *unless indeed* (εἰ μὴ; Rev. V. 'only'). There was another Gospel among the Galatians *just so far as this*, that certain persons were desirous of unsettling their minds as to the true nature of the Gospel. This was their motive. The word *trouble* (ταράσσωτες) is like μετατίθεσθαι (v. 6) a political term, applicable to the incipient stages of a revolution.

8. *But though we, or an angel from heaven*] He supposes an impossibility. No stronger language could be employed for stating that the originally communicated Gospel was absolutely immutable.

any other gospel...than that which (ἡ) ὁ &c.]. Rev. V. 'Gospel other than that' &c. (and so in v. 9): ἡ ὁ denotes one thing set by the side of another, so that they are seen to be palpably different. This strong phrase precludes any deviation of any kind from the original Gospel, e.g. in favour of a body of oral tradition co-ordinate with the written tradition of the N. T.

accursed] ἀνάθεμα; not ecclesiastical excommunication; but that which is devoted to a curse, because it is hateful to God (cp. 1 Cor. xvi. 22).

9. *As we said before*] It seems best to refer this to St. Paul's recent (i.e. the second) visit to Galatia.

10. "For" links this on to the accusations of time-serving and inconsistency which had been brought against him by those depreciating his Apostolic authority.

if I yet pleased men] Or, *if I were yet trying to please men*: "yet" perhaps refers to the time before his conversion: when he was a bigoted persecutor. The phrase *the servant of Christ* is more properly "a slave of Christ" (cp. vi. 17). Cp. with this part of the verse the Lord's saying, "no man can serve two masters."

11. *not after man*] Not after any human fashion or mode of thought. This refers to the character of the Gospel, not to its origin. The phrase (κατὰ ἀνθρώπου) is confined to that chronological group of letters to which this epistle belongs (Rom. iii. 5; 1 Cor. iii. 3, ix. 8, xv. 3).

12. A threefold proof of what he had said in v. 11. First, "neither did I receive it from man." As his call to the Apostleship had been without any human agency (i. 1), so the revelation of the Gospel came to him without any human intervention. He compares his own case with that of other Apostles, and asserts that he was at no disadvantage.

neither was I taught it] A second point. The contrast is between progressive human teaching and direct Divine revelation. There is nothing in this to forbid the belief that by successive revelations he gradually obtained fuller knowledge of the depths of the Gospel.

but &c.] Rev. V. 'but it came to me through revelation of Jesus Christ;' probably on the way to Damascus and in subsequent revelations (cp. e.g. v. 17).

13-24. Historical proof that his Apostleship and knowledge of the Gospel were independent.

13. *ye have heard*] Both from himself, when he was first in Galatia, and from other sources.

conversation] i.e. conduct or way of living [Rev. V. 'manner of life'].

St. Paul had two ways of speaking of the Jews' religion, according as he makes himself a Jew to the Jew or a Gentile to the Gentile. Thus in Acts xxii. 5, 12, he speaks as if he were within the sphere of Judaism, in Acts xxvi. 4, 7 as if Judaism were external to him (cp. Rom. ix. 3, 4; 1 Thess. ii. 15). "Judaism" (Ἰουδαϊσμός) is in itself a neutral term; and here he uses

in time past in the Jews' religion, how that "beyond measure I
 14 persecuted the church of God, and "wasted it: and profited in
 the Jews' religion, above many my ¹ equals in mine own nation,
 'being more exceedingly zealous 'of the traditions of my fathers.
 15 But when it pleased God, "who separated me from my mother's
 16 womb, and called me by his grace, ^bto reveal his Son in me, that
 'I might preach him among the heathen; immediately I con-
 17 ferred not with "flesh and blood: neither went I up to Jerusalem
 to them which were apostles before me; but I went into Arabia,
 18 and returned again unto Damascus. Then after three years
 'I ² went up to Jerusalem to see Peter, and abode with him
 19 fifteen days. But 'other of the apostles saw I none, save

¹ Gr. *equals in years*.² Or, *returned*.

* Acts 9. 1.
 1 Tim. 1. 13.
 * Acts 8. 3.
 * Acts 22. 3.
 Phil. 3. 6.
 * Jer. 9. 14.
 Matt. 15. 2.
 * Acts 9. 15.
 * 2 Cor. 4. 6.
 * Rom. 11. 13.
 Eph. 3. 8.
 * Matt. 16. 17.
 * Acts 9. 23.
 * 1 Cor. 9. 6.

it as if it were something external to himself. He is addressing Gentile Christians, on whom Jews are exerting a mischievous influence; and in harmony with this he speaks of the Christian Church as a body separate from Judaism (cp. 1 Cor. xv. 9).

14. *profited...above &c.* [Rev. V. 'advanced...beyond'] or made progress in Judaism. He was distinguished among his contemporaries [Rev. V. 'many of mine own age among my countrymen'] for religious zeal and for proficiency in legal knowledge. In this there was everything to make him a keen opponent of Christianity.

being &c.] *ὑπαρχων* denotes that he had this zeal from the outset—from his very boyhood (cp. Acts xxi. 20). There was a party among the Jews, which gloried in the name of "zealots," and which gave its name to one of the Twelve, Simon Zelotes. To this religious party St. Paul may have belonged. "Tradition" (*παράδοσις*) means here the whole Jewish religion, or mode of worship, Divine and human, but in the Pharisaic sense.

15-17. During the time which immediately succeeded his conversion, he had no communication whatever with the older Apostles: in fact he was far distant from Jerusalem.

15. Rev. V. 'Who separated me, even from my mother's womb; i.e. for the work to which he was appointed (Rom. i. 1; cp. Isai. xlix. 1; Jer. i. 5).

called me by his grace] As in his predestination from the first, so in his "effectual calling," when on the way to Damascus, all was of God's free and gracious agency. It depended not in any way upon himself, or upon any co-operation of man.

16. *to reveal his Son in me*] Inward revelation fitted him for the efficient discharge of his high mission. Light was given to him subjectively, in order that objectively he might be a light to others.

heathen] Rev. V. 'Gentiles.' Mark how emphatic in all accounts of the conversion is the reference to his work among the Gentiles (Acts ix. 15, xxii. 21, xxvi. 17-20).

conferred] *προσανατίθεσθαι* denotes the being in close conference, with the view either of obtaining or of communicating

(ii. 6) knowledge. The expression *flesh and blood* denotes man in general, with a shade of depreciation in reference to the weakness and ignorance of human nature (cp. marg. ref. and 1 Cor. xv. 50; Heb. ii. 14; Eph. vi. 12).

17. *neither...me*] This would have been St. Paul's right course, if he had had to derive his instruction and authority from the Apostles. What he states here is in harmony with what we learn elsewhere (Acts ix. 20, xxvi. 20).

I went into Arabia] We know of this journey through this passage only. "Arabia" probably means the Great Peninsula by the Red Sea, whither he had gone for solitude and separation from all human conference. The remembrance of Arabia and of Damascus was vividly in his mind at the time of writing this Epistle.

18, 19. Cp. Acts ix. 23-30, xxii. 17-21.

18. *three years*] "The many days" of Acts ix. 23; cp. 1 K. ii. 38, 39. The time from which St. Paul reckons the three years is his conversion.

I went up to Jerusalem] It was a great proof of courage and steadfast will, and of confidence in the Gospel and in God, that he should have gone to the very place from which he had been sent to overthrow the Christian faith.

to see Peter] Rev. V. 'to visit Cephas; lit. to make the acquaintance of St. Peter (*ἰσθῆσαι*). St. Peter's character, special experience, personal recollection of Christ, work at Pentecost and in the conversion of Cornelius, were necessarily subjects of the deepest interest to his brother Apostles.

abode with him fifteen days] Not long enough for tuition in the Gospel, if all knowledge of the Gospel came to St. Paul through St. Peter. And this is the point urged in the argument. But it was long enough for a mutual influence to be established, of great and permanent value to the Church at large. Cp. the influence of St. Peter in St. Paul's account of the resurrection of Christ (1 Cor. xv.), and the influence of St. Paul on St. Peter in the latter's manner of presenting the doctrine of salvation in his First Epistle.

- * Matt. 13. 55. 20 *James the Lord's brother. Now the things which I write unto
 Mark 6. 3. 21 you, ^abehold, before God, I lie not. 'Afterwards I came into
 * Rom. 9. 1. 22 the regions of Syria and Cilicia; and was unknown by face
 * Acts 9. 30. 23 'unto the churches of Judæa which ¹were in Christ: but they
 * 1 Thess. 2. 14. 24 had heard only, That he which persecuted us in times past now
 * Rom. 16. 7. 24 preacheth the faith which once he destroyed. And they glorified
 God in me.
 * Acts 15. 2. CHAP. 2. THEN fourteen years after ^aI went up again to Jerusalem
 2 with Barnabas, and took Titus with *me* also. And I went up
 * Acts 15. 12. by revelation, ^band communicated unto them that gospel which
 I preach among the Gentiles, but ¹privately to them which were
 * Phil. 2. 16. of reputation, lest by any means ^cI should run, or had run, in
 1 Thess. 3. 5.

¹ Or, *severally*.

19. James] The mention of the special appearance to James after the resurrection (1 Cor. xv. 7) is perhaps a reminiscence of this intercourse at Jerusalem.

21-24. On leaving Jerusalem he spent a considerable time in the far-off regions of Syria and Cilicia, in such entire separation from Palestine that the members of the Christian communities in Judæa did not even personally know him, while yet (and this addition is important) they were in thorough sympathy with him.

21. The circumstances which forced him to leave Jerusalem are given partly in Acts ix. 23, 30, partly in Acts xxii. 17-21. "Syria and Cilicia" is a generic term (cp. Acts xv. 23, 41). The course of the range of Mount Taurus causes Cilicia to have a closer geographical affinity with northern Syria than it has with the rest of Asia Minor; and Cilicia was often a political dependency of Syria. The more important name is naturally placed first; and more important work was, in fact, done during this period in Syria than in Cilicia. The expressions of v. 23 (see the notes) denote continuity of occupation on his part, with the coming of Jews to Jerusalem from time to time.

22. Rev. V. 'And I was still unknown... Judæa.' In Jerusalem itself he was undoubtedly well known. But he had not travelled about as a missionary in Judæa, like Philip (Acts viii. 26, 40), or like Peter (Acts ix. 35, 43). These references give places in which Christian communities were formed. St. Paul's statement thus belongs to the proof that he had not been a disciple of the Apostles; for, had he stood in near connexion with them, he could not but have been known to the Churches of Judæa.

23. Rev. V. 'but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock' (and in v. 13).

the faith] A remarkable definition of Christianity and one which strikes a keynote for the remainder of the Epistle.

24. Cp. St. Matt. v. 16. The primary point of the Apostle's argument is that his Christianity could not have been formed

under the influence of the Apostles at Jerusalem; a minor point is, that in all his earlier work he had the sympathy and respect of the Christians in Judæa.

II. In this chapter are two well-defined sections, having reference to (1) his visit to Jerusalem (vv. 1-10); (2) to his visit to Antioch.

1-10. At the Council in Jerusalem, St. Paul refused to circumcise Titus, and his independent Apostleship was recognised by the other Apostles. It is assumed that this visit to Jerusalem is identical with that which is described in Acts xv. 1-35.

1. *fourteen years*] All this time he was engaged in the work of an independent Apostleship, without any interference from the older Apostles.

I went up again to Jerusalem] From Syria and Cilicia (i. 21).

Titus] The name does not appear in the narrative of the Acts. His companionship with St. Paul at this time, is an important link of connexion between this Epistle and the 2 Ep. to the Corinthians which was nearly contemporary.

2. *by revelation*] Probably through a prophet (cp. Acts xiii. 1). This verse is not inconsistent with Acts xv. 2. In the history his outward commission is named, in the Epistle the inward communication to himself.

communicated unto them] ἀνεβίβην; cp. Acts xxv. 14. Rev. V. 'I laid before them,' i.e. the Christians in Jerusalem.

them which were of reputation] So Rev. V. Others, here and in vv. 6, 9,—"are." He did not depreciate the other Apostles, while he asserts the independence both of his own call to be an Apostle, and of his knowledge of the Gospel. That he should have privately conferred with the leading men in Jerusalem, before the public discussion of the anxious question in hand, was an indication of true wisdom.

I should run &c.] Rev. V. 'I should be running.' One of his characteristic metaphors (cp. v. 7). Images drawn from the Greek Games, and especially the foot-race, are conspicuous in St. Paul's spoken and written words, while on this Third Mis-

3 vain. But neither Titus, who was with me, being a Greek, was
 4 compelled to be circumcised : and that because of ^d false brethren
 unawares brought in, who came in privily to spy out our
 'liberty which we have in Christ Jesus, ^e that they might bring
 5 us into bondage : to whom we gave place by subjection, no, not
 for an hour ; that ^f the truth of the gospel might continue with
 6 you. But of those ^h who seemed to be somewhat, (whatsoever
 they were, it maketh no matter to me : ^g God accepteth no
 man's person :) for they who seemed to be somewhat ⁱ in con-
 7 ference added nothing to me : but contrariwise, ^j when they saw
 that the gospel of the uncircumcision ^k was committed unto
 8 me, as the gospel of the circumcision was unto Peter ; (for he
 that wrought effectually in Peter to the apostleship of the cir-
 cumcision, ^l the same was ^m mighty in me toward the Gentiles :)
 9 and when James, Cephas, and John, who seemed to be ⁿ pillars,
 perceived ^o the grace that was given unto me, they gave to me
 and Barnabas the right hands of fellowship ; that we should go

^d Acts 15. 1.
^e 2 Cor. 11. 28.
^f ch. 3. 25.
^g 2 Cor. 11. 20.
^h ch. 4. 16.
ⁱ ch. 6. 3.
^j Rom. 2. 11.
^k 2 Cor. 12. 11.
^l Rom. 1. 5.
^m 11. 13.
ⁿ 1 Tim. 2. 7.
^o 1 Thess. 2. 4.
^p Acts 9. 15.
^q 1 Cor.
^r ch. 3. 5.
^s Eph. 2. 20.
^t Rev. 21. 14.
^u Rom. 1. 5.
^v 15. 15.
^w Eph. 3. 8.

sionary Journey, perhaps because Corinth was much in his thoughts (1 Cor. ix. 24-26; Rom. ix. 16; Acts xx. 24).

in vain] He acted with great caution lest the Judaic Christians, by insisting on the Mosaic ritual, might thwart his past and present endeavours to establish the Church on a liberal basis.

3. *neither*] Rev. V. 'not even.' An incident this which, through St. Paul's firmness, was made to express a great principle and resulted in benefit to the Galatian Christians themselves. Those who went with St. Paul from Antioch to Jerusalem (Acts xv. 2) were probably representatives of Gentile Christianity. Titus certainly was. That he was a man too of some mark, as to position and character, seems clear from the office which he afterwards held in Crete. Strong pressure was brought to bear on St. Paul to cause Titus to be circumcised. But under the circumstances—the question of the necessity of circumcision for Gentile converts having been raised (Acts xv. 1), St. Paul refused.

There is no inconsistency in St. Paul's conduct here and in what he did subsequently in the case of Timothy (Acts xvi. 1-3). The two cases were very different. Titus was a pure Gentile. Timothy was half a Jew. Moreover the question of circumcision in relation to Gentile converts had been settled before the beginning of the Second Missionary Journey.

4. *because of false brethren*] Because of their mischievous influence and bad motive. By "false brethren" is meant men who were Christians in name and not in principle. The word occurs only in a contemporary Epistle (2 Cor. xi. 26).

unawares brought in] Rev. V. 'privily.' A military metaphor. The *παισιμακτος* is one who, during war, is stealthily introduced into a camp in the guise of a friend.

to spy out] Military metaphor again. *κατασκοπεύω* is used of the spies in Josh. ii. 2.

5. *continue*] The benefit which had resulted from his firmness. The future was made safe.

6. Rev. V. 'from those who were reputed to be...to me.' The other Apostles occupied a great position, but he was independent of them.

God accepteth no man's person] An instance of the new Christian vocabulary which came into the Greek language at this time. Cp. Luke xx. 31, and specially Acts x. 34. *for they &c.*] Rev. V. "—they, I say, who were of repute imparted nothing to me." On *προσάφειν* see i. 16 note.

7. Rev. V. 'that I had been entrusted with' &c. They clearly recognized that St. Paul had an independent commission to preach the Gospel to the heathen. There was no subordination of St. Paul to St. Peter, either in fact, or in the opinion of those who were assembled in Jerusalem on this solemn occasion. The division of missionary work between these two Apostles must not, however, be exaggerated. The earliest Churches, almost everywhere, were mixed bodies ; and it is impossible to discriminate between their Hebrew and Heathen members.

8. Rev. V. 'for he that wrought for Peter unto...wrought for me also unto...' The same verb (*εργασίω*) is used in both members of the sentence.

9. *James, Cephas, and John*] The order is not without its importance. The position in which James is placed is precisely that in Acts xv. 13. It is also no longer necessary to call him "the Lord's brother" (as in Acts i. 19). Since that time the other James had suffered martyrdom (Acts xii. 1).

who seemed to be pillars] Rev. V. 'were reputed to be.' No disparagement is intended. The Church is compared to a building and the Apostles to pillars.

perceived] *γινώσκειν* seems to imply fuller information than the *ἰδόντες* of v. 7. The word "grace" involves the assertion of a great principle characteristic of this Epistle.

* Rom. 15. 25.
2 Cor. 8. & 9,
chapters.

* Acts 15. 35.
* Acts 10. 28.

* ver. 5.

* 1 Tim. 5. 20.

* Acts 10. 28.

- 10 unto the heathen, and they unto the circumcision. Only *they would* that we should remember the poor; *the same which I
11 also was forward to do. *But when Peter was come to Antioch,
12 I withstood him to the face, because he was to be blamed. For
before that certain came from James, *he did eat with the Gentiles;
but when they were come, he withdrew and separated himself,
13 fearing them which were of the circumcision. And the other Jews
dissembled likewise with him; insomuch that Barnabas also was
14 carried away with their dissimulation. But when I saw that
they walked not uprightly according to *the truth of the gospel,
I said unto Peter *before them all, *If thou, being a Jew, livest
after the manner of Gentiles, and not as do the Jews, why com-

they unto the circumcision] From this time forward, John and James, like Peter, were viewed as exercising their Apostleship specially among the Jews.

10. The Christians in Judea were very poor. Charity, coming through St. Paul to them from Gentile converts to Christianity, would be more healing in its effect than many arguments.

forward] Rev. V. 'zealous.' Cp. his charitable zeal in Acts xi. 30. He gave specific instructions in Galatia regarding the collection which he made on his Third Missionary Journey (1 Cor. xvi. 1).

[I] Note the singular. Co-operation in this matter with Barnabas was made impossible soon after the Apostolic Council by the separation of these two companions.

11-16. Public rebuke of Peter, whose inconsistency at Antioch compromised the truth of the Gospel. This took place after, and soon after, the Council at Jerusalem.

The writer of these notes is of opinion that St. Paul's speech continues from the middle of v. 14 to the end of v. 16.

11. *Peter*] Rev. V. 'Cephas' (and in v. 14). Why he went to Antioch is not known.

I withstood (Rev. V. 'resisted') *him to the face*] Men, from different motives, have endeavoured to explain away the facts of this collision; and by two different modes.

(1) The theory that the Cephas mentioned here is not Peter the Apostle, but some other eminent Christian disciple. This theory needs only to be stated to refute itself.

(2) That the conflict was a dramatic scene arranged after a mutual understanding by the two Apostles, in order that through the intended rebuke and submission of St. Peter a strong effect might be produced upon the minds of the Judaizers. Augustine's comment is conclusive: 'Where would be the authority of the Scriptures if they are made to sanction deliberately-arranged falsehoods like this.' That St. Peter should have acted as he did is to be explained by an inconsistency precisely in harmony with what we read of his character in the Gospels. He bravely walked on the waves, and then lost all confidence. He professed more love to Christ than the rest of the disciples, and then denied his Master.

he was to be blamed] *he was condemned*; his conduct palpably carried its own condemnation. This is the point of the argument which follows.

12. There is no reason to suppose that St. James had been in any way inconsistent with what he himself had said at the Council (Acts xv. 19). His name may have been used without any authority, or some message or opinion of his perverted. The word "certain" (τινες), used here by St. Paul, is full of indignation (cp. i. 7; Acts xv. 24).

he did eat with the Gentiles] This was what he had, after much scruple, decided to do at Caesarea (marg. ref.), and precisely what gave occasion to his censure afterwards at Jerusalem (xi. 3).

he withdrew &c.] Rev. V. 'he drew back.' His conduct might in itself be excused on the grounds of charity and prudence: but under the circumstances of the case, especially when his position in the Church was taken into account, it was full of the most serious danger. It arose too from the unworthy motive of fear, that fear to which he was characteristically liable. "Them which were of the circumcision" were Christians who had been Jews.

13. *the other Jews &c.*] These were the general body of Jewish Christians at Antioch, who had hitherto lived in free intercourse with the Gentile Christians.

dissembled.. dissimulation] Peter and the other Jewish Christians, after his example, were assuming a habit of life quite inconsistent with their true principles. The consequences were likely to be very serious. There was an imminent danger of an absolute social schism in the Church of Christ. The mere separation at meals might carry with it such a result as the risk of separation in communicating at the Lord's Supper.

Barnabas] It is not impossible that this incident, by producing a temporary distrust, prepared the way for the dissension between Paul and Barnabas which led to their separation (Acts xv. 39).

14. *before them all*] The collision took place on some very public occasion.

why [Rev. V. 'how'] *compellest thou*].

- 15 peldest thou the Gentiles to live as do the Jews? ^aWe *who are* ^bActs 15. 10, 11.
- 16 Jews by nature, and not ^asinners of the Gentiles, ^bknowing ^cMatt. 9. 11. that a man is not justified by the works of the law, but ^cby the ^dEph. 2. 8. faith of Jesus Christ, even we have believed in Jesus Christ, ^eAc 39. that we might be justified by the faith of Christ, and not by the ^fRo & 8. 3. works of the law: for ^gby the works of the law shall no flesh ^hHeb. 7. 18. be justified. But if, while we seek to be justified by Christ, we ⁱPs. 143. 2. ourselves also are found ^jsinners, ^kis therefore Christ the minister ^lJohn 3. 8, 9. of sin? God forbid. For if I build again the things which I ^mRom. 8. 2. destroyed, I make myself a transgressor. For I ⁿRom. 6. 14. through the ^o7. 4, 6. law ^pam dead to the law, that I might ^qlive unto God. I am ^r2 Cor. 5. 15. crucified with Christ: nevertheless I live; yet not I, but Christ ^s1 Thess. 5. 10. liveth in me; and the life which I now live in the flesh ^tI live ^uch. 5. 24. & by the faith of the Son of God, ^vwho loved me, and gave himself ^w1 Pet. 4. 2. ^xEph. 5. 2. ^yTit. 2. 14.

The compulsion was only moral, but under the circumstances irresistible.

15. *We*] Peter and Paul. Both had been Jews to begin with. Both had felt and overcome the force of hereditary prejudice. Both had upheld Christian freedom, alike in theory and in practice.

not sinners of the Gentiles] St. Paul uses for the moment the language of the most prejudiced Jew, and thus makes his argument as strong as possible.

16. *but by the faith of Jesus Christ*] We cannot be justified by the works of the Law; in fact we cannot be justified at all, *except* through the operation of faith. "Man" here is *ἀνθρώπος*, including every member of the human race, and repeated more strongly below in the phrase *ἡμεῖς ὡς ἠπίστευσεν*.

we have believed] Rev. V. 'we believed.' The tense points to a definite time when Peter and Paul respectively came to the conviction that their only hope, in order to secure justification, was simply to set their faith on Jesus Christ. The force of this appeal to St. Peter must have been irresistible (cp. Acts xv. 8-11).

by the works of the law &c.] The same quotation as in Rom. iii. 20, and in the same form and with the same freedom. This passage was no doubt often thus used by St. Paul in preaching the Gospel.

One reason for closing the direct address here is this, that in the next verse St. Paul rebuts a theoretical objection to the general doctrine of justification, which St. Peter had not impugned at all.

17. *justified by Christ*] Rather "in Christ," in union with Him by faith not by the Law. *seek...are found sinners*] Rev. V. 'sought...were found' to be utter sinners. This was our verdict against ourselves. Search after free justification exposed our sin more and more, and we were obliged to confess it.

18. The seeking to be freely justified in Christ, though it proclaims our sin to the full, cannot constitute Him the promoter of sin. On the contrary, we constitute ourselves sinners in the worst sense if we resort to that, as the ground of our hope, which cannot remedy our sin. Each step in the

rebuilding of that which, on our reception of the true Gospel, was once for all decisively pulled down, makes our transgression the more apparent. It is in this way above all others that we constitute [Rev. V. 'prove'] ourselves "transgressors" (see 1 John iii. 4). We are reverting to the Law for the purpose which the Law itself taught us to be hopeless. We are dishonouring the free grace of God, through which an effectual remedy for sin is attainable.

19-21. These three verses are the *summa ac medulla Christianismi* (Bengel). To understand them cp. Rom. vii., viii.

19. *I*] *ἐγώ* is emphatic: "I, speaking from my own experience." Rev. V. 'I through the Law died unto the Law'; i.e. the Law itself had taught him that he must utterly discard the Law as the ground of justification. By 'law' here, the writer of these notes understands law in general.

that I might live unto God] The thought of life out of death, under various aspects, appears constantly in St. Paul's writings. Cp. also Rom. vi. 11 with 1 Pet. ii. 24, a coincidence of language due perhaps in part to the meeting of the two men (i. 18).

20. Rev. V. 'I have been crucified with Christ.' The Lord Jesus Christ also died unto the Law. In His crucifixion He exhausted the curse of the Law (iii. 13). In Him and with Him we are crucified. By faith we are partakers of His death. Cp. Rom. vi. 6; Col. ii. 20.

yet not I &c.] Rev. V. 'and yet no longer I.' Yet this crucifixion with Christ involves life in the highest and most glorious sense. His new self lives; or rather Christ lives in him. The old man in Paul is dead, and the new man draws life direct from Christ. This high spiritual life is spent for the present under earthly conditions—with human infirmity within, and amid trials and temptations without. The sustaining principle which gives him his real life, is faith in Christ.

by the faith] *in faith*, 'the faith which is in the Son of God' [Rev. V.]. Faith, and not the flesh, is the real element in which St. Paul lived.

- ^a Rom. 11. 6. 21 for me. I do not frustrate the grace of God: for ^aif righteousness come by the law, then Christ is dead in vain.
- ^a ch. 5. 7. **CHAP. 3.** O FOOLISH Galatians, ^awho hath bewitched you, that ye should not obey ^bthe truth, before whose eyes Jesus Christ 2 hath been evidently set forth, crucified among you? This only would I learn of you, Received ye ^cthe Spirit by the works of the 3 law, ^dor by the hearing of faith? Are ye so foolish? ^ehaving 4 begun in the Spirit, are ye now made perfect ^fby ^gthe flesh? ^hHave 5 ye suffered ⁱso many things in vain? if it be yet in vain. He therefore ^athat ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by 6 the hearing of faith? Even as ^aAbraham believed God, and it 7 was ²accounted to him for righteousness. Know ye therefore
- ^a Acts 2. 38.
Eph. 1. 13.
Heb. 6. 4.
^d Rom. 10. 16, 17.
^e ch. 4. 9.
^f Heb. 7. 16.
^g Heb. 10. 35, 36.
^h 2 Cor. 3. 8.
ⁱ Rom. 4. 3.
Jam. 2. 23.

¹ Or, so great.

² Or, imputed.

21. *I do not frustrate the grace of God*] Rev. V. 'make void.' To seek to be justified otherwise than simply through faith in Christ, would be to nullify the gracious gift of God, and therefore a heinous sin.

then Christ is dead in vain] Rev. V. 'Christ died for nought;' under this hypothesis, His death would have been unnecessary. Nothing could more strongly express the powerlessness of the Law, and the necessity of Christ's death, for salvation.

III. The central or polemical part of the Epistle begins at this point.

1-6. Indignant expostulation with the Galatians on their falling away from their high privilege. They had abundant intelligence, but they had not made proper use of it.

1. *who hath bewitched you*] Rev. V. 'who did bewitch you.' Cp. for *βάρκαρον* Wisd. iv. 12; Eccles. xiv. 8. It was as if some one with an "evil eye" had charmed them and withdrawn their gaze from that which they ought to have contemplated with unceasing satisfaction and joy.

that...truth] Omit.

before whose eyes] The Crucified Christ had been so distinctly and forcibly set before them, as to have been almost visible.

set forth crucified] Omit *among you*. The clear preaching and revelation of Christ had been among the Galatians like a placard on the walls (*προσπάση*). Observe the stress on "crucified." It was not simply Jesus Christ, but Jesus Christ on the Cross, that had been so distinctly set before the minds and hearts of the Galatians.

2. *This only*] For the moment he leaves on one side all other arguments save that of their past religious experience.

Received ye the Spirit] 'Such mighty strength' (Chrysostom) exemplified in miraculous power (v. 5). The works of the Law and the hearing of faith are sharply contrasted. The reference is to law in general; and the second phrase comprises in its meaning (objectively) the preaching which addresses itself to faith, and (subjectively) that hearing of the heart which is the result of faith in what is preached.

3. Rev. V. 'are ye now perfected in the flesh.' The contrast here between the Spirit and the flesh is in harmony with the preceding contrast between the Spirit and the Law. For the Galatians the starting-point of their Christian life had been distinctly spiritual. Now they were attempting to bring their Christian life to more maturity by a discarded method. His language seems to be a metaphor taken from the Greek mysteries. They had been correctly initiated, and now they were *perfecting* themselves on a wrong method.

4. Another appeal to their experience. For the pure Gospel, as originally presented to them, they had undergone great sufferings. The Christians in Galatia would have been called to tribulation, as at Antioch in Pisidia, and at Thessalonica. But if the Gospel was to be altogether changed in its character and principles, those sufferings would have lost their meaning. They might have been avoided.

if it be yet in vain] Rather, "if it be even [Rev. V. 'indeed'] in vain." St. Paul may mean that he was confident that they would come to a better mind and would return to their old principles. Or rather he may mean that if these sufferings were to prove *in vain*, they would be worse than *in vain*: disastrous consequences might be expected to follow.

5. *ministereth*] Rev. V. 'supplieth.' God Himself does this. Note the present tense. St. Paul assumes that there has been a continuous supply of grace and power to the Galatians: *ἐπιχορηγῶν* conveys the idea of richness and bounty.

6. Cp. Gen. xv. 6. This is one of the cardinal passages of the Bible. The original religious principle of the Galatians was the same as that of Abraham. It was faith as opposed to law. Abraham's case was not in contrast to the mere Jewish Law, for that Law did not then exist.

accounted] Rev. V. 'reckoned.'

7-9. The parallel between Abraham's faith and Christian faith stated at length.

that ¹they which are of faith, the same are the children of
 8 Abraham. And ¹the scripture, foreseeing that God would justify
 the heathen through faith, preached before the gospel unto
 9 Abraham, *saying*, ²In thee shall all nations be blessed. So
 then they which be of faith are blessed with faithful Abraham.
 10 ¶ For as many as are of the works of the law are under the curse:
 for it is written, ³Cursed is every one that continueth not in all
 things which are written in the book of the law to do them.
 11 But ⁴that no man is justified by the law in the sight of God,
 12 it is evident: for, ⁵The just shall live by faith. And ⁶the law
 is not of faith: but, ⁷The man that doeth them shall live in
 13 them. ⁸Christ hath redeemed us from the curse of the law,
 being made a curse for us: for it is written, ⁹Cursed is every
 14 one that hangeth on a tree: ¹⁰that the blessing of Abraham
 might come on the Gentiles through Jesus Christ; that we
 might receive ¹¹the promise of the Spirit through faith.
 15 ¶ Brethren, I speak after the manner of men; ¹²Though it be
 but a man's ¹³covenant, yet *if it be confirmed*, no man disan-
 16 nulleth, or addeth thereto. Now ¹⁴to Abraham and his seed
 were the promises made. He saith not, And to seeds, as of
 17 many; but as of one, And to thy seed, which is ¹⁵Christ. And

* John 8. 39
 Rom. 4. 11.
 † See Rom. 9.
 17.
 ver. 22.
 ‡ Gen. 12. 3.
 Acts 3. 25.

* Jer. 11. 3.

o ch. 2. 16.
 † Heb. 10. 38.
 ‡ Rom. 4. 4.
 & 10. 5, 6.
 * Neh. 9. 29.
 Ezek. 20. 11.
 † Rom. 8. 3.
 2 Cor. 5. 21.
 † Deut. 21. 23.
 * Rom. 4. 9.
 † Isai. 32. 15.
 Jer. 31. 33.
 Joel 2. 28.
 Zech. 12. 10.
 John 7. 39.
 † Heb. 9. 17.

¹ Or, *testament*.

7. *they which are of faith*] To whom faith, and not law, is the primordial principle and ruling power of their religious life.

8. *the scripture, foreseeing*] The strongest and most vivid personification of the O. T. to be found in the N. T. The Scripture is here spoken of as a living thing, instinct with prophetic power. By "Scripture" (γραφή) understand the O. T. as a whole.

would justify the heathen] Lit. "justifieth the nations." The phrase (ῥα ἰσθῆν), though elsewhere narrowed in meaning, so as to denote the heathen as opposed to the Jews, has here no such restriction, but is quite comprehensive. Cp. the words which follow.

preached before] Rev. V. 'preached beforehand.' The promise to Abraham was an anticipation of the Gospel, not only as announcing the Messiah, but also as involving the doctrine of righteousness by faith.

In thee &c.] Abraham was, in a spiritual sense, the father of all believers; and (v. 9) all the faithful are bound up with him 'in one communion and fellowship.'

10. *under the curse*] Cp. Deut. xxvii. 26. It is implied that no one can keep the Law. In the very nature of the case a curse is inevitable to him who seeks justification through mere obedience to law.

for it is written] This frequent and pointed quoting of Scripture is to be connected with the fact that the Judaizers were in the habit of quoting it. The Apostle brings forward passages which contain great cardinal principles; and here, as in v. 8, connected with memorable passages of Hebrew history.

11. *evident*] A new reason. Such a mode of seeking righteousness is contrary to Habak. ii. 4 (cp. i. 17 note).

12. There is an absolute contrariety be-

tween the principles represented respectively by law and faith.

The man that doeth them &c.] Cp. Lev. xviii. 5; Rom. x. 5. The very principle of justification by law is not believing but doing. The word *them* means "My statutes and My judgments."

13. *hath redeemed*] Redeemed, the tense referring to a definite time, i.e. the time of the crucifixion. In that crucifixion Christ bought us out of the condition of *curse*.

being made] Rev. V. 'having become,' He took the curse on Himself on our behalf and in our place. St. Paul does not say, in the words of the original passage, that Christ was *cursed and separated by God* (κεκαρπαμένους ὑπὸ Θεοῦ).

14. *that we might receive*] The Apostle expresses in the largest terms the blessing accorded to faith. Observe that doctrinally the blessing accorded to faith is summed up in the receiving of the Holy Spirit.

15-18. St. Paul insists, using a common illustration from human life, that the giving of the Law did not abrogate the promise.

15. Rev. V. 'when it hath been confirmed, no one maketh it void' &c. There are two ways of invalidating a covenant, either by absolutely setting it aside or by introducing new conditions. The Apostle's argument is that in neither way did the giving of the Law invalidate the primary laying down of the Gospel principle,—salvation through faith in a promise.

16. Rev. V. 'were the promises spoken.' The promise was given to Abraham on many occasions, and under varying circumstances (Gen. xii. 7, xv. 5, 18, xvii. 7, xxii. 18).

not...as of many; but as of one] The Jews found the fulfilment of the promise in the

^a Ex. 12. 40.
^c Rom. 4. 13.
^d Rom. 8. 17.
^e Rom. 4. 14.
^f Rom. 4. 15.
^g 5. 20.

^h 2. 2.
ⁱ 20. 19.
^j Acts 7. 38.
^k 1 Tim. 2. 5.
^l Rom. 3. 29.
^m 30.
ⁿ ch. 2. 21
^o ver. 8.
^p Rom. 3. 9.
^q Rom. 4. 11, 12, 16.

this I say, *that* the covenant, that was confirmed before of God in Christ, the law, ^bwhich was four hundred and thirty years after, cannot disannul, ^cthat it should make the promise of none effect. For if ^dthe inheritance *be* of the law, ^e*it is* no more of promise: but God gave *it* to Abraham by promise.
 19 ¶ Wherefore then *serveth* the law? ^fIt was added because of transgressions, till ^gthe seed should come to whom the promise was made; and *it was* ^hordained by angels in the hand ⁱof a mediator. Now a mediator is not *a mediator* of one, ^jbut God is one. ¶ *Is* the law then against the promises of God? God forbid: ^kfor if there had been a law given which could have given ^llife, verily righteousness should have been by the law. But ^mthe scripture hath concluded ⁿall under sin, ^othat the promise

various members of their own nationality (John viii. 33, 37). But the Apostle sees in the promise that deep unity which comprehends all mankind, and its fulfilment concentrated in CHRIST. Through Christ, and Christ only, the blessing comes to mankind.

Remember that St. Paul himself was a child of Abraham, and that his mind, from early youth, had been deeply imbued with questions of this kind. Hence he brings back all Christianity into the focus prepared by the promise given to Abraham.

17. Rev. V. 'Now this I say.' This is what I mean. He returns to his point in v. 15.

Rev. V. 'A covenant confirmed beforehand by God, the Law...doth not disannul, so as to make' &c. The absolute number of years is of no moment in this argument. The point is that a covenant had been previously ratified by God and could not be altered by anything subsequent.

18. Law and promise are mutually exclusive, just as law and faith (v. 11) are mutually exclusive. The antithesis in fact is the same, except that in the one case it is expressed on God's side, in the other on man's side. See v. 11.

19-24. It is not enough to say that a subsequent law cannot invalidate or modify a previous promise. The Law itself was Divinely given; and the Apostle is bound to state what is the true import of the Mosaic Law.

19. Rev. V. 'What then is the Law? It was added' &c.; not as a supplement to the covenant, but as a distinct and temporary institution, and to prepare the way for the fulfilment of the promise.

because of transgressions] Law was given to men to evince their natural pravity, so that when they see that Law can discover sin but not remove it, they may seek some better righteousness. The Law *per se* tends rather to stimulate moral evil (1 Cor. xv. 56) than to check it, unless the spiritual principle of faith be present. Even for the keeping of the Law we need a higher principle than any which the Law itself provides.

ordained &c.] Rev. V. 'through angels by the hand of a mediator.' Two more

characteristics in which the Law was inferior to the Gospel. (1) It was not given directly, but through the intervention of Angels (cp. marg. ref. and Deut. xxxiii. 2), and (2) it was placed in the hands of a mediator, Moses (Deut. v. 5).

20. The contrast is between mediation and promise. Mediation implies separation, divergence, and the existence of two parties: whereas promise is a simple direct transaction which admits of no such intervention. In the case of the giving of the Law the Hebrew people were on one side and God on the other, and Moses between. In the case of the promise the Giver was isolated and alone, and dealt singly and directly with Abraham. The word *one* in the first part of the sentence is merely numerical; in the second part it is not so much the unity of God, as His *immutability* which is contemplated. The first meaning of the word *one* has shaded off into the other. God is ever ONE AND THE SAME. With Him is "no variableness, neither shadow of turning." The sentence "the Lord our God is one Lord" contrasts the unity of God with polytheism; here unity is opposed to variation in God's character and purpose. The best Scriptural illustration of the meaning is to be found in marg. ref.

21-24. The Law is not contradictory to the Gospel, but different in its nature and purpose. This he illustrates by two metaphors, one from a prison which keeps men in ward and safety, a second from the slave-tutor, who takes care of the child till the time of his free sonship is come.

21. *which could have given life*] Rev. V. 'which could make alive'; ζωοποιεῖν takes for granted that we by nature are dead in trespasses and sins. Salvation through Law is an absolute impossibility. Not that God's Law is in fault, but man's sin.

22. *the scripture*] Personified (as in v. 8). It is "the Scripture" not "the Law" which has this effect in regard to sin. It was not when the promise was given, but when the Law was given, that the writing of Scripture began.

concluded all under sin] Cp. Rom. xi. 32. The similarity of language is an illustration

by faith of Jesus Christ might be given to them that believe.
 23 But before faith came, we were kept under the law, shut up unto
 24 the faith which should afterwards be revealed. Wherefore ^pthe
 law was our schoolmaster to bring us unto Christ, ^qthat we
 25 might be justified by faith. But after that faith is come, we
 26 are no longer under a schoolmaster. For ye ^rare all the children
 27 of God by faith in Christ Jesus. For ^sas many of you as have
 28 been baptized into Christ ^thave put on Christ. ^uThere is neither
 Jew nor Greek, there is neither bond nor free, there is neither
 29 male nor female: for ye are all ^vone in Christ Jesus. And ^wif
 ye be Christ's, then are ye Abraham's seed, and ^xheirs according
 to the promise.

CHAP. 4. NOW I say, *That* the heir, as long as he is a child,
 2 differeth nothing from a servant, though he be lord of all; but is
 under tutors and governors until the time appointed of the father.
 3 Even so we, when we were children, ^awere in bondage under

^p Matt. 5. 17.
^q Rom. 10. 4.
^r Col. 2. 17.
^s Heb. 9. 8, 10.
^t Acts 13. 39.
^u ch. 2. 16.
^v John 1. 12.
^w Rom. 8. 14.
^x Rom. 6. 3.
^y Rom. 13. 14.
^z 1 Cor. 12. 13.
^{aa} Col. 3. 11.
^{ab} John 10. 16.
^{ac} Eph. 2. 14.
^{ad} Gen. 21. 10,
 12.
^{ae} Rom. 9. 7.
^{af} Rom. 8. 17.
^{ag} Eph. 3. 6.
^{ah} ch. 2. 4.
^{ai} Heb. 9. 10.

of the fact that these two Epistles were nearly contemporaneous. *συνέκλεισεν* denotes shut up together, and introduces the metaphor of the prison which follows. It also prepares the way for the declaration of freedom. The neuter (*τὰ πάντα*, Rev. V. 'all things') enhances, if possible, the comprehensiveness of the statement.

23. *kept*] Rev. V. 'kept in ward': *ἐφρουροῖμεθα* implies two particulars; (1) bondage, (2) reservation for a time of coming freedom.

24. Rev. V. 'So that the Law hath been our tutor to bring us unto Christ.' The *παιδαγωγός* was not a schoolmaster but a slave, whose office it was to take care of the boy and to keep him from moral and physical harm in his earlier years. One of his express duties was to take the boy to the school. Christ is our great Teacher (*διδάσκαλος*), and the Law takes us to Him that we may be taught.

25-29. The freedom of the Gospel contrasted with bondage under the Law.

25. *we*] In v. 26 "ye." There is a similar interchange in 1 Thess. v. 5. Perhaps the Apostle, by this sudden change of person, assures the Galatians of the privileges they already possess, and shews them the folly of seeking to improve their spiritual position by a recurrence to the Law. They had "in Christ Jesus" all that he had.

26. *children*] Better, sons; no longer "child" (*παις*), involved in *παιδαγωγός*, but "son" (*υἱός*), which expresses the full liberty and dignity of sonship. Again, no longer "sons of Abraham," but "sons of God." The privilege rises above that in v. 7.

27. Rev. V. 'were baptized... did put on Christ.' Note the high honour set by St. Paul on the Sacrament of Baptism: *ἐνδύεσθαι* denotes the complete assumption of the nature of another. In Baptism we bear before God the Name and Person of Christ, and are reckoned as being in Him rather than in ourselves (Calvin).

28. *There is*] Rev. V. 'There can be.'

As regards spiritual privileges none of the three distinctions here are possible.

neither Jew nor Greek] This sweeps away nationality, as regards religion, in the presence of Christianity (Rom. x. 12).

neither bond nor free] Practically the proclaiming of emancipation to the slave. All social distinctions, as regards religion, are abolished in the presence of Christianity. Add to the establishment of this principle the participation in the Eucharist, on equal terms, by slaves and their masters: and Slavery must vanish before the Gospel.

neither male nor female] The establishment of this principle led inevitably to the high position which Woman has attained under Christianity. Observe also two things. (1) The neuter *ἀπεν* *καὶ* *ἡγλυ* gives to the phrase a large generalisation: (2) *καὶ* is employed instead of *οὐδέ*. The distinctions between Jew and Gentile, and between slave and free, are conventional and accidental. The distinction between man and woman is neither national nor social, but inherent in the very nature of things. Their essential union is recognised in the use of the ancient sacred formula (Gen. i. 27). Yet even thus there is equality and independence, as to the possession of religious privilege.

all one] One person, etc., not *ἐν*.

29. *and heirs*] Omit *and*. The word *heir* starts the next paragraphs.

IV. 1-7. Judaism is like the position of a minor who has not reached the privilege of sonship.

a servant] Rev. V. 'a bond-servant' (and in v. 7). The heir is actually subject to a slave (iii. 24 note).

lord of all] The father being dead.

2. *tutors and governors*] Rather "guardians and stewards."

the time appointed of the father] Before he died. Of course, on the spiritual side of the comparison, the Father never dies.

3. *we*] St. Paul, Jews, and Galatians.

Rev. V. 'were held in bondage under the

Dan. v. 24.
 Mark 1. 15.
 Eph. 1. 10.
 * John 1. 14.
 Rom. 1. 3.
 * Gen. 3. 15.
 " 14.
 Mic. 6. 3.
 Matt. 1. 23.
 * Matt. 5. 17.
 Luke 2. 27.
 / Matt. 20. 28.
 Eph. 1. 7.
 Heb. 9. 12.
 1 Pet. 1. 18, 19.
 * John 1. 12.
 Eph. 1. 5.
 * Rom. 5. 5.
 * Rom. 8. 16.
 * Eph. 2. 12.
 1 Thess. 4. 6.
 1 Rom. 1. 25.
 1 Cor. 12. 2.
 1 Thess. 1. 9

4 the ¹elements of the world: but ^bwhen the fulness of the time was come, God sent forth his Son, ^cmade ^dof a woman, ^emade
 5 under the law, ^fto redeem them that were under the law, ^gthat
 6 we might receive the adoption of sons. And because ye are
 sons, God hath sent forth ^hthe Spirit of his Son into your hearts,
 7 crying, Abba, Father. Wherefore thou art no more a servant,
 but a son; ⁱand if a son, then an heir of God through Christ.
 8 ¶ Howbeit then, ^kwhen ye knew not God, ^lye did service unto
 9 them which by nature are no gods. But now, ^mafter that ye
 have known God, or rather are known of God, ⁿhow turn ye
^oagain to ^pthe weak and beggarly ^qelements, whereunto ye desire
 10 again to be in bondage? ^rYe observe days, and months, and
 11 times, and years. I am afraid of you, ^slest I have bestowed
 12 upon you labour in vain. ¶ Brethren, I beseech you, be as I
 13 am; for I am as ye are: ^tye have not injured me at all. Ye
 know how ^uthrough infirmity of the flesh I preached the gospel

¹ Or, rudiments.

² Or, back.

³ Or, rudiments, ver. 3.

^m 1 Cor. 8. 3. ² Tim. 2. 19. ⁿ Col. 2. 20. ^o Rom. 8. 3. ^p Heb. 7. 18. ^q Rom. 14. 5.
^r ch. 2. 2. ^s 1 Thess. 3. 5. ^t 2 Cor. 2. 5. ^u 1 Cor. 2. 3.

rudiments of the world.' Cp. Col. ii. 8, 20. The Jewish religion, and, in a certain sense, all heathen religions had this relation to the full revelation of the Gospel.

4. the fulness of the time] Equivalent to the time appointed of the Father (v. 2)—the time ordained in the counsels of God, the Law meanwhile having done its work.

sent forth] Note, as of theological importance, that the same verb is used (v. 6) of the sending of the Spirit.

made] Rev. V. 'born.' Christ shared our humanity and our legal conditions.

5. to redeem] Cp. iii. 13.

receive] This great privilege came to us without any work or deserving of our own.

6. crying, Abba, Father] Cp. Rom. viii. 15. In both we have *πατήρ*, which denotes intense earnestness in prayer; and in both the phrase *Abba, Father*. This combination of Semitic and Greek elements illustrates the Christian sense of the universal Fatherhood of God. The phrase was probably part of some customary liturgical prayer.

7. thou] More pointed than "we" "ye." if a son, then an heir] See Rom. viii. 17. This minute similarity of language, in a nearly contemporary epistle, should be noted.

heir of God through Christ] Read, heir through God, i.e. in virtue of His goodness and free promise only.

8-11. In disregard of these privileges, the Galatians were reverting to a rudimentary state of things which could do them no spiritual good, and were turning into nought the Apostle's mission.

8. did service] 'Were in bondage.'

by nature are no gods] Non-existent.

9. In this verse the word for know (*γινώσκω*) is different from that in v. 8 (*εἰδέναι*). The knowledge denoted here is of a more intimate and perfect kind, that of men who "have attained to a recognition of Him."

are known of God] "Having received the privilege of His recognition." This made their fall from Him the more matter of indignant appeal, as being a resistance of His will respecting them.

again...again] Not simply a relapse into bondage, but a recommencement of its principles. Having given up external formalism in one shape, they were now ready to renew it in another. It startles us to see heathenism and Judaism thus classed together: but in no way could the Apostle have more severely condemned the Judaic system of justification than by this co-ordination.

elements] Rev. V. 'rudiments.' These were weak, because they had no spiritual power to raise the devotee to a high level; and they were beggarly, because they were altogether destitute of that richness of spiritual blessing which resides in the system of the true Gospel.

10. Ye observe] *παρατηρεῖσθε* denotes close, slavish, Pharisaic observance.

days &c.] See Col. ii. 16. The "days" are the Sabbaths, the "months" the new moons, the "times" are the Jewish festal seasons, and the "years" the sabbatical year and years of Jubilee.

12-16. An appeal to his converts on the ground of sympathy, that they may be at one with him in these important questions.

12. be as I am] Lit. become as I am: for, he adds, I became what you are now. I gave up far more than I ask you to give up. I gave up all my hereditary religious maxims, all my cherished Hebrew treasures.

ye have not injured me at all] Rev. V. 'Ye did me no wrong: but ye know that' &c. When they were together in Galatia, so far from "injuring him in any way," they shewed to him the greatest and most enthusiastic kindness.

13. through [Rev. V. 'because of an'] infirmity of the flesh] i.e. on account of an

- 14 unto you 'at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me "as an angel of 1 ch. 1. 8.
 15 God, "even as Christ Jesus. 'Where is then the blessedness ye "2 Sam. 19.
 spake of? for I bear you record, that, if it had been possible, ye 27.
 would have plucked out your own eyes, and have given them to Mal. 2. 7.
 16 me. Am I therefore become your enemy, "because I tell you the "Matt. 10. 40.
 17 truth? "They "zealously affect you, but not well; yea, they would John 13. 20.
 18 exclude "you, that ye might affect them. But it is good to be 1 Thess. 2. 13.
 zealously affected always in a good thing, and not only when I am v ch. 2. 5, 14.
 19 present with you. "My little children, of whom I travail in "Rom. 10. 2.
 20 birth again until Christ be formed in you, I desire to be present 2 Cor. 11. 2.
 with you now, and to change my voice; for "I stand in doubt of
 21 you. ¶ Tell me, ye that desire to be under the law, do ye not
 22 hear the law? For it is written, that Abraham had two sons,
 23 "the one by a bondmaid, "the other by a freewoman. But he who
 was of the bondwoman "was born after the flesh; "but he of
 "1 Cor. 4. 15.
 Jam. 1. 18.
 "Gen. 16. 15.
 "Gen. 21. 2.
 "Rom. 9. 7.
 "Gen. 18. 10.
 Heb. 11. 11.

¹ Or, *What was then.*

² Or, *us.*

³ Or, *I am perplexed for you.*

attack of bodily illness. On his first visit (Acts xvi. 6) to Galatia, he was hindered and detained by this cause; and this enlisted their sympathy and led to a full reception of the blessing of the Gospel by the Galatians. This illness may have had something to do with the companionship of "the beloved physician" (Col. iv. 14).

at the first] Rev. V. 'the first time.' This is an element of some importance in the determination of the date of the Epistle.

14. *my temptation which was in my flesh*] Read "your temptation which was in my flesh." [Rev. V. 'a temptation to you in my flesh.'] This suffering of St. Paul, which involved temptation to the Galatians themselves, is usually identified with the "thorn in the flesh" (2 Cor. xii. 7).

ye despised not &c.] The Galatians might have been tempted to look upon St. Paul with some kind of loathing; or he imagined that they might be so tempted; and it is part of his gratitude that they did not yield to any such temptation.

15. Rev. V. 'Where then is that gratulation of yourselves?'—which was so conspicuous when I was with you? In this fickleness is a trait of the Galatian character.

ye would have plucked &c.] A proverbial mode of expressing the utmost devotion.

17-20. He exposes the hollow and insincere motives of those who are paying court to them, and expresses his own intense yearning over them.

17. Rev. V. 'They zealously seek you in no good way.' They manifest the utmost interest in you, but their motive is a bad one; they make themselves your partizans, to attach you to their party.

they would exclude you] Rev. V. 'nay, they desire to shut you out, that ye may seek them.' Their wish to isolate you from the body of Christian believers, that they may identify you with their clique.

18. *affected*] Rev. V. 'sought.' It is good

to be the object of such warm feeling, if only the cause is good, and if only there is consistency.

19. *My little children*] It seems as if St. John were speaking. The language is quite unique in St. Paul; but he was, spiritually, in a parental relation to them, which could be shared by no one else.

of whom I travail] He writes as their mother, not as their father (cp. 1 Thess. ii. 7), until Christ be formed in you] Until ye come to the full maturity of Christian birth.

20. *to change my voice*] Severity would not be necessary if he could be with them once more.

I stand in doubt of you] He is absent from them; and he is perplexed [Rev. V.] as to what he ought to think of them and what he ought to say to them.

21-31. The Apostle sees in the incidents of the Patriarch's tent anticipations of Gospel principles, and a rehearsal of the unkindness to which they who thoroughly accept the Gospel are exposed.

21. Ye who are so eager to take law for the principle of your religious life. Will ye not listen to what the Law itself says? It is immaterial whether we restrict the word "law" to the Pentateuch, or regard it as synonymous with the O. T. generally.

22. He takes the Judaizers on their own ground, and boldly refers to the Hebrew Scriptures allegorically interpreted.

Strictly, "the bondmaid [Rev. V. 'handmaid']—the freewoman"—the well-known bondmaid (Hagar)—the well-known freewoman (Sarah).

23. Rev. V. 'Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise: 'i.e. when birth according to the course of nature was impossible. Isaac and Ishmael were children of Abraham in two very different senses.

- 24 the freewoman *was* by promise. Which things are an allegory : for these are the two ¹covenants; the one from the mount
- / Deut. 33. 2. 25 ²/Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and ³answereth to Jerusalem
- o Isai. 2. 2. 26 which now is, and is in bondage with her children. But o Jeru-
- Heb. 12. 22. 27 salem which is above is free, which is the mother of us all. For it is written, ⁴Rejoice, *thou* barren that bearest not; ⁵break forth and cry, *thou* that travailest not: for the desolate hath many
- a Isai. 64. 1. 28 more children than she which hath an husband. Now we, bre-
- Acts 3. 25. 29 thren, as Isaac was, are ⁶the children of promise. But as then
- Rom. 9. 8. ⁷he that was born after the flesh persecuted him *that was born*
- Gen. 21. 9. 30 after the Spirit, ⁸even so it is now. Nevertheless what saith
- ch. 5. 11. ⁹the scripture? ¹⁰"Cast out the bondwoman and her son: for
- Gen. 21.10, 12. ¹¹the son of the bondwoman shall not be heir with the son of
- John 8. 36. 31 the freewoman. So then, brethren, we are not children of the
- John 8. 36. 5 bondwoman, ¹²but of the free. STAND fast therefore in ¹³the
- John 8. 32. liberty wherewith Christ hath made us free, and be not entangled
- Rom. 6. 18. 2 again ¹⁴with the yoke of bondage. ¶ Behold, I Paul say unto
- Acts 15. 10. 3 you, that ¹⁵if ye be circumcised, Christ shall profit you nothing.
- Acts 15. 1. 3 For I testify again to every man that is circumcised, ¹⁶that he is
- ch. 3. 10. 4 a debtor to do the whole law. ¹⁷Christ is become of no effect
- Rom. 9. 31. unto you, whosoever of you are justified by the law; ¹⁸ye are
- Heb. 12. 15. 5 fallen from grace. For we through the Spirit ¹⁹wait for the hope
- Rom. 8. 24. of the freewoman.
- 2 Tim. 4. 8.

¹ Or, *testaments*.² Gr. *Sina*.³ Or, *is in the same rank with*.

24. Which things are [Rev. V. 'contain'] an allegory] A mystical meaning lies hid under the Patriarchal narrative; and the spiritually-instructed mind can see in it an expression of principles deeper than that which lies on the surface.

these [women] are the two covenants] Agar and Sarah represent the two covenants, the former being the mother of slaves, the latter the mother of freemen.

one from the mount Sinai] It was there that the Mosaic covenant was given.

which gendereth &c.] Rev. V. 'bearing children unto bondage.' The children of this covenant, like the children of Agar, can be only slaves.

25. this Agar is mount Sinai in Arabia] So Rev. V. The writer of these notes adopts the reading of the Sinaitic MS. "for Mount Sinai is in Arabia," which avoids the questionable opinion that Agar was a recognised name of Mount Sinai.

and answereth...i.e.] the covenant of Mount Sinai, represented by Agar, corresponds with the earthly temporary Jerusalem.

26. The heavenly Jerusalem finds its counterpart in the condition of Sara.

the mother of us all] our mother.

27. Rev. V. 'For more are the children of the desolate than of her which hath the husband.' Each woman has many children, but the barren woman has more than the other. Sarah was barren when Agar, after the order of nature, became the mother of Ishmael.

28. we] So Rev. V. Others, *ye*.

29. The Apostle regards the incident described in marg. ref. as inclusive of

mockery and unkindness. In after times the enmity of the Hagarens against the Israelites was great.

31. The moral is: Let us be consistent with our high position.

V. 1. Join this verse to iv. 31. Rev. V. 'With freedom did Christ set us free. Stand fast therefore, and' &c. (as in A. V.).

again] The Jewish and heathen yokes of bondage were not identical; still they were recurring to the same false principle.

2-6. St. Paul warns the Galatians that to adopt Judaism is alienation from Christ.

2. Behold, I Paul] The warning is made more emphatic by the use of his personal name, which asserts Apostolical authority.

if ye be circumcised] Rev. V. 'receive circumcision.' If you submit to this rite under the circumstances in which you are now placed. All depended on circumstances. He had caused Timothy to be circumcised (Acts xvi. 3), but had refused to allow it in the case of Titus (ii. 3-5); and the ground which he took then he maintains in writing to the Galatians now.

3. that is circumcised] Rev. V. 'that receiveth circumcision.'

a debtor to do the whole law] He who adopts the legal method of justification, binds himself to the necessity of perfect obedience in order to procure salvation. "Law" means here the moral Law.

4. Rev. V. 'Ye are severed (κατηρήθητε) from Christ, ye who would be' &c.: all your relation to Christ was neutralised.

are fallen] Are fallen away by adopting the legal principle.

5. we] We, who have adopted the oppo-

6 of righteousness by faith. For ^ain Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but ^afaith which ^aworketh by love. ¶ Ye ^adid run well; ^awho did hinder you ^athat ye should not obey the truth? This persuasion *cometh* not ^a9 of him ^athat calleth you. ^aA little leaven leaveneth the whole lump. ^aI have confidence in you through the Lord, that ye will be none otherwise minded: but ^ahe that troubleth you ^ashall bear his judgment, whosoever he be. ^aAnd I, brethren, if I yet preach circumcision, ^awhy do I yet suffer persecution? then is ^a12 ^athe offence of the cross ceased. ^aI would they were even cut off ^a13 ^awhich trouble you. ¶ For, brethren, ye have been called unto liberty; only ^ause not liberty for an occasion to the flesh, but ^a14 ^aby love serve one another. For ^aall the law is fulfilled in one word, *even* in this; ^aThou shalt love thy neighbour as thyself. ^a15 But if ye bite and devour one another, take heed that ye be not ^a16 consumed one of another. ¶ *This* I say then, ^aWalk in the ^a17 Spirit, and ^aye shall not fulfil the lust of the flesh. For ^athe flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: ^aso that ye cannot

¹ Or, *who did drive you back?*

² Or, *fulfil not.*

^a Rom. 7. 23. & 8. 6.

^a Rom. 7. 15.

^a 1 Cor. 7. 19.
ch. 3. 28.
Col. 3. 11.
^a 1 Thess. 1. 3.
Jam. 2. 18.
^a 1 Cor. 9. 24.
^a ch. 3. 1.
^a ch. 1. 6.
^a 1 Cor. 15. 33.
^a 2 Cor. 2. 6.
^a ch. 1. 7.
^a 2 Cor. 10. 6.
^a ch. 6. 12.
^a 1 Cor. 15. 30.
ch. 4. 29.
^a 1 Cor. 1. 23.
^a Josh. 7. 25.
1 Cor. 5. 13.
^a Acts 15. 1.
^a 1 Cor. 8. 9.
1 Pet. 2. 16.
Jude 4.
^a 1 Cor. 9. 19.
^a Matt. 7. 12.
Jam. 2. 8.
^a Lev. 19. 18.
Matt. 22. 39.
Rom. 13. 8.
^a Rom. 6. 12.
1 Pet. 2. 11.

site principle, by faith wait for the fulfilment of the hope which justification involves. The full fruition of righteousness is yet to come. Hence this subject falls within the province of hope.

6. *in*] Wherever a true living union with Christ Jesus subsists by faith. Freedom from Judaic observances is in itself no better than the keeping of them.

availeth] *ἰσχύει*. No real spiritual power resides either in the observance of, or in abstinence from, Jewish ceremonies.

faith which worketh by love] This is not the Roman Catholic doctrine of *Fides caritate formata*, which is inconsistent with the prerogative of faith as the justifying principle; but a faith the method and medium of which is love.

7-12. A stern condemnation of those who had caused this perversion, mingled with warning and encouragement to those who had been perverted.

7. Rev. V. 'Ye were running well.' A metaphor from the foot-race (ii. 2).

hinder] *ἐνέκοψεν*, here metaphorically used, denotes the breaking up of a road so as to hinder free course in the right direction.

8. The persuasion to which they were yielding came not from God.

9. One of those proverbs of the N. T. which may be termed condensed parables (cp. 1 Cor. v. 6). The reference is to gradual and growing mischief done to a whole community by a corrupt minority.

10. *confidence in you*] Lit. to youward in the Lord. This gives the ground of his confidence.

whosoever he be] Whatever be the dignity, or learning, or supposed religious advantages of the unnamed ringleader.

11. He refers to some who had falsely

accused him of really preaching the Judaic and legal doctrine. This imputation is repelled by the unceasing persecution by Jews from which he suffered (Acts xx. 3).

then &c.] Rev. V. 'then hath the stumbling-block of the Cross been done away.' Take away the Cross: omit the atoning death of Christ, and all difficulty is gone.

12. Rev. V. 'I would that they which unsettle you would even cut themselves off; e.g. by mutilation. Such repulsive practices were well known in Galatia in connexion with the worship of Cybele. The Judaizers were driving the Galatians from the freedom of the Heavenly Jerusalem, sending them as outcasts to seek a new home.

13-15. The danger of false freedom.

13. 'Ye were called for freedom;' the principle of the Christian calling, the ground of the Christian standing.

the flesh] In nothing does the carnal spirit shew itself so clearly as in contention.

serve] 'Be servants to.' A very strong word: *δουλεύετε* is purposely contrasted with freedom, *ἐλευθερία*.

14. The whole law is thoroughly obeyed in the observance of this one precept. *Neighbour* must be understood in the same wide sense as in Luke x. 30 &c.

15. Mutual anger and mutual hate must result in mutual destruction. No more solemn warning could be given against party-spirit. The Galatians were naturally quarrelsome and contentious.

16-26. The works of the Flesh and the fruit of the Spirit.

16. The positive law of the Christian life. It is in and through the Holy Spirit that guidance is given for the Christian life.

17. *so that &c.*] in order that ye may

- 18 do the things that ye would. But ^{if} ye be led of the Spirit, ye
 19 are not under the law. Now ^{the} works of the flesh are manifest,
 which are *these*; Adultery, fornication, uncleanness, lascivious-
 20 ness, idolatry, witchcraft, hatred, variance, emulations, wrath,
 strife, seditions, heresies, envyings, murders, drunkenness,
 21 revellings, and such like: of the which I tell you before, as I
 have also told *you* in time past, that ^{they} which do such things
 22 shall not inherit the kingdom of God. But ^{the} fruit of the
 Spirit is love, joy, peace, long-suffering, ^{gentleness}, ^{goodness},
 23 ^{faith}, meekness, temperance: ^{against} such there is no law.
 24 And they that are Christ's ^{have} crucified the flesh with the
 25 ^{affections} and lusts. ^{If} we live in the Spirit, let us also walk
 26 in the Spirit. ^{Let} us not be desirous of vain glory, provoking
 one another, envying one another.
- CHAP. 6. BRETHREN,** ^{If} a man be overtaken in a fault, ye
 which are spiritual, restore such an one ⁱⁿ the spirit of meek-
 27 ness; considering thyself, ^{lest} thou also be tempted. ^{Bear} ye
 28 one another's burdens, and so fulfil ^{the} law of Christ. For ^{if}
 a man think himself to be something, when ^{he} is nothing,
 29 he deceiveth himself. But ^{let} every man prove his own work,
 1 Cor. 8. 2. ² Cor. 3. 5. ¹ Cor. 11. 28. 2 Cor. 13. 5. ¹ Or, *passion*. ² Or, *although*.

not do. The conflict which precedes the final victory of the Christian is here described. Whichever way the struggle inclines, the will is hindered.

18. *if ye be led*] If ye are led.
not under the law] Where the Spirit rules, the Law finds nothing to condemn.

19. The "works of the flesh" fall into four general sections, sensuality, idolatry, contention, and excess. Rev. V. omits *adultery, uncleanness, lasciviousness*] The latter (*ἀσέλγεια*) adds the idea of shamelessness to what is implied in the former (*ἀκαθαρσία*).

20. *witchcraft*] "Sorcery" (*φαρμακεία*); cp. Acts xix. 19. Such practices were condemned by a Council held in Galatia in the early part of the fourth century.

hatred &c.] Rev. V. 'enmities, strife, jealousies, wraths.'

strife] *ἐριθείαι*; Rev. V. 'factions.' The word is formed from *ἐριθός*, "a day labourer," and means party-spirit, with the notion added of low intrigue.

seditions] Rev. V. 'divisions.'

21. Rev. V. omits *murders*; and reads 'of the which I forewarn you, even as I did forewarn you, that they which practise' &c.

22. Observe the sharp contrast between *works* and *fruit* (v. 19). What is bad comes readily from ourselves alone, and therefore is rightly described as 'works'; whereas the good that we do depends not on ourselves only, but needs God's fostering care. The Christian graces fall into three groups of three each.

For *gentleness* Rev. V. reads 'kindness' and for *faith* 'faithfulness,' i.e. trustworthiness or honesty of character.

23. *Meekness*] *πραότης* denotes the retaining our equanimity and composure under provocations, because we are conscious of our own sin and assured of God's justice.

Temperance (*ἐγκράτεια*) denotes in general the restraining of the natural evil propensities; or self-control.

24. Rev. V. 'they that are of Christ Jesus have crucified the flesh:' i.e. when they became Christians in Baptism. *Crucified* expresses separation from sin in the most decisive way by a painful death.

25. *in the Spirit*] *By* the Spirit.

26. *desirous of vain glory*] Probably this was a fault common among the Galatians.

provoking...envying] To the former fault the strong would be liable, to the latter the weak. *Provoking* (*προκαλούμενοι*) means the challenging to combat in disputation.

VI. 1-6. Exhortation to the exercise of sympathy and forbearance, and to the recognition of responsibility.

1. *be overtaken*] *προληφθῇ* means "if he be even caught, so that there is no possibility of escape or excuse." A case of flagrant, unquestionable ill-doing is supposed.

ye which are spiritual] Those among the Galatians who really had a true appreciation of the religion of the Gospel. Among such there might be a temptation to censoriousness and spiritual pride.

restore] *καταρτίζετε*; a surgical term.

ye...thou] This change of number makes the advice pointed. We are all liable to unexpected temptations. Hence the *spirit of meekness* becomes us in trying to *restore* others.

2. This Epistle teaches very forcibly mutual regard, sympathy, and help; perhaps a lesson needed by the Galatians.

the law of Christ] His "new commandment that we love one another." It is precisely in such mutual consideration and regard that this law is fulfilled.

3. *he deceiveth himself*] *φραναπατῇ* denotes an inward state of self-deception.

and then shall he have rejoicing in himself alone, and ^knot in
 5, 6 another. For ^levery man shall bear his own burden. ^mLet
 him that is taught in the word communicate unto him that
 7 teacheth in all good things. ⁿBe not deceived; ^oGod is not
 mocked: for ^pwhatsoever a man soweth, that shall he also reap.
 8 ^qFor he that soweth to his flesh shall of the flesh reap corrup-
 tion; but he that soweth to the Spirit shall of the Spirit reap
 9 life everlasting. And ^rlet us not be weary in well doing: for in
 10 due season we shall reap, ^sif we faint not. ^tAs we have there-
 fore opportunity, ^ulet us do good unto all *men*, especially unto
 11 them who are of ^vthe household of faith. ^w¶ Ye see how large a
 12 letter I have written unto you with mine own hand. As many
 as desire to make a fair shew in the flesh, ^xthey constrain you to
 be circumcised; ^yonly lest they should ^zsuffer persecution for the
 13 cross of Christ. For neither they themselves who are circum-
 cised keep the law; but desire to have you circumcised, that
 14 they may glory in your flesh. ^aBut God forbid that I should
 glory, save in the cross of our Lord Jesus Christ, ^bby whom the

^k See Luke 18. 11.
^l Rom. 2. 6.
^m 1 Cor. 3. 8.
ⁿ R.
^o 1 C.
^p 1 Cor. v. 5.
^q Job 13. 9.
^r Luke 16. 25.
^s Rom. 2. 6.
^t Rom. 8. 13.
^u Jam. 3. 18.
^v 1 Cor. 15. 58.
^w Matt. 24. 13.
^x Heb. 3. 6.
^y Rev. 2. 10.
^z John 9. 4.
^a 1 Thes. 5. 16.
^b 1 Tim. 6. 18.
^c Heb. 3. 6.
^d ch. 2. 3, 14.
^e Phil. 3. 18.
^f ch. 5. 11.
^g Phil. 3. 3.

¹ Or, *whereby*.

4. *rejoicing* [Rev. V. 'glorying'] in *himself alone*] with reference to himself alone, not (by comparison) with reference to others. He shall have his own ground for self-congratulation, whether it be little or much.

5. Cp. v. 2. "Bear ye one another's burdens (*τὰ βάρη*) of trial and suffering: every man must bear his own burden (*τὸ φορτίον*) of duty and responsibility."

6-10. The duty and the reward of beneficence.

6. *taught...teacheth*] *ὁ κατηχούμενος...τῷ κατηχούντι*; words denoting primarily *oral* instruction, and from which "catechism" is derived. Careful religious teaching was already part of the Church's system.

communicate...in all good things] The duty of the sustentation of Christian ministers is everywhere urged strongly by St. Paul. Cp. 1 Tim. v. 17.

7. Perhaps there was some glaring neglect of duty among the Galatians, either as to the support of their ministers, or in regard to general liberality.

8. If carnal indulgence is the end for which a man lives, moral ruin must be the result. If he aims at the higher life which comes through the operation of the Holy Spirit, the higher life will be his sure reward. Mark the "his own" (*ἑαυτοῦ*). When he speaks of sowing to the flesh, he says *his own* flesh, because the flesh is of our very nature; but when he speaks of sowing to the Spirit, he says *not his own*, because the Spirit is not ours from ourselves, but from God (Aquinas).

9. *in due season*] We must wait, as the husbandman waits: but the time of reaping will come.

if we faint not] i.e. give up all vigorous effort because of faint-heartedness.

10. Rev. V. 'let us work that which is good' &c. The image of a household is a

customary Scriptural representation of the Church (cp. Eph. ii. 19).

11-14. Once more the Apostle turns with severity upon those who were the enemies of truth, and the causes of mischief in the Churches of Galatia.

11. Rev. V. 'See with how large letters: *ἡλικίος* denotes, not shape, but size. Probably St. Paul's customary handwriting was large: but perhaps in the present instance the forcible characters in which he wrote were to be taken as an emphatic expression of his feeling. Did this autographic writing extend to the whole Epistle, or comprise merely this conclusion? The question cannot be answered with confidence. That St. Paul was in the habit of dictating his letters is undoubted.

12. *to make...flesh*] To wear a specious appearance in outward things.

lest &c.] Rev. V. 'that they may not be persecuted' &c. In this way they managed to avoid every approach to martyrdom. Their motive was utterly selfish.

13. Rev. V. 'For not even they who receive circumcision...law.' "Law" is without the article: and probably St. Paul has regard to the broad general truth that the moral law cannot be kept by any man, and that therefore any attempt to seek for salvation through legal justification must be a mistake. These Judaizers in Galatia were probably also inconsistent with respect to the outward observance of the Jewish Law.

that they may glory &c.] Your bodily mutilation is to be made subservient to their credit. They made their Christian converts into Jewish proselytes.

14-16. The glory, power and blessing of the Cross.

14. *glory*] From the selfish "boast" of the Judaizers, he passes to the noble "boast" of the Christian. Cp. Phil. v. 1-12. *by whom*] Rev. V. 'through which.'

- *Rom. 8. 6. 15 world is 'crucified unto me, and I unto the world. For 'in
 ch. 2. 20. Christ Jesus neither circumcision availeth any thing, nor uncir-
 *1 Cor. 7. 19. 16 cumcision, but 'a new creature. 'And as many as walk
 Col. 3. 11. 'according to this rule, peace be on them, and mercy, and upon
 *2 Cor. 5. 17. 17 'the Israel of God. ¶ From henceforth let no man trouble me:
 /Pa. 126. 5. 18 for 'I bear in my body the marks of the Lord Jesus. ¶ Brethren,
 *Phil. 3. 16. 'the grace of our Lord Jesus Christ be with your spirit. Amen.
 *Rom. 2. 29. 18 for 'I bear in my body the marks of the Lord Jesus. ¶ Brethren,
 & 9. 6, 7, 8. 'the grace of our Lord Jesus Christ be with your spirit. Amen.
 Phil. 3. 3. 18 for 'I bear in my body the marks of the Lord Jesus. ¶ Brethren,
 '2 Cor. 1. 5. 18 for 'I bear in my body the marks of the Lord Jesus. ¶ Brethren,
 Col. 1. 24. *2 Tim. 4. 22. Philem. 25.

the world is crucified unto me &c.] Not only is the image of death applied to describe this separation: the *crucifixion* of Christ supplies a still stronger image to intensify the meaning.

15. Rev. V. omits *in Christ Jesus* and for *availeth* reads 'is.' Cp. v. 6.

16. *walk] shall walk.* The benediction is carried over all the future history of the Church. The Apostle reverts here to the language used in v. 25. 'Rule' (κανών, lit. a measuring line) denotes here a line of direction.

the Israel of God] In 1 Cor. x. 18 "Israel after the flesh" marks the antithesis between the old Hebrew nation and its

spiritual Christian counterpart. Perhaps there is here a reference to the benediction, which closes Psalms cxxv., cxxviii., and which must have been a familiar sound in the ears of all devout Israelites (Lightfoot).

17. Rev. V. 'I bear branded on my body the marks of Jesus.' His body bore marks of suffering and ill-usage in the cause of Christ. These marks he designates *brands* (στίγματα), such as were borne by slaves; but he bore them like one exulting in a trophy (Chrysostom).

18. *Brethren]* In the original Greek this word is the last word of all, and alleviates the severe tone of the whole Epistle.

EPHESIANS.

INTRODUCTION.

St. Paul at Ephesus.

I. Ephesus, the capital of Proconsular Asia, and the headquarters of the worship of Artemis, was the centre of a magnificent but corrupt provincial civilisation. It was in his Second Missionary Journey, on his return from Corinth to Jerusalem, that St. Paul stopped at the city on the Sabbath day, and preached in the Synagogue to the Jews, of whom a considerable number had settled in Ephesus, probably at the time of the conquest of Judæa by Pompey. He left behind him Aquila and Priscilla to carry on the work which his one day's preaching had begun (Acts xviii. 19-21, 26).

In his Third Missionary Journey he arrived at Ephesus (Acts xix. 1), and made it his headquarters for three years (Acts xx. 31), during which time he devoted himself to the evangelization of the city and the district of which it was the metropolis. For the first three months he addressed himself to the Jewish Synagogue in Ephesus. After which time, in consequence of opposition, he formed in Tyrannus' lecture-room a separate congregation of Ephesian Christians, composed of Jewish and Gentile converts, whom he constituted

an organised Church under regularly ordained pastors and teachers (Acts xx. 28). From the metropolis he made excursions to all parts of the province, "so

that all they which dwelt in Asia (*i.e.* the W. of Asia Minor) heard the word of the Lord Jesus, both Jews and Greeks" (Acts xix. 10; *cp.* v. 26). Later, on his return once more towards the East, he held an interview with the Ephesian Presbyters at Miletus (Acts xx. 17-38), and then travelled on to Jerusalem, whence he was carried as a prisoner to Cæsarea and Rome.

II. Towards the close of his two years' captivity at Rome St. Paul wrote four Epistles—to the Philippians, to Philemon, to the Colossians, and to the Ephesians. Of these the three last were written at almost the same time, and were conveyed to Asia by Tychicus and Onesimus. Onesimus carried the letter to his master Philemon, Tychicus the Epistle to the Colossians, and a circular or encyclical letter which he was to take first to Ephesus, and then to the various cities of Asia in which St. Paul had formed Churches during his three years' residence at Ephesus.¹

III. The encyclical character of the Epistle is the only hypothesis which accounts in a satisfactory manner for the following facts:—

¹ One copy of this Epistle was headed "To the saints that are at Ephesus;" the others, "To the saints that are..." the lacuna having to be filled up by Tychicus, either by word of mouth or with the pen, in each city wherein he read or delivered up the Epistle.

1. The vast majority of the MSS. and all the Versions contain the words "in Ephesus," and the general Church tradition in the earliest ages was to the effect that the Epistle was addressed to the Ephesians. On the other hand (a) two of the best MSS. (the Vatican and the Sinaitic Codex) have not the words "in Ephesus" in the text; and (b) the copies known to Origen and Basil wanted them. Jerome implies a diversity of reading in the MSS. which he employed ('Ad Ephes.' i. 1); and Tertullian states that the Marcionites inscribed it, "The Epistle to the Laodiceans." These variations in the MSS. and this hesitancy in ecclesiastical tradition are natural upon the hypothesis of a circular letter having several different addresses, one of which was "To the Laodiceans:" they are not explicable on the theory of an Epistle addressed solely either to the Ephesians or to the Laodiceans.

2. (a) St. Paul, though he had lived for three years at Ephesus, sends no greetings or messages to individual Christians from himself or others. This is contrary to his general, though not to his universal, custom. The encyclical character of the Epistle at once explains their absence. (b) Such passages as i. 15, ii. 11, iii. 2, 4, are incompatible with the theory of the Epistle being addressed exclusively to the Ephesians (see the notes); but their wording appears natural if we understand St. Paul to be writing to some at least whom he did not know, and who did not know him as the Ephesians did (Acts xx. 38), and to a body which on the whole consisted of more Gentiles than we have reason

to believe was the case in the city of Ephesus.²

The conclusion to be drawn from the evidence, external, internal, and corroborative, is that the Epistle was not addressed to the Laodiceans nor to the Ephesians alone, but to the Ephesians and to the other Christians of Asia.

IV. Object and purpose of the Epistle. In the Epistle to the Ephesians we hear nothing of justification by faith³ connected

² Note further, (a) The Colossians, after they have read the Epistle addressed to themselves, are to send it to Laodicea and to fetch thence "the Epistle from Laodicea" (iii. 16). Tychicus in carrying the two letters would land at Ephesus, and would have left a copy of the Epistle or circular Epistle with the Laodiceans.

is then referring to this circular letter, which he wished the Colossians to read after they had profited by their own more controversial Epistle. The copy left at Laodicea may have been the very copy addressed to the Laodiceans which Marcion saw or heard of. (b) Writing from Ephesus to the Corinthians, St. Paul sends the salutations not of the Ephesian Church, but of "the Churches of Asia" (1 Cor. xvi. 19). He may well, therefore, have addressed an epistle to the Church of the metropolis and the Churches of the province of Asia in common. (c) There is an encyclical character about the Epistle which is not shared by other Epistles. It consists of a dogmatic statement of the Christian faith (and consequently of Christian practice) with special reference to the difficulties not of any one Church, but of all Churches composed of Jews and Gentiles—that is, of all the Paine Churches.

³ This great doctrine had fallen into the background, not because it was less regarded by St. Paul, but because his converts, as a rule, had accepted it, and therefore there was not the same need of his enforcing it with the Apostolic vehemence at first required. In writing to the Philippians indeed he again falls back upon the earlier theme with revived earnestness, but this was either because there were some among the Philippians, for whom he knew that such teaching was still needed, or because that Epistle was an earlier composition than the three other Epistles of the Captivity.

with the word faith (Epp. to Gal. and Rom.): the doctrine takes the shape of salvation by grace (ii. 5, 8, 9). A question had grown up, which could not but arise in all the Churches founded by St. Paul, and through them in the mother Church of Jerusalem likewise. The Pauline Churches consisted of Jews and Gentiles; and St. Paul's turning to the Gentiles, when the Gospel message was scorned by the Jews, if only natural, yet involved intellectual difficulties to both old and new converts, which in calmer times would have to be faced and solved. These difficulties would take different forms to the Jew and to the Gentile, but they would be felt by the more thoughtful of both classes. "Is it possible," would be the question of the Jewish Christian, "that the privilege of being the peculiar people of God, which has belonged to us since the days of Abraham, is to be no longer ours, but is to be shared by all whom Paul chooses to address?" The Gentile on the other hand would ask: "Is it possible that for two thousand years God's kingdom should have been confined to one insignificant nation? or, that a few dwellers in Cyprus, in Philippi, in Athens, in Corinth, in Ephesus should have the offer of this great salvation made only to them, while the rest of the world remains as before in darkness?" St. Paul in meeting these difficulties, propounds no new theory, but systematises the scattered arguments of his previous Epistles, and having embodied them in a general Epistle, sends Tychicus with it to Ephesus and the other cities of Proconsular Asia—the district in which above all others the thoughts of East and

West were jostling and clashing against each other, and striking out strange systems of Gnostic Theosophy.⁴

The great subject then of the Epistle is the adoption in Christ, as predetermined by God from all eternity, and now revealed by God to St. Paul, and by him made known to mankind. Whatever intellectual difficulties there are, and always must be, in reconciling the predestination of God with the liberty of man's will, the conditions under which the grace of adoption becomes available for each individual are declared to be, for Jews and Greeks without distinction, repentance towards God and faith towards our Lord Jesus Christ (Acts xx. 21), sealed by the Sacrament of Baptism, in which was given, not indeed the full fruition but, the earnest of the Holy Spirit (i. 13, 14). Thus were they who accepted God's call gathered together in one in Christ (i. 10, 22). Instead of aliens

⁴ The first perplexity, common to the Jew and Gentile, which he deals with, is that of a change of mind on the part of God. There was none. Before the foundation of the world, in the depths of Eternity, God had purposed and ordained all. Then He had determined the nationality of the Jewish, the Catholicity of the Christian, Kingdom. Then He had fore-ordained the moment of time at which that adoption in Christ should take place, which was now for the first time being realized in fact (i. 4, 5). God's wisdom was not like man's (Rom. xi. 33), but was manifold and multiform (iii. 10); it took one shape from the time of Adam to Abraham, another from Abraham to Moses, another from Moses to Christ, and yet another in the period which was now beginning. Unwise it might seem when looked upon in any one of its parts; but, regarded as a whole, its majestic wisdom became apparent, calling forth the admiration and adoring love of Angels and men. For assurance of the truth of predestination in eternity and in time, St. Paul falls back on his veracity and authority (iii. 3-6, 9).

they were made nigh, instead of strangers and lodgers they became citizens of God's city and members of His household, and were built up into a living temple in the Lord (ii. 12-22). This doctrinal exposition naturally leads to a fervent prayer that they may be all strengthened by the Spirit, and an earnest exhortation to preserve the harmony of the building, the unity of the body, which they in common constituted, whether they had been Jews or Gentiles.

From the great doctrine of the adoption follows immediately the doctrine of the Catholicity of the Church; and from the Catholicity of the Church follows the duty of striving to maintain its unity,⁵ seeing that the peril of disruption, which had rent even the Hebrew Church, was a thousandfold increased by a change of constitution which admitted to full membership men infinite in number, diverse in

disposition, and opposed to each other in prejudices. In view of this peril the Apostle urges upon his converts lowliness, meekness, long-suffering, forbearance, love, unity, peace (iv. 2, 3), and enumerates those common possessions—one body, one Spirit, one hope, one Lord, one faith, one Baptism, one Father, one ministry of the Spirit—which shew that all Christians, as such, are one, and which ought to serve as motives to them to continue at one together (iv. 4-16).

V. The genuineness of the Epistle, supported by overwhelming external evidence, is not seriously impugned. Critics have agreed to regard the two Epistles to the Ephesians and the Colossians in the light of twin productions of the same mind, bearing witness each to the other's genuineness by their many points of likeness and unlikeness⁶ (see Paley's 'Horæ Paulinæ').

⁵ By some this Epistle is represented to be a treatise on the unity of the Catholic Church. It does treat of this unity, but only as a corollary to the greater question.

⁶ Baur has maintained that both of the Epistles are proved to be non-Pauline in doctrine and in date by being tainted with the errors of Gnosticism. That there are in both of them words which became technical terms in Gnostic Theosophy is

undoubted, but that those words are used in such a way as to teach the doctrine of Gnostic Theosophy is not true. It is much more credible that some of these technical words were adopted by the Gnostics from St. Paul, and that others were deliberately employed by St. Paul, in order to correct and guard against nascent errors, than that they were borrowed, as they stand, from the full-blown system of Valentinus.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

CHAP. 1. PAUL, an apostle of Jesus Christ ^aby the will of God, ^bto the saints which are at Ephesus, ^cand to the faithful in Christ
 2 Jesus: ^dGrace *be* to you, and peace, from God our Father, and
 3 *from* the Lord Jesus Christ. ¶ ^eBlessed *be* the God and Father
 of our Lord Jesus Christ, who hath blessed us with all spiritual
 4 blessings in heavenly ^fplaces in Christ: according as ^ghe hath
 chosen us in him ^hbefore the foundation of the world, that we
 5 should ⁱbe holy and without blame before him in love: ^jhaving
 predestinated us unto ^kthe adoption of children by Jesus Christ
 6 to himself, ^laccording to the good pleasure of his will, to the
 praise of the glory of his grace, ^mwherein he hath made us
 7 accepted in ⁿthe beloved. ^oIn whom we have redemption through
 his blood, the forgiveness of sins, according to ^pthe riches of his
 8 grace; wherein he hath abounded toward us in all wisdom and
 9 prudence; ^qhaving made known unto us the mystery of his will,

^a 2 Cor. 1. 1.
^b Rom. 1. 7.
^c 1 Cor. 4. 17.
^d Col. 1. 2.
^e Gal. 1. 1.
^f Tit. 1. 4.
^g 2 Cor. 1. 3.
^h 1 Pet. 1. 3.
ⁱ Rom. 8. 28.
^j 2 Tim. 1. 9.
^k Jam. 2. 5.
^l 1 Pet. 1. 2, 20.
^m Luke 1. 75.
ⁿ Col. 1. 22.
^o 1 Thess. 4. 7.
^p Rom. 8. 29.
^q John 1. 12.
 Rom. 8. 15.
^r Matt. 11. 25.
 1 Cor. 1. 21.
^s Rom. 3. 24.
 & 5. 15.

¹ Or, things, ch. 6. 12.

^a Matt. 3. 17. & 17. 5. John 3. 35. ^c Rom. 3. 24. Col. 1. 14. Rev. 5. 9.
^b Rom. 2. 4. & 9. 23. Phil. 4. 19. ^d Rom. 16. 25. Col. 1. 26.

I. 1, 2. Salutation.

1. Rev. V. 'an Apostle of Christ Jesus through the will of God.' The assertion of the Divine origin of his Apostleship. Cp. marg. ref.

the saints] i.e. Christians (cp. Acts ix. 13). at Ephesus] See Introduction, p. 212.

3-14. Thanksgiving for the adoption in Christ and the consequent gift of the Spirit.

3. *all spiritual blessings*] Blessings and graces derived from the Spirit of God and flowing into the souls of men, the assurance of resurrection, immortality, inheritance, adoption. The allusion to the Third Person of the Holy Trinity naturally follows after the naming of the First and Second Persons. We are blessed by the Father, in the Son, with the gifts of the Spirit.

in heavenly places] Lit. "in the heavenly places;" i.e. the spiritual world, to which the kingdom of heaven, whether in its present or its future form, equally belongs.

in Christ] Incorporated with Him through the adoption.

4. *as he hath chosen us*] as He chose us.

A definite act of choice in eternity, preceding that of blessing in time, is pointed to; and the choice was made "in Him."

before the foundation of the world] Before man or time existed, God resolved that admission to covenant with Himself should on Christ's coming in the flesh be offered, potentially to all other nations, actually to those persons whether Jews or Gentiles to whom it was in fact offered by the preaching of the Apostles.

without blame] Better, "without blemish." The words *holy...love* give the results which follow upon the choice made in eternity being realized by adoption in Christ, unless men fall away from grace given. Some join "in love" to v. 5.

5. Rev. V. 'having foreordained us unto adoption as sons through Jesus Christ.' The keynote of the Epistle.

his will] God's will is the ultimate cause to which we can penetrate.

6. *to the praise &c.*] i.e. to the end that praise may accrue to Him from the manifestation of the glorious nature of this grace of adoption freely bestowed upon us.

wherein &c.] Render **which He graciously [Rev. V. 'freely'] bestowed upon us.**

7. Dogmatic teaching that man's deliverance and the forgiveness of sins ['trespasses'] are wrought by the means of redemption, and that the price paid to effect the redemption is Christ's blood. Cp. Matt. xx. 28, xxvi. 28; Acts xx. 28; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 19.

8. Rather, "which He made to abound toward us in all (His) wisdom and prudence." The Apostle purposes to vindicate God's wisdom in its intellectual and moral aspects in the matter of the 'mystery' (v. 9).

9. *the mystery of his will*] viz. that which He had willed, which came into existence because He willed it, and continued in its original inscrutable character until it was His good pleasure to reveal it. The word *mystery* is used of what was beyond human comprehension until revealed.

- according to his good pleasure "which he hath purposed in himself: that in the dispensation of 'the fulness of times 'he might gather together in one "all things in Christ, both which are in 'heaven, and which are on earth; *even* in him: "in whom also we have obtained an inheritance, "being predestinated according to 'the purpose of him who worketh all things after the counsel of his own will: "that we should be to the praise of his glory, ^bwho first ²trusted in Christ. In whom ye also *trusted*, after that ye heard 'the word of truth, the gospel of your salvation: in whom also after that ye believed, ^aye were sealed with that holy Spirit of promise, "which is the earnest of our inheritance ³until the redemption of 'the purchased possession, ^aunto the praise of his glory. ¶ Wherefore I also, ^aafter I heard of your faith in the Lord Jesus, and love unto all the saints, ^acease not to give thanks for you, making mention of you in my prayers; that ⁴the God of our Lord Jesus Christ, the Father of glory, ^mmay give unto you the spirit of wisdom and
- 2 Tim. 1. 9. ^aGal. 4. 4. Heb. 1. 2. 1 Cor. 3. 22, 23. ^aPhil. 2. 9. Col. 1. 20. ^aActs 20. 32. Rom. 8. 17. Col. 1. 12. Jam. 2. 5. ^aver. 5. ^aIsai. 46. 10, 11. 2 Thess. 2. 13. ^aJam. 1. 18. ^aJohn 1. 17. 2 Cor. 6. 7. 2 Cor. 1. 22. 2 Cor. 5. 5. / Luke 21. 28. Rom. 8. 23. ^aActs 20. 23. 1 Pet. 2. 9. ^aCol. 1. 4. ^aCol. 1. 3. 2 Thess. 1. 3. ¹ John 20. 17. ^m Col. 1. 9. ¹ Gr. *the heavens*. ² Or, *hoped*.

which &c.] Or, 'which He purposed in Him in respect to the dispensation of the fulness of times.' The *dispensation* (οικονομία) is the Divine arrangement of His household, or plan of government, which was to be carried out now that the full time had come.

10. In Christ not only the family of mankind, but the whole created universe, is "summed up" (ἀνακεφαλαιώσασθαι), regarded by the Father as "in Him," and because "in Him," acceptable. The *time* is that of the institution of Christianity.

11. We obtained an inheritance by our adoption in Christ, viz. that "inheritance, incorruptible, . . . reserved in heaven for us" (1 Pet. i. 4), typified by the inheritance of Canaan promised to the descendants of Abraham (Gen. xvii. 8), which had hitherto been regarded as the exclusive possession of the Jews. Some prefer "we became [Rev. V. 'were made'] God's inheritance," which would connect the phrase with Ex. xix. 5, 6; 1 Pet. ii. 9.

12. *that...glory*] This is the final purpose with which believers in Christ are admitted to the hope, and receive the earnest, of the sacred inheritance.

who...sealed] The construction is involved in a manner very characteristic of St. Paul's style. Translate—we who have hoped in Christ before (you)—in Whom ye also, after that ye heard the word of truth, the gospel of your salvation—in Whom ye have also believed, were sealed &c. The *we* and *ye* are the old and the new believers.

ye were sealed &c.] In Baptism with the promised gift of the Holy Ghost. The Holy Ghost is referred to as "the promise of the Father" in Acts i. 4, and seems to have been spoken of by the first Christians under the name of "the promise." He had been promised by the ancient prophets (see Joel ii. 28–32) and still more emphatically by Christ (see John xiv., xv., xvi.). Baptism is "the seal," because to the adult it

is the final act proving and confirming conversion to Christianity, and because it impresses a spiritual mark upon the recipients, notifying that they are "the servants of God" (Rev. vii. 3).

14. The gift of the Holy Spirit bestowed on earth is not the full outpouring of Himself, but a pledge (ἀρραβών); like part purchase-money given as an earnest of the rest), implying (unless lost) the full inheritance or possession of Him hereafter, which constitutes the final bliss of the Christian. Cp. 2 Cor. i. 22.

until the redemption] Rather, "unto," i.e. "with a view to the redemption," the words being construed with "ye were sealed."

the purchased possession] The partial gift of the Spirit on earth is preparatory to the greater gift of a future redemption, only attained in its fulness when God's purchased creature, redeemed man, has passed from this life to the next. The "purchased possession" (πρεπωμένης, Rev. V. 'God's own possession') is the same thing as the "peculiar or purchased people" of 1 Pet. ii. 9.

15–ii. 10. Thanksgiving for their faith and love: prayer for their further enlightenment respecting (a) their hope, (b) their inheritance, (c) God's power in raising them from the death of sin.

15. *Wherefore*] Referring back to v. 13. *after* &c.] Rev. V. 'having heard of the faith in the Lord Jesus which is among you, and which ye shew toward all' &c.

17. *the God of...Christ*] An unusual expression, probably employed in the place of the more common form, "the Father of... Christ"—because the word Father immediately follows.

Father of glory] From Whom all glory proceeds, and in Whom it resides in perfect form. Cp. "Father of mercies" (2 Cor. i. 3), "Father of lights" (James i. 17).

the spirit &c.] That spirit of illumination

18 revelation ¹in the knowledge of him: ²the eyes of your understanding being enlightened; that ye may know what is ³the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, ⁴according to the working ⁵of his mighty power, which he wrought in Christ, when ⁶he raised him from the dead, and ⁷set him at his own right hand in the heavenly places, ⁸far above all ⁹principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and ¹⁰hath put all things under his feet, and gave him ¹¹to be the head over all things to the church, ¹²which is his body, ¹³the fulness of him ¹⁴that filleth all in all.

CHAP. 2. AND ¹you *hath* he quickened, ²who were dead in trespasses and sins; ³wherein in time past ye walked according to the course of this world, according to ⁴the prince of the power of the air,

¹ Or, for the acknowledgment, Col. 2. 2.

² Gr. of the might of his power.

¹ 1 Cor. 6. 11. Col. 1. 21. ⁴ ch. 6. 12.

which looks through the outward coverings which conceal God from the earthly mind, and gives full knowledge of Him by revealing His glory lying beneath them.

18. Read, the eyes of your heart. Light is represented as pervading the whole body (Matt. vi. 22); and as emanating from Christ (John i. 9, viii. 12).

the hope of his calling] The hope of eternal life, conveyed to them when they listened to God's call. Cp. Col. i. 5.

his inheritance in the saints] i.e. "the (heavenly) inheritance given by Him;" "in the saints" means (cp. Acts xx. 32) "among them that are sanctified."

19. his power &c.] In raising them from the death of sin to the Christian life.

according &c.] Rev. V. 'according to that working of the strength of His might.' The power that God manifested in raising Christ from the dead, the same or a similar power He exerts upon us, raising us up who were dead in trespasses and sins.

20-23. The glories of Christ's exaltation.

20. Holy Scripture represents Christ in heaven as sitting at the right hand of God (Mark xvi. 19; Heb. viii. 1, x. 12, xii. 2; Col. iii. 1), and this representation not only indicates His majesty, but teaches us that His work of Reconciliation has been fully accomplished by His one sacrifice offered upon the Cross.

21. Rev. V. 'far above all rule, and authority, and power and dominion;' the angelic hierarchy, as in iii. 10; Rom. viii. 38; 1 Pet. iii. 22. In vi. 12 the same titles are given to the evil spirits.

every name that is named] Every dignity (real or imaginary) which is revered.

22. hath put] Omit *hath*. A quotation from Ps. viii. 6, shewing incidentally St. Paul's apprehension of the Messianic application of that Psalm. Cp. 1 Cor. xv. 27; Heb. ii. 8.

gave] See iv. 11. Christ is the gift of God to the Church, to be the Church's head; as the ministry of the Spirit is the gift of Christ to it, to be its edification.

the head &c.] To the Church He is the head, not merely in the sense of ruler or chief, but the mystical head of a mystical body, which derives its life and energy from union with its head. Cp. St. John i. 14, 16.

23. the fulness] The object of vv. 20-3 is to declare the glories which God wrought in Christ. They are His resurrection, His session, His supreme dominion over all things, His headship of the Church. Then the Apostle names the greatest of all, He is the fulness of (i.e. He is filled to the full with) that Godhead which filleth all in all. "In Him dwelleth the fulness of the Godhead bodily" (cp. Col. ii. 9).

him that filleth all] i.e. all things by an ubiquitous Presence. This quality is here asserted of the Godhead, of which Christ is the fulness, because He possesses the whole sum of Its powers, qualities and attributes.

in all] Either "in all respects" or "in all places." He, Who is given to be the Head of the Church, is He Whose quality it is to fill all things everywhere with blessings and with everything that can be required or possessed by them.

II. 1. St. Paul returns from his digression. As the power of God had raised Christ from the dead (i. 20), so it had raised from the death of sin those who had been brought into covenant with Him by adoption in Christ. The death of sin is described in the two next verses.

2. according...world] In accordance with the spirit and principles of the present period in which fallen man is living.

the prince...of the air] It is vain to seek why the air is the locality assigned to the empire of the evil spirits. As spiritual beings and at the same time fallen spirits,

¹ ch. 2. 12.
² ver. 11.
³ ch. 3. 7.
⁴ Col. 1. 20.
⁵ Acts 2. 24, 33.
⁶ Ps. 110. 1.
⁷ Acts 7. 55.
⁸ Col. 3. 1.
⁹ Heb. 1. 3.
¹⁰ Heb. 1. 4.
¹¹ Col. 1. 18.
¹² Matt. 28. 18.
¹³ Col. 1. 18.
¹⁴ Heb. 2. 7.
¹⁵ Rom. 12. 5.
¹⁶ Col. 1. 18, 24.
¹⁷ Col. 2. 9.
¹⁸ 1 Cor. 12. 6.
¹⁹ Col. 3. 11.
²⁰ John 5. 24.
²¹ Col. 2. 13.
²² ch. 4. 18.

1¹ Rom. 8. 3.
 2² Gal. 5. 16.
 3³ Ps. 51. 5.
 4⁴ Rom. 5. 12.
 5⁵ Rom. 10. 13.
 6⁶ Rom. 5. 6.
 7⁷ Rom. 6. 4.
 8⁸ Col. 2. 12.
 9⁹ ch. 1. 20.
 10¹⁰ Tit. 3. 4.
 11¹¹ Rom. 3. 24.
 12¹² 2 Tim. 1. 9.
 13¹³ Rom. 4. 18.
 14¹⁴ Matt. 16. 17.
 15¹⁵ John 6. 44.
 16¹⁶ Rom. 10. 14.
 17¹⁷ 15. 17.
 18¹⁸ Phil. 1. 29.
 19¹⁹ 2 Tim. 1. 9.
 20²⁰ Tit. 3. 5.
 21²¹ Ps. 100. 3.
 22²² Isai. 19. 25.
 23²³ u. s. 3.
 24²⁴ 1 Cor. 3. 9.
 25²⁵ Tit. 2. 14.
 26²⁶ ch. 1. 4.

- now worketh in ¹the children of disobedience:
 3 among whom also we all had our conversation in times past,
 in ²the lusts of our flesh, fulfilling ¹the desires of the flesh and
 of the mind; and ³were by nature the children of wrath, even
 4 as others. But God, ⁴who is rich in mercy, for his great love
 5 wherewith he loved us, ²even when we were dead in sins, hath
 quickened us together with Christ, (²by grace ye are saved;) ³
 6 and hath raised us up together, and made us sit together ⁴in
 7 heavenly places in Christ Jesus: that in the ages to come he
 might shew the exceeding riches of his grace in ⁵his kindness
 8 toward us through Christ Jesus. ⁶For by grace are ye saved
 through faith; and that not of yourselves: ⁷it is the gift of
 9, 10 God: ⁸not of works, lest any man should boast. For we are
 his workmanship, created in Christ Jesus unto good works,
 which God hath before ⁹ordained that we should walk in them.
 11 ¶ Wherefore ¹⁰remember, that ye being in time past Gentiles

¹ Gr. *the wills*.

² Or, by whose *grace*: See Acts
 15. 11. ver. 8. Tit. 3. 5.

³ Or, *prepared*.

⁴ 1 Cor. 12. Col. 2. 13.

they could not be aptly termed either terrestrial or heavenly creatures. Earth and heaven being excluded, there remains the intermediate space, the air. The evil spirit *now*, i.e. "still," worketh in the children [¹"sons"] of disobedience, though the Ephesians had been delivered from its power by their adoption and regeneration.

3. Rev. V. 'among whom we also all once lived' &c. St. Paul (cp. Tit. iii. 3) identifies his own unconverted state with that of his converts. All were children of disobedience, whether Jews or Gentiles, until they received the adoption in Christ.

of the flesh &c.] [²"doing the desires"] of the flesh and of the thoughts. The impulses and wishes of the unregenerate mind have the nature of sin as much as those of the flesh. Pride and malice belong to the unregenerate state of death as much as sensual indulgence. Cp. Gal. v. 19, 20.

by nature the children of wrath] This is a direct statement of the doctrine of Original sin. Men are sinful (and therefore lying under God's anger) not because they have each fallen away from the natural uprightness received at birth, but by their very nature, which is faulty and corrupt since the Fall of man. Cp. the description of the unregenerate in the Church Catechism, as "being born in sin and the children of wrath;" from which state each child is delivered on admission into covenant with God in Baptism, just as the Ephesians who had been adopted in Christ, and after believing were sealed (i. 13), were thereby spiritually quickened.

as others] as the rest, i.e. all the rest of mankind.

4. But God, being rich in mercy on account of His great love &c. Mercy delivers from misery; love bestows salvation.

5, 6. Omit *hath*; a definite act of God, which took place at the time of their adop-

tion, is referred to. Spiritual Life is imparted on our being sealed as Christians.

ye are saved] ye have been saved.

6. *together*] With Christ. As there is a spiritual resurrection on earth, so there is a spiritual session with Christ here—a dignity and glory enjoyed by Christians through their union with Christ.

in [³"the"] heavenly places] The spiritual world to which the kingdom of heaven here and hereafter belongs (i. 3 note).

7. God exhibits the richness of His grace by His kind and gracious dealing with His Church on earth, generation after generation, as well as by glorifying it hereafter.

8. *are ye saved*] ye have been saved by grace, brought home to each individual and realized by faith. All was of God, nothing of themselves, except faith. Faith is the instrument by which man sees, realizes, accepts, grasps the gift freely given by God. Even good works, necessary as a condition of Christian life and as a consequence of a living faith, are prepared by God for the Christian man to walk in, not performed by him as a means of obtaining future salvation or laying up merit (ii. 10).

9. Rev. V. 'That no man should glory.' God's purpose is to "exclude boasting" (Rom. iii. 27; cp. 1 Cor. i. 29). A sense of merit is the opposite to that of humble self-renouncing dependence and consequent gratitude, which is the Christian spirit.

10. *workmanship*] *ποίημα* means the product of an artist's labour. In the new life to which Christians are born, when after they have believed they have been sealed with the Holy Spirit (i. 13), they are created unto good works. These are required of them, but they merit nothing, and are not causes of salvation here or hereafter.

hath before ordained] prepared beforehand.

11-22. Reminder of the privileges to

in the flesh, who are called Uncircumcision by that which is
 12 called "the Circumcision in the flesh made by hands; "that
 at that time ye were without Christ, "being aliens from the
 commonwealth of Israel, and strangers from "the covenants of
 promise, "having no hope, "and without God in the world:
 13 "but now in Christ Jesus ye who sometimes were "far off are
 14 made nigh by the blood of Christ. For "he is our peace,
 "who hath made both one, and hath broken down the middle
 15 wall of partition *between us*; "having abolished 'in his flesh
 the enmity, *even the law of commandments contained in ordi-*
nances; for to make in himself of twain one "new man, *so*
 16 making peace; and that he might 'reconcile both unto God in
 17 one body by the cross, "having slain the enmity 'thereby: and
 came "and preached peace to you which were afar off, and to
 18 "them that were nigh. For "through him we both have access
 19 "by one Spirit unto the Father. Now therefore ye are no more
 strangers and foreigners, but "fellowcitizens with the saints,

¹ Or, i

° Ps. 148. 14. ° John 10. 9. Rom. 5. 2. Heb. 4. 16. 1 Pet. 3. 18. ¶ 1 Cor. 12. 13.
 ° Phil. 3. 20. Heb. 12. 22.

which Gentiles had attained by adoption in Christ, and by the reconciliation wrought by Him between man and man and between man and God.

11. *remember*] They had been aliens and Gentiles, but had become God's people.

in the flesh] Or, as we say, "by blood."

Uncircumcision] A word of reproach (1 S. xvii. 26) erected by the Jews into a proper name.

by that which...hands] A compressed sentence for "by those who are called the Circumcision, whose circumcision however is only in the flesh, made by hands."

12. Rev. V. 'separate from Christ, alienated from' &c. St. Paul enumerates the losses of the Gentiles as compared with the Jews. Being Christless, they are described in regular gradation as being churchless, hopeless, godless, and homeless.

the covenants of promise] With Abraham, Isaac, Jacob, Moses—all of which contained explicitly or by implication the promise of the Messiah and of the inheritance.

13. *by the blood of Christ*] A result of Christ's death was the abolition of Jewish exclusiveness and monopoly.

14-18 (parenthetical). The blessed work of Christ in making peace between Jew and Gentile, and between man and God, and publishing the Gospel of peace. Cp. Col. i. 22, ii. 14, 20.

14. Omit *hath* and *between us*.

the middle wall of partition] It has been thought that St. Paul had in his mind the partition wall in the Court of the Temple, on which was fixed the tablet forbidding Gentiles to advance further on pain of death. This middle wall of partition, *i.e.* the mutual hatred existing between Jew and Gentile, He broke down, and abolished by His flesh (*i.e.* by His life and death on earth) the law of commandments in ordinances

(*i.e.* the ceremonial law of positive precepts.) The "ordinances" (*δὲγματα*) are not the precepts of the Gospel, but the ordinances of Moses.

of twain] *of the twain*, Jew and Gentile. *one new man*] The Jewish and the Gentile elements of the human race are fused into one new substance or being, transformed in character (*καρὸς*) as well as beginning afresh (*νέος*) (Col. iii. 10).

making peace] between the two.

16. This is the second part of Christ's work as peacemaker. First He unites Jew and Gentile, and then He reconciles both, *i.e.* all mankind, to God.

in one body] The one body formed by the combination of Jew and Gentile.

by the cross] It is by propitiation and expiation that the reconciliation is effected.

having...thereby] *i.e.* having put an end, by the means of the Cross, to the enmity between Jew and Gentile. Cp. Col. ii. 15.

17. *peace to you that were far off, and peace to them that were nigh* (cp. Isai. lvii. 19). He not only effected peace between Jew and Gentile and between man and God, but also brought the good news of the peace having been made.

18. This was the Gospel of peace that He delivered—that, through Him and by the indwelling Spirit, all mankind (not only Jews) are brought nigh to the Father (cp. Gal. iv. 5). The three Persons of the Holy Trinity are indicated in this verse as in *vv.* 19, 20, 22.

19. *Now therefore*] Rev. V. 'So then.' He returns to *v.* 13.

strangers and foreigners] *strangers and sojourners*. The latter designates the man who has not the privileges of the household, as "stranger" designated those who had not the rights of citizenship.

but &c.] "but ye are fellow-citizens with

° Rom. 2. 28, 29.
 Col. 2. 11.
 ° Col. 1. 21.
 ° See Ezek. 13. 9.
 John 10. 16.
 ° Rom. 9. 4.
 ° 1 Thos. 4. 13.
 ° Gal. 4. 8.
 1 Thess. 4. 5.
 ° Gal. 3. 28.
 ° Acts 2. 39.
 ° Mic. 6. 5.
 John 16. 33.
 Col. 1. 20.
 ° John 10. 16.
 ° Col. 1. 22.
 ° 2 Cor. 5. 17.
 Gal. 6. 15.
 ° Col. 1. 20.
 ° Rom. 8. 8.

- *Gal. 6. 10. 20 and of *the household of God; and are 'built *upon the foundation of the *apostles and prophets, Jesus Christ himself being
 ch. 3. 15. 21 'the chief corner stone; 'in whom all the building fitly framed
 *1 Cor. 3. 9. 22 together groweth unto 'an holy temple in the Lord: 'in whom
 *1 Pet. 2. 4. ye also are builded together for an habitation of God through
 *Matt. 16. 18. the Spirit.
 Gal. 2. 9. **CHAP. 3. FOR** this cause I Paul, 'the prisoner of Jesus Christ 'for
 Rev. 21. 14. 2 you Gentiles, if ye have heard of 'the dispensation of the grace
 *1 Cor. 12. 28. 3 of God 'which is given me to you-ward: 'how that 'by revelation
 *Ps. 118. 22. 'he made known unto me the mystery; ('as I wrote
 Matt. 21. 42. 4 'afore in few words, whereby, when ye read, ye may understand
 'ch. 4. 15. 5 my knowledge 'in the mystery of Christ) 'which in other ages
 *1 Cor. 3. 17. was not made known unto the sons of men, 'as it is now revealed
 *1 Pet. 2. 5. 6 unto his holy apostles and prophets by the Spirit; that the
 'Acts 21. 33. Gentiles "should be fellow heirs, and "of the same body, and
 Col. 4. 3. 1 Or, a little before.
 'Col. 1. 26, 27. 'ch. 1. 9. '1 Cor. 4. 1. 'Acts 10. 28. Rom. 16. 25. 'ch. 2. 20.
 'Gal. 3. 28. 'ch. 2. 15.

he saints," i.e. the body formed by Jews and Gentiles now united in Christ, and successors of the saints of the old dispensation having become God's people.

20. It was the work of the Apostles and the other teachers of the Apostolic days to say, by preaching Christ, the foundation on which the Church of the future was to be built up (Rom. xv. 20). The position of the "prophets" (cp. iii. 5, iv. 11) after instead of before the Apostles, makes it probable that the prophets here are those of the N. T., whose office it was by the exposition of Divine truth to "edify the body of Christ."

the chief corner stone] A solid stone of double size lying at the angle where the two chief walls of a building meet, and on which they both rest. Christ was the foundation stone on which the Church rests, and the binding power which held together the two elements of Jew and Gentile (see Isai. xxviii. 16).

21. Rev. V. 'each several building.' *fitly framed together*] A description of the real Church.

groweth] Constantly rising in height by the continual addition of layers of new ones. The stones are men, laid one after the other, as generation passes after generation, on the foundation once for all established by the Apostles.

22. The Church is the abode of the Spirit, as the heart of each believer is (2 Cor. vi. 16). In both cases the habitation often defiled, and the indwelling Spirit grieved and provoked to depart; but He abides there still, as long as the temple continues to be the Lord's, or the man has not ceased to belong to Christ.

III. 1. St. Paul having finished his portraiture of the Church, consisting of Jew and Gentile, founded upon Christ, built up harmoniously on Him, and constituting the habitation of the indwelling

Holy Ghost, begins a prayer that his converts may rise to a full apprehension of the blessed privileges of which they have been made partakers. But he has no sooner begun than he enters on a digression relating to himself and his office, at the conclusion of which he resumes (*v. 14*) his prayer. *the prisoner &c.*] A word descriptive of his then estate in Rome.

2-13. Solemn affirmation by St. Paul that his insight into the mystery of the Gentile adoption was divinely given, and that he had been appointed by God to his office as Apostle of the Gentiles and enlightener in this mystery.

2. *the dispensation*] The Divine dispensation whereby the grace of God was bestowed on him for the benefit of the Gentiles.

3. *was made known unto me by revelation the mystery*, i.e. the adoption of the Gentiles (see *v. 6*).

4. *whereby*] In regard to which (*ὑποὶ ᾧ*).

when ye read] The Epistles were to be read aloud in the Churches (see Col. iv. 16). *knowledge*] intelligence ['understanding']. Hence they might infer that he was directly enlightened upon the 'mystery' by Christ having revealed it to him (*v. 3*).

5. *ages*] Rev. V. 'generations.' Previous generations of mankind had no such knowledge of the mystery as had been given to the Apostles and prophets of the N. T. by direct revelation of the Spirit.

holy apostles] The only passage in Scripture where the now familiar conjunction of words is found. The epithet *holy* emphasizes the distinction between the Apostles and prophets on the one hand, to whom the mystery was revealed, and the sons of men on the other, who were kept in comparative darkness about it.

6. Rev. V. 'are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promises in Christ Jesus' &c. The Gentiles are not heirs after the Jews, but

- 7 ^οpartakers of his promise in Christ by the gospel: ^ρwhereof I was made a minister, ^αaccording to the gift of the grace of God
 8 given unto me by ^τthe effectual working of his power. Unto me, ^ωwho am less than the least of all saints, is this grace given, that ^ΙI should preach among the Gentiles ^αthe unsearchable
 9 riches of Christ; and to make all *men* see what is the fellowship of ^αthe mystery, ^ωwhich from the beginning of the world hath
 10 been hid in God, ^ωwho created all things by Jesus Christ: ^αto the intent that now ^υunto the principalities and powers in heavenly *places* ^αmight be known by the church the manifold
 11 wisdom of God, ^αaccording to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and
 12 ^αaccess ^τwith confidence by the faith of him. ^ωWherefore I desire that ye faint not at my tribulations ^αfor you, ^ωwhich is your glory.
 14 ¶ For this cause I bow my knees unto the Father of our Lord
 15 Jesus Christ, of whom ^αthe whole family in heaven and earth is

^α ver. 1. ^τ 2 Cor. 1. 6. ^α Phil. 2. 9.

together with them (Acts xxvi. 18); not attached to the Hebrew body, but incorporated into it together with the element that previously constituted it; not receivers of the promise (Gen. xvii. 4-8) after others had been satisfied, but partakers of it together with them. The promise, hitherto confined to Abraham's children in the flesh, was now extended, in its spiritual signification, to those who, adopted in Christ, (1) had become His spiritual children, (2) were admitted into the new covenant with God, (3) had obtained the promised inheritance.
by the gospel] The preaching of the Gospel to the Gentiles was the instrumental cause of their obtaining those privileges which the Jews claimed exclusively for themselves.

7. Rev. V. 'according to the gift of that race of God which was given me, according to the working' &c. St. Paul attributes to the working of God not only the call and appointment to his office, but also the daily acts of his ministry. Cp. Col. i. 29.

8. The thought of his personal unworthiness is constantly connected in St. Paul's mind with that of his ministry, and calls up feeling of self-abasement and humility.
is given] was given.

among the Gentiles] Or, "to the Gentiles." *the unsearchable riches*] See Rom. xi. 33.

9. *all*] By his teaching he enlightened Jew and Gentile alike as to God's plan of adopting the latter and placing them upon equality with the former.
fellowship] *dispensation* (as in v. 2) of the *mystery*.

world's ages; during which God's purpose that His Church should be Catholic instead of local, all-embracing instead of being confined to one nation, was lying hidden in the bosom of God.

who created &c.] Omit *by Jesus Christ*. God is designated by His title of Creator, because the "ages" began at the Creation, when time first took its existence.

10. The mystery has been hidden from the beginning of time, but is now revealed by the instrumentality of St. Paul, in order that God's wisdom may be made manifest. To whom is this manifestation made? (1) to the Gentiles (v. 8); (2) to the Jews (v. 9); (3) to *principalities and powers*, Angelic beings, whose intelligence had not been able to pierce through the darkness that shrouded God's plan (cp. 1 Pet. i. 12).
might be known] *might be made known* the multiform wisdom which at sundry times acted in divers manners (Heb. i. 1).

11. *according to the eternal purpose*] Lit. 'the purpose of the ages.' The manifestation of God's wisdom through himself, was no result of accident or of circumstances, but was purposed by God from the beginning of the ages.

which he purposed] Lit. "which He did" in and by Christ on His coming on earth.

12. Through Christ and by faith realizing our unity with Him, we have boldness of access, with which, requiring no other intercessor, we approach God as our Father in the confidence of children.

by the faith of him] i.e. 'through our faith in Him.' Faith begets confidence, and confidence begets boldness in which we approach Him.

13. *Wherefore*] Seeing that I have been the means of bringing you into this state of sonship, which ought to be a matter of glory both to you and to me.

faint not &c.] The words imply a certain tenderness allied to faintheartedness in those whom he addresses (cp. Acts xx. 37).

14-21. Resumption from v. 1, and prayer that forming as they do one family—that of God the Father—they may be strengthened by the Holy Spirit and by the indwelling of Christ through faith.

14. Omit of our Lord Jesus Christ.

15. of whom] 'From Whom (i.e. the Father) every family' &c. *παρα* (cp. Luke i. 27) means all that are derived from

^ο Gal. 3. 14.
^ρ Col. 1. 23.
^α Rom. 1. 5.
^τ Rom. 15. 18.
^ω 1 Tim. 2. 7.
^α Col. 1. 27.
^ω ch. 1. 9.
^υ Rom. 16. 25.
^α 1 Cor. 2. 7.
^ω John 1. 3.
^α Col. 1. 16.
^α 1 Pet. 1. 12.
^α Rom. 8. 39.
^α 1 Pet. 3. 22.
^α 1 Cor. 2. 7.
^α 1 Tim. 3. 16.
^α ch. 1. 9.
^α ch. 2. 18.
^α Heb. 4. 16.
^α Acts 14. 22.
^α Phil. 1. 14.

- *Rom. 9. 23. 16 named, that he would grant you, 'according to the riches of
 Phil. 4. 19. his glory, "to be strengthened with might by his Spirit in "the
 Col. 1. 27. inner man; "that Christ may dwell in your hearts by faith;
 *Col. 1. 11. 17 that ye, "being rooted and grounded in love, "may be able to
 *Rom. 7. 22. 18 comprehend with all saints "what is the breadth, and length,
 2 Cor. 4. 16. 19 and depth, and height; and to know the love of Christ, which
 *ch. 3. 22. passeth knowledge, that ye might be filled "with all the fulness
 *Col. 1. 23. 20 of God. Now 'unto him that is able to do "exceeding abundantly
 & 2. 7. "above all that we ask or think, "according to the power that
 *ch. 1. 18. 21 worketh in us, 'unto him be glory in the church by Christ
 *Rom. 10. 3, 11, 12. Jesus throughout all ages, world without end. Amen.
 *John 1. 16. Col. 2. 9. **CHAP. 4. I THEREFORE,** "the prisoner ¹of the Lord, beseech you
 *Rom. 16. 25. Jude 24. that ye ^bwalk worthy of the vocation wherewith ye are called,
 *1 Cor. 2. 9. *Col. 1. 29. 2 "with all lowliness and meekness, with longsuffering, forbearing
 *Rom. 11. 36.
- Heb. 13. 21. ^b Phil. 1. 27. Col. 1. 10. *Gal. 5. 22. Col. 3. 12. ¹ Or, in the Lord.

a common progenitor, and so belong to a common stock. Jew and Gentile are made one in Christ, one "family," deriving its name from Him the Father (*πατήρ*); a name now given to Angels (i. 10) and men united in Christ Jesus. To the Father St. Paul addresses his prayer for the newly admitted members of the family.

16. *the inner man*] the inward man. This expression is used three times in the N. T. In Rom. vii. 22 it means the spiritualized conscience which condemns the impulses of sensuality. In 2 Cor. iv. 16 it means the religious as opposed to the physical life. Here it means the spiritual life into which St. Paul prays that the Ephesians may grow by the power of God's Spirit. In the parallel passage, Col. i. 11, the words substituted "unto all patience and long-suffering with joyfulness," shew what especial qualities he contemplated when using the general phrase "the inward man." Cp. 1 Pet. iii. 4.

17. Cp. John xiv. 23. The heart of the Christian and the Church at large are both the Divine dwelling-place.

by faith] Faith is a condition without which neither the spiritual life nor the indwelling of Christ can exist, for He can do no mighty works where He is met by unbelief (Mark vi. 5).

Rev. V. "...faith; to the end that ye, being rooted" &c. Whosoever is made strong by God's Spirit must necessarily be rooted and grounded in love, for love is another name for the ordinary working of the Holy Spirit in the heart of man, and where God's Spirit is, there is love.

18. *may be able*] This is the prayer to which the two previous petitions have led up, and it is in close connexion with the subject of the Epistle. The redeeming and reconciling work of Christ, has brought the blessings of the covenant to the Gentiles. Therefore (v. 14) he prays God that, strengthened by the Spirit and filled with Christ's indwelling Presence, they may be able [Rev. V. 'strong'=*ἐνδυναμωμένοι*] to

comprehend the love of Christ in shedding His blood (i. 7, 13) and enduring the Cross (ii. 16) to effect these so great benefits; and comprehending this, may be filled with all the fulness of God.

all saints] All the members of the Church who are united under the headship of Christ (i. 10).

breadth...height] i.e. of the love of Christ.

19. *to know the love...which passeth knowledge*] One of St. Paul's paradoxes (cp. 1 Tim. v. 6), yet not untrue. All the love of Christ passeth human understanding, but we may know something of it, and shall know more and more according as we are strengthened by His Spirit, and enlightened by faith, rooted and grounded in love.

filled with all the fulness of God] unto all the fulness of God. This is the climax of every intercessory prayer, that they might approach more and more unto the perfection with which God alone is full (vv. 20, 21). The prayer is followed by a doxology.

21. *by Christ Jesus*] and in Christ Jesus. No glory can be derived to God from the Church, except it be a glory coming immediately from Christ the Head, or mediately from Him through His members, in so far as they are in Him.

throughout...end] Rev. V. 'unto all generations for ever and ever.' An expression denoting everlasting duration. Cp. Dan. vii. 18, I.XX.

IV. 1-16. Exhortation to unity in that Church in which Gentile and Jew are equally constituent elements, with the same doctrines, the same rites, and the same ministry.

1. *the prisoner of the Lord*] in the Lord. Cp. iii. 1, "a prisoner because I am a Christian."

are called] were called; by the instrumentality of St. Paul's preaching (i. 13-ii. 8).

2. *forbearing one another*] The jealousy between Jewish and Gentile converts to Christianity was the greatest cause of strife and heartburning in the early Church. The Apostle addresses both. If the Gentiles

3 one another in love; endeavouring to keep the unity of the
 4 Spirit ^ain the bond of peace. ^aThere is one body, and ^aone
 5 Spirit, even as ye are called in one ^ahope of your calling; ^aone
 6 Lord, ^aone faith, ^aone baptism, ^aone God and Father of all,
 7 who ^ais above all, and ^athrough all, and in you all. But ^aunto
 every one of us is given grace according to the measure of the
 8 gift of Christ. Wherefore he saith, ^aWhen he ascended up on
 high, ^ahe led ^acaptivity captive, and gave gifts unto men.
 9 ^a(Now that he ascended, what is it but that he also descended
 10 first into the lower parts of the earth? He that descended is
 the same also ^athat ascended up far above all heavens, ^athat he
 11 might ^afill all things.) ^aAnd he gave some, apostles; and

1 Or, *a multitude of captives.*

2 Or, *fulfil.*

1 Tim. 3. 16. Heb. 7. 26.

* Acts 2. 33.

^a ch. 2. 20.

were for the first time called into the kingdom of God, it was the first time too that the Jews had been called into the kingdom of Christ. Both had received a common blessing, and each was bound to be forbearing towards the other. The Jew must not look down upon the Gentile who had so long been an alien, the Gentile must not retort upon the Jew who had slain the Lord of glory; and to prevent this party-bickering and quarrelling, they must both alike be "lowly," i.e. holding a humble estimate of themselves as sinful men; "meek," i.e. giving no offence to others and unresentful on provocation; "long-suffering," i.e. patient and self-possessed under injustice.

in love] Christian forbearance is to have for its motive kindly feeling and regard for each other, on account of all being members of the same body, and that body Christ's.

3. Rev. V. 'giving diligence' &c. The Spirit dwelling within the Church (ii. 22) creates a oneness of feeling among all true members of the Church, because He animates each and all of them, and is Himself One. Of this unity the bond of preservation is "peace."

4. *one body*] The mystical body of Christ, the Christian Church; but one, though consisting of such diverse elements.

are called] were called, i.e. unto one and the same hope of eternal life.

5. *one Lord*] The Lord and Head of the Church, in Whom all things are gathered together in one (i. 10). *One faith* which realized the adoption in Christ, which was the same in Jew and Gentile. *One Baptism* which admitted each and all into the Church, being the seal of the faith possessed in common by all.

6. *one God*] Not Jehovah for the Jews and other gods for the various Gentile nations, but One God for all, Who is "Father of all," whatever their race.

above all] Rev. V. 'over all.' The supreme King over all sections.

in you all] Omit *you*. If God be "above all," he is "through" and "in all" also. He is their heavenly King, but He is also close to them, pervading them all alike, dwelling

in them all alike. From this passage theologians have for the most part gathered the notes of Unity of the Visible Church.

7. 'But unto each one of us was given grace.' They had much in common (v. 4-6), but all had not the same "grace." This was given to individual recipients according as Christ chose to bestow it (v. 11), and according as "each" was called to this or that office in the ministry (1 Cor. xii. 4).

8. *Wherefore*] Christ had indissolubly connected the gift of the Holy Ghost with His own ascension to the Father in heaven (John xvi. 7, 16); and whereas Ps. lxxviii. 18 speaks of an ascension and of gifts in connexion with it, St. Paul quotes the passage and applies it to Christ. The Psalm describes a triumphant procession of God after He has won a victory for His people. St. Paul reveals the spiritual bearing of the passage: it means that the Messiah, after having won His victory and taken captive His enemies, returned to heaven and there received gifts, not from the subjected nations but, from His Father, which He then gave to men for their spiritual good and edification.

9. A Divine ascension to heaven must be made by one who is below; Christ was below, for He had descended from heaven to earth; therefore it is Christ that is meant in the Psalm by the One Who ascended up on high. Cp. John iii. 13.

descended first] Omit *first*. Many commentators suppose that the descent into Hades is referred to in this verse.

10. *above all heavens*] Above all the heaven, to the right hand of God (cp. Heb. iv. 14). Into that place did He ascend, where He was before He took upon Him our humanity' (Pearson).

that he might fill all things] Cp. Jer. xxiii. 24. Christ fills the whole universe by His Presence, mightiness and glory; and in an especial manner He, the fullness of perfection (i. 23), filled the Church with the gifts of the Spirit which on His ascension He received from His Father and gave to men.

11. *And he gave*] Connect with v. 7. He gave that grace of the Holy Spirit which was administered (Gal. iii. 5) by each in

^a Col. 3. 14.
^a Rom. 12. 5.
^a 1 Cor. 12. 4.
^a ch. 1. 18.
^a 1 Cor. 1. 13.
^a & 8. 6.
^a Jude 3.
^a Gal. 3. 27.
^a Heb. 6. 6.
^a Mal. 2. 10.
^a 1 Cor. 8. 6.
^a Rom. 11. 36.
^a Rom. 12. 3, 6.
^a Ps. 68. 18.
^a Col. 2. 15.
^a John 6. 33.
^a Acts 1. 9.
^a ch. 2. 20.

* Acts 21. 8.
 2 Tim. 4. 5.
 * Acts 20. 28.
 * Rom. 12. 7.
 * 1 Cor. 12. 7.
 * 1 Cor. 14. 26.
 * Col. 1. 24.
 * Col. 2. 2.
 * 1 Cor. 14. 20.
 Col. 1. 28.
 * Isai. 28. 9.
 * Heb. 13. 9.
 * Matt. 11. 7.
 * Rom. 16. 18.
 2 Cor. 2. 17.
 * Zech. 8. 16.
 2 Cor. 4. 2.
 * ch. 1. 22.
 * Col. 1. 18.
 * Col. 2. 18.

some, prophets; and some, *evangelists; and some, *pastors
 12 and *teachers; *for the perfecting of the saints, for the work
 13 of the ministry, *for the edifying of ^bthe body of Christ: till
 we all come ¹in the unity of the faith, *and of the knowledge of
 the Son of God, unto ^aa perfect man, unto the measure of the
 14 ²stature of the fulness of Christ: that we *henceforth* be no
 more *children, ³tossed to and fro, and carried about with
 every ⁴wind of doctrine, by the sleight of men, and cunning
 15 craftiness, ⁵whereby they lie in wait to deceive; but ⁶speaking
 the truth in love, ⁷may grow up into him in all things, ⁸which
 16 is the head, *even* Christ: ⁹from whom the whole body fitly joined
 together and compacted by that which every joint supplieth,
 according to the effectual working in the measure of every part,

¹ Or, *into the unity.*

² Or, *age.*

³ Or, *being sincere.*

his own way and degree, according to his function (1 Cor. xii. 29).

apostles] The grace ministered by Apostles, as such, was that of Government. There was laid upon them "the care of all the Churches" (2 Cor. xi. 28). As the Apostolic band died out, the gift of Government was continued to their delegates and successors (1 Tim. i. 18; 2 Tim. ii. 2; Tit. i. 5; Rev. ii. 1, 2), while the extraordinary qualifications with which they were endowed died out with themselves.

prophets] The grace ministered by prophets, as such, was that of Exposition. They expounded those mysteries to such as had been wholly or partially converted by Apostolic preaching. Their utterances were ordinarily argumentative and oratorical, not ecstatic. Their grace was generally exercised at the public meetings of the brethren. Like the Old Testament Prophets, they may have made use of the instrumentality of sacred song (1 S. x. 5), and occasionally, like them, they had the gift of prediction (Acts xi. 28).

evangelists] Cp. marg. reff. The grace ministered by evangelists, as such, was that of Conversion. They were what modern missionaries are, except that their work was only to preach, not to govern. Evangelists are not mentioned among Church officers in the parallel passage of 1 Cor. xii. 28, probably because they are there regarded as one division of the teachers.

pastors and teachers] The grace ministered by pastors and teachers was that of Spiritual Edification. The same class of persons is designated by the two titles, and by it is meant the clergy inferior in rank to the Apostles. This ministry, unlike that of the prophets, was to be perpetually exercised in the Church. The grace of Government is continued to bishops, that of Edification to presbyters. No mention of the Diaconate is made here, probably on account of its inferior character, or as included in the 'Evangelist.'

12. Rev. V. 'unto the work of ministering, unto the building up' &c.

13. *in the unity*] unto the unity. There are three things to which the grace ministered in the Church is to lead: (1.) "Unity of the faith...God," i.e. one and the same belief and confession of His Divine nature; (2.) "A perfect man," i.e. full manhood [Rev. V. 'full grown']; (3.) "The measure of...Christ," i.e. the matured growth of full development, which is completely possessed by Christ, Who is the fulness of all Divine perfection, and to which His disciples may aspire and in their degree approach.

14. *children*] Contrasted with the man of mature age of v. 13.

and *cunning craftiness* &c.] and by *crafty action tending to cunningly deceiving error* [Rev. V. 'in craftiness, after the wiles of error']. St. Paul refers to the heresiarchs against whom he had warned the Ephesians three years ago (Acts xx. 30).

15. *speaking the truth in love*] i.e. "being truthful and loving." Manly steadfastness in the truth, and a bold confession of it when assailed, are opposed to the childish weakness which gives ear to every new thing, and allows itself to be beguiled by the specious arguments of such as have a false system to defend. This steadfastness and boldness in the faith are to be joined with charity; which avoids giving offence by unnecessary harshness, and convinces opponents that the motives of opposition are not imperiousness or bigotry, but the claims of truth and the love of souls. Some would join the words "in love" with the verb following.

may grow up into him] The mystical body is to grow up to the standard of the Head, fully developed as that is, so that there may be symmetry between the two.

16. The figure is that of a human frame being solidly constructed, in dependence on its head, of parts well adapted to each other, and knit together by the instrumentality of the joints (see Col. ii. 19); each limb and part fulfilling its own work properly, and the general result being an harmonious and proportionate growth of the whole body.

maketh increase of the body unto the edifying of itself in love.
 17 ¶ This I say therefore, and testify in the Lord, that ^aye hence-
 forth walk not as other Gentiles walk, ^cin the vanity of their
 18 mind, ^bhaving the understanding darkened, ^ebeing alienated
 from the life of God through the ignorance that is in them,
 19 because of the ^d'blindness of their heart: ^f'who being past
 feeling ^g'have given themselves over unto lasciviousness, to work
 20 all uncleanness with greediness. But ye have not so learned
 21 Christ; ^h'if so be that ye have heard him, and have been taught
 22 by him, as the truth is in Jesus: that ye ⁱ'put off concerning
^j'the former conversation ^k'the old man, which is corrupt ac-
 23 cording to the deceitful lusts; and ^l'be renewed in the spirit of
 24 your mind; and that ye ^m'put on the new man, which after God
 25 ⁿ'is created in righteousness and ^o'true holiness. ¶ Wherefore
 putting away lying, ^p'speak every man truth with his neighbour:

¹ Or, *hardness*.

² Or, *holiness of truth*.

^a Col. 3. 7.
^b 1 Pet. 4. 3.
^c Rom. 1. 21.
^d Acts 28. 18.
^e Gal. 4. 8.
^f 1 Thess. 4. 5.
^g Rom. 1. 21.
^h 1 Tim. 4. 2.
ⁱ Rom. 1. 24.
^j 26.
^k ch. 1. 13.
^l Col. 2. 11.
^m Heb. 12. 1.

ⁿ Col. 3. 10.
^o Rom. 6. 4.
^p 2 Cor. 6. 17.
^q Gal. 6. 15.
^r ch. 2. 10.
^s Zech. 8. 16.

in love] The organization of the spiritual body may be perfect; "every joint" may be there, "every part" in its place; but unless the vital energy descend from the Head, and the Spirit of love pervade the members, there is no spiritual growth or edification.

With this verse ends the specially doctrinal portion of the Epistle. The practical result of the adoption follows.

17-v. 21. Exhortation to moral life and piety on the ground of having been adopted in Christ and regenerated.

17. Connect with iv. 1. How were they to walk worthy of their Christian vocation? First by love and unity among themselves (vv. 2-16), next by holiness (vv. 17-24) and general moral and religious behaviour (vv. 25-32, v. 1-21).

other Gentiles] **the Gentiles.** The Gentile members of the Church in Asia had ceased to be Gentiles in the sense of aliens, since the blessing of adoption in Christ had been vouchsafed to them.

vanity] Cp. Eccl. i. 2; Ps. xxxix. 5, cxliv. 4. The quick-witted Greeks of Asia speculated upon the Good, the True, the Beautiful, the First Cause, and such topics; but what they arrived at was no more than a vain Atheism, or an equally vain Pantheism, or a vainer Superstition, leading them, in despair and apathy, to throw themselves back upon that life according to the passions which at least seemed real.

18. *alienated &c.*] *i.e.* from the life which animates man as long as he is in communion with God. Cp. Ps. xxxvi. 9.

blindness] **callousness** [Rev. V. 'hardening']. Two reasons are given for the alienation of the heathen from God: (1.) ignorance, *i.e.* inability to apprehend God's nature and dealings; (2.) callousness, which did not try to please Him.

19. Rev. V. 'gave themselves up.' An age of scepticism is usually followed by an age of licence.

greediness] *πλεονεξία*, Rev. V. marg. *covetousness*, is frequently associated with words

bearing the meaning of uncleanness (1 Cor. vi. 10; Col. iii. 5). "Greediness" is applicable to excessive indulgence both of the appetite and of love of money.

20. Rev. V. 'But ye did not so learn' (*μαθήτε*); *i.e.* become Christ's disciples.

21. *If so be that ye heard Him and were taught in Him.* The disciple is "a hearer" and the Master is "the teacher," though they have not seen each other in the flesh (John x. 27). The writer of these notes would read "taught in Him, as truth is, namely, that in Jesus ye did put off the old man..., and are being renewed by the Spirit." Rev. V. '...taught in Him, even as truth is in Jesus: that ye put away, as concerning your former manner of life' &c.

22. *the old man*] The old self which belonged to them in their heathen days, and which they put off when admitted into covenant with God by Baptism and sealed with the Spirit. Cp. Col. iii. 10.

which...lusts] Rev. V. 'which waxeth corrupt after the lusts of deceit'; *i.e.* which proceeds from worse to worse in accordance with the desires which lead it astray.

23. *the spirit of your mind*] Probably "the Spirit Who dwells within you;" or it may signify the human soul. 'The spirit is the inmost part of the mind' (Bengel).

24. *is created*] was created. The new creation after the image of God had taken place on the occasion of the conversion of the Ephesians and their admission to the Church. The image of God, after which the regenerate man is re-created, consists of righteousness and holiness of truth.

25. *Wherefore*] Practical conclusions. Truth-telling is an essential and fundamental quality of Christian morality; because we belong to the family of man, and form the Christian household, and as such, we have a right to truth from our neighbour and our neighbour from us. On this axiom rests all social trust, and therefore society. Without it there can be no true union civil or ecclesiastical.

- * Rom. 12. 5.
/ Pa. 4. 4.
* 2 Cor. 2. 10, 11.
Jan. 4. 7.
* Acts 20. 35.
1 Thess. 4. 11.
* Luke 3. 11.
* Matt. 12. 36.
Col. 3. 8.
* Col. 4. 6.
* Col. 3. 16.
* Isai. 7. 13.
1 Thess. 5. 19.
* ch. 1. 13.
* Luke 21. 28.
Rom. 8. 23.
* Col. 3. 8.
* Tit. 3. 2.
1 Pet. 2. 1.
* Tit. 3. 3.
* 2 Cor. 2. 10.
Col. 3. 12.
* Matt. 6. 14.
* Matt. 5. 45.
48.
* John 13. 34.
* 15. 12.
1 Thess. 4. 9.
* Gal. 1. 4. Heb. 7. 27. 1 John 3. 16. * Gen. 8. 21. Lev. 1. 9. * Rom. 6. 13. Col. 3. 5. * 1 Cor. 5. 1.

26. That there is an indignation which is righteous is the teaching of all systems of sound morality.

27. Anger, fostered and nursed, opens an inlet into the heart for the evil spirit, whose working there changes what was at first innocent into the malice which is the characteristic of himself.

28. This is a warning against the pilfering usual among slaves. Converts from this class might not yet have unlearned all their old habits in deference to their new principles. Cp. Philemon, v. 28 note.

that he may have to give &c.] The hope of saving others is to some minds a stronger motive than the mere duty of restitution or of self-maintenance.

29. Rev. V. 'but such as is good for edifying as the need may be.'

30. The holy Spirit of God will be grieved by lying, wrath, dishonesty, and corrupt conversation, and these are the vices which have a tendency to dissolve the spiritual society, the Church, within which He dwells. The Personality of the Holy Ghost may be proved from this text.

whereby ye are sealed] in Whom ye were sealed, i.e. in the Sacrament of Baptism (i. 13, 14). They then received the earnest of the Spirit, which it was God's purpose that they should retain and receive in ever-increasing abundance up to the day of final redemption or deliverance. 'See that you break not the seal' (Theophylact).

31. Bitterness is the frame of mind which wilfully retains angry feelings. Wrath is that excitement of feeling which often arises from an imagination of an insult offered to us. Anger, that anger which is not righteous (v. 26). Clamour, the loud tone and furious recrimination of passionate men and women. Evil-speaking [Rev. V.

26 for 'we are members one of another. ¶ Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. ¶ Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. ¶ Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. ¶ Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. 5. BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh

¹ Or, to distribute.

² Or, to edify profitably.

'railing'] the baser result of passion which leads men to revile or attack the reputation of those with whom they are angry. Malice, the bad-heartedness or malignity from which all evil-doing proceeds.

32. The graces opposite to the vices. Regenerated, and sealed, they have put off the old man and put on the new, but still "the lust of the flesh (the *phronema sarkos*) ... doth remain, yea in them that are regenerated" (Art. IX.), and is to be overcome.

forgiving one another] *χαρίζεσθαι*, lit. "giving freely to each other" pardon for wrongs, or anything else that it becomes brothers to give to brothers.

even as God &c.] even as God in Christ gave freely unto you [Rev. V. 'forgave you']. God's free gift to them had been that of adoption, including in itself forgiveness of sins. He gave it them "in Christ," because they belonged to Christ's body (ii. 13). "Even as" shews that we are to take God's dealings with us as a model for our dealing with our neighbour. The lesson is the same as that in the parable of the Unmerciful Servant.

V. 1. followers] Lit. imitators, in respect to freely giving, forgiving, and loving one another; and in the spirit of filial love, which copies the father's acts and principles, and cannot but give love for love.

2. hath loved &c.] loved us [Rev. V. 'you'] and gave Himself for us.

an offering and a sacrifice] The antitype of all the sacrificial offerings of the old dispensation; the true sacrifice for sin by which expiation was wrought. The love of Christ exhibiting itself in the sacrifice of Himself is set before Christians as the model and the motive of their love to each other. Cf. John xv. 12, 13.

3. covetousness] Or, greediness (iv. 19).

4 saints; ¹neither filthiness, nor foolish talking, nor jesting,
 5 ²which are not convenient: but rather giving of thanks. For
 this ye know, that ³'no whoremonger, nor unclean person, nor
 covetous man, ⁴who is an idolater, ⁵hath any inheritance in
 6 the kingdom of Christ and of God. ⁶Let no man deceive you
 with vain words: for because of these things ⁷'cometh the wrath
 7 of God ⁸'upon the children of ⁹'disobedience. Be not ye therefore
 8 partakers with them. ¹⁰For ye were sometimes darkness, but
 9 now ¹¹'are ye light in the Lord: walk as ¹²'children of light: (for
¹³'the fruit of the Spirit ¹⁴is in all goodness and righteousness and
 10, 11 truth;) ¹⁵'proving what is acceptable unto the Lord. And ¹⁶'have
 no fellowship with ¹⁷'the unfruitful works of darkness, but rather
 12 ¹⁸'reprove them. ¹⁹For it is a shame even to speak of those things
 13 which are done of them in secret. But ²⁰'all things that are
²¹'reproved are made manifest by the light: for whatsoever doth
 14 make manifest is light. Wherefore ²²he saith, ²³'Awake thou that
 sleepest, and ²⁴'arise from the dead, and Christ shall give thee light.
 15 ¶ ²⁵'See then that ye walk circumspectly, not as fools, but as wise,
 16, 17 ²⁶'redeeming the time, ²⁷'because the days are evil. ²⁸'Where-
 fore be ye not unwise, but ²⁹'understanding ³⁰'what the will of the
 18 Lord ³¹is. And ³²'be not drunk with wine, wherein is excess; but
 19 be filled with the Spirit; speaking to yourselves ³³'in psalms
 and hymns and spiritual songs, singing and making melody in

¹ Or, *unbelief*, Col. 3. 6.

² Or, *discovered*.

³ Or, *it*.

⁶ John 5. 25. Col. 3. 1. ⁷ Col. 4. 5. ⁸ Gal. 6. 10. ⁹ Eccles. 11. 2. John 12. 35.

¹⁰ Col. 4. 5. ¹¹ Rom. 12. 2. ¹² 1 Thess. 4. 3. ¹³ Prov. 20. 1. Isai. 5. 11.

¹⁴ Acts 16. 25. Col. 3. 16. Jam. 5. 13.

4. *Filthiness* is indecency; *foolish talking*, the coarse talk of fools; *jesting*, the more refined half-suggestion of vice or profanity in conversation or writing. Such things are not 'befitting' [Rev. V.].

5. *know* **know and understand** [Rev. V. 'know of a surety'].

covetous man, who is an idolater [Or, greedy man. The "greedy" man is an idolater, whether he indulge his miserly or his fleshly desires.

the kingdom of Christ and of God] Both the Church on earth and the future kingdom of heaven. In the former of these we receive the earnest of our inheritance, given to us in Baptism but liable to be forfeited; in the latter we receive the whole inheritance, that inheritance being in fact the full possession of the Holy Spirit of God.

6. *vain words* [Rev. V. 'empty words,' St. Paul warns against the Gnostic justification of vice as an indifferent thing, as well as against the foolish bravado of the profligate man.

8. *sometimes* [Rev. V. 'once,']

9. *the Spirit* [Read, *the light*.]

10. The test of a thing being right or wrong is its being acceptable ['well-pleasing'] or not to the Lord, and the proof of a thing being acceptable to the Lord would be the approval given to it by the divinely enlightened conscience of the regenerate man.

11. Cp. Gal. v. 19-22. Read, **even re-**

prove. St. Paul carried out this precept officially, see 1 Cor. v. 3.

13. *But all things when they are reprov'd, are made manifest by the light: for everything that is made manifest, is light.* It is the function of light to cause things on which it falls to be clearly discerned, and to be themselves transformed into light.

14. Rev. V. 'Christ shall shine upon thee.' Probably a quotation from an early Christian hymn founded on Scriptural words and texts; possibly the morning hymn of the Christians in Rome when they assembled for prayer at St. Paul's lodging, or a baptismal hymn used liturgically in the Churches founded by St. Paul.

15. Connect with v. 11. Rev. V. 'Look therefore carefully how ye walk, not as unwise' (ἀσφροί) &c.

16. Lit. "Buying up for yourselves the opportunity." Cp. Dan. ii. 8. St. Paul bids Christians buy the time for themselves (by the sacrifice of their own comforts) in order to use it in wise action. Cp. 'Gather up and preserve the time' (Seneca).

the days are evil] They were the days of Nero. But in each age the Church has to make the same lament.

17. Rev. V. 'Be ye not foolish' (ἀσφροί).
 18. *excess* [Rev. V. 'riot, i.e. riotous excess and profligacy.

filled with the Spirit] The source of true religious enthusiasm is a Divine spiritual impulse. It is contrasted here (as in Acts

Col. 3. 17.
 Heb. 13. 18.
 1 Pet. 2. 5.
 Phil. 2. 3.
 1 Pet. 5. 5.
 Gen. 3. 16.
 Col. 3. 18.
 Tit. 2. 5.
 ch. 6. 5.
 1 Cor. 11. 3.
 Col. 1. 18.
 ch. 1. 23.
 Col. 3. 20.
 Tit. 2. 9.
 Col. 3. 19.
 1 Pet. 3. 7.
 Acts 20. 28.
 Gal. 1. 4.
 John 3. 5.
 Tit. 3. 5.
 Heb. 10. 22.
 John 15. 3.
 & 17. 17.

20 your heart to the Lord; ^agiving thanks always for all things unto God and the Father ^ain the name of our Lord Jesus Christ;
 21 ^asubmitting yourselves one to another in the fear of God.
 22 ¶ ^aWives, submit yourselves unto your own husbands, ^aas unto ^athe Lord. For ^athe husband is the head of the wife, even as ^aChrist is the head of the church: and he is the saviour of ^athe
 24 body. Therefore as the church is subject unto Christ, so *let* the
 25 wives *be* to their own husbands ^ain every thing. ¶ ^aHusbands, love your wives, even as Christ also loved the church, and ^agave
 26 himself for it; that he might sanctify and cleanse it ^awith the
 27 washing of water ^aby the word, ^bthat he might present it to himself a glorious church, ^anot having spot, or wrinkle, or any such thing; ^abut that it should be holy and without blemish.
 28 So ought men to love their wives as their own bodies. He that
 29 loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord
 30 the church: for ^awe are members of his body, of his flesh, and
^b2 Cor. 11. 2. Col. 1. 22. ^cCant. 4. 7. ^dch. 1. 4. ^eRom. 12. 5.

ii. 13) with the exhilaration caused by wine, and it exhibits itself in *psalms*, such as those of David, *hymns*, such as the *Gloria in excelsis*, and *spiritual songs*, such as that already quoted (v. 14). Others take *psalms* to be songs with musical accompaniment, *hymns* without accompaniment, and *spiritual songs* lyrical effusions. The Christian habit of singing antiphonally is of early date. Spiritual enthusiasm creates an inner music in the heart as well as the utterance aloud of psalm, hymn, and song.

20, 21. *giving thanks...submitting* [^asubjecting ¹] *yourselves*] Two more effects of the Presence of God's Spirit are noted, (1) constant thankfulness welling up from a full heart, (2) a meek and quiet spirit which abhors the egotism that makes a man give and take offence for fear of not seeming to be on an equality with another. The thankfulness is to be 'to God, even the Father' [Rev. V.] for all things, even chastisement and disappointment. The submission is to be "in the fear of Christ," *i.e.* from thoughts inspired by the precept of Christ (Matt. v. 39).

22-vi. 9. Relations of Christian husbands and wives (vv. 22-33), parents and children (vi. 1-4), masters and slaves (vv. 5-9).

22. *submit yourselves*] Rev. V. '*be in subjection.*' The A. V. should be in italics.

as unto the Lord] Explained in v. 23. As the Church looks up to and obeys Christ, so in the ideal Christian family each Christian wife reverences and yields to her husband's will.

23. *and he is*] Rev. V. '*being Himself.*' Christ, being the Head, is the preserver (Saviour) of the body, the Church, which would perish, were it not for the life communicated to it from the head; and so the wife who lives in antagonism instead of submission to her husband is dead while she liveth, losing the life which through him might be hers.

24. *Therefore*] But. Omit "own." *in every thing*] Exceptions depend on the intervention of the higher principle or rule of obedience to God and His precepts.

25. Man's love for woman, modelled on that of Christ for the Church, leads him if need be to sacrifice his life for the protection of his weaker partner, and to nourish and cherish her (v. 29).

26. *that he might sanctify it, having cleansed it by the laver* [^a'washing'] *of the water.* First He cleansed it, then He made it holy. First comes justification, then sanctification; first Baptism, then renewal by the Holy Ghost; and these acts of God in our behalf are closely connected. "The laver of the water" is Baptism, which as it is administered to each member of the Church is regarded and represented as administered to the Church in its corporate capacity.

by the word] If these words are joined with "that He might sanctify it," the lesson would be, that Christ cleanses first by Baptism and then sanctifies by the effect of the Word of the Gospel on the heart. If with 'having cleansed it,' their intent would be to shew that it is not a mere material washing with water that cleanses but a mystical washing with water combined with belief in the Gospel.

27. Christ is not only bridegroom, but He bestows on Himself the bride. Viewed according to the Divine intention, the Church is even in this world glorious, without spot or wrinkle, holy and without blemish; but that Divine intention will only be perfectly realized in the Church Triumphant.

29. 'Even as Christ also the Church.'

30. Rev. V. omits *of his flesh, and of his bones.* The verse indicates that Christians, forming at once the mystical body and the spouse of Christ, are as closely identified with Christ, their Head and Lord, as was

31 of his bones. ¹For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they ²two shall be one flesh. This is a great mystery: but I speak concerning 33 Christ and the church. Nevertheless ³let every one of you in particular so love his wife even as himself; and the wife see that she ⁴reverence her husband.

CHAP. 6. CHILDREN, ⁵obey your parents in the Lord: for this is 2 right. ⁶Honour thy father and mother; which is the first 3 commandment with promise; that it may be well with thee, and 4 thou mayest live long on the earth. And, ⁷ye fathers, provoke not your children to wrath: but ⁸bring them up in the nurture 5 and admonition of the Lord. ¶ ⁹Servants, be obedient to them that are ¹⁰your masters according to the flesh, ¹¹with fear and 6 trembling, ¹²in singleness of your heart, as unto Christ; ¹³not with eyeservice, as menpleasers; but as the servants of Christ, 7 doing the will of God from the heart; with good will doing 8 service, as to the Lord, and not to men: ¹⁴knowing that whatsoever good thing any man doeth, the same shall he receive of the 9 Lord, ¹⁵whether he be bond or free. And, ye ¹⁶masters, do the same things unto them, ¹⁷forbearing threatening: knowing that ¹⁸your Master also is in heaven; ¹⁹neither is there respect of

¹ Matt. 19. 5.
² 1 Cor. 6. 16.
³ Col. 3. 19.
⁴ 1 Pet. 3. 6.
⁵ Prov. 23. 22.
⁶ Col. 3. 20.
⁷ Ex. 20. 12.
⁸ Matt. 15. 4.
⁹ Col. 3. 21.
¹⁰ Gen. 18. 19.
¹¹ Dent. 4. 9.
¹² Ps. 78. 4.
¹³ Prov. 19. 18.
¹⁴ & 22. 6.
¹⁵ Col. 3. 22.
¹⁶ Tit. 2. 9.
¹⁷ 1 Pet. 2. 18.
¹⁸ 2 Cor. 7. 15.
¹⁹ Phil. 2. 13.
²⁰ Col. 3. 22.
²¹ Col. 3. 23.
²² Rom. 2. 6.
²³ Col. 3. 24.
²⁴ Gal. 3. 28.
²⁵ Col. 3. 11.
²⁶ Col. 4. 1.
²⁷ Lev. 25. 43.
²⁸ John 13. 13.
²⁹ 1 Cor. 7. 22.
³⁰ Col. 3. 25.

¹ Or, moderating.

² Some read, both your and their Master.

Eve with Adam from whose side she issued and whose wife she became (Gen. ii. 23).

31. St. Paul quotes Gen. ii. 24 to confirm his doctrine of the affection between man and wife. Cp. 1 Cor. vi. 16.

32. This mystery is great. The mystery is the analogy between the marriage-state and the spiritual union betwixt Christ and the Church. This had hitherto been a secret unrevealed thing (that is, it was "a mystery"), which was now first made clear, and therefore the holiness of marriage was up to this time comparatively unknown. St. Paul by referring the statement "they two shall be one flesh" "to Christ and to the Church," explains what was before mysterious in Moses' words.

The Vulgate uses the word "sacramentum" here for "mystery," and the passage is referred to by writers in the Latin Church as proving Marriage to be one of the so-called seven sacraments (see Conc. Trident. Sess. xxiv. c. 1). But the term Sacrament in its restricted sense was not applied to marriage until the days of the Schoolmen, though St. Augustine applies it freely to marriage and many other rites in its wider acceptation. But though no support can be derived from the passage for the theory that marriage was instituted by Christ as one of the sacraments of His Church (a theory which history plainly contradicts), yet the holiness of the estate is evidenced by it. Marriage is no mere contract, but a religious rite: it is no mere remedy to prevent incontinence, but a mystical representation of the union of God with the soul, of Christ with the Church.

33. Rev. V. 'do ye also severally love each one his own wife . . . ; and let the

wife' &c. Reverence is a necessary condition of the inculcated subjection (v. 22).

VI. 1. in the Lord] Because ye are Christian children.

2. the first...with promise] i.e. the first that has a promise attached to it.

3. that...earth] St. Paul recalls the promise attached to the Fifth Commandment, not to suggest that the same temporal blessing there promised or any analogous spiritual blessing is now attached to filial obedience, but to shew the great importance of the Fifth Commandment in God's eyes.

4. Rev. V. 'but nurture them in the chastening and' &c. Discipline or training comes first, and it passes as the boy grows to manhood into admonition, consisting of encouragement or remonstrance and sharp reproof.

5. Servants] Slaves, such as Onesimus, who was at this time being sent back to his master Philemon by St. Paul.

masters...flesh] Earthly masters, with fear and trembling] The tender timidity of love which fears to mistake in any way the will of the beloved one.

6. eyeservice, as menpleasers] This, the principle of the Greek and Roman slaves, was not to be that of the slaves of Christ.

7. with good will] The Christian slave was to contrast in this with heathen slaves. It was a proverb that a man had as many enemies as he had slaves.

8. In Col. iii. 24, the slave's reward is defined as being a participation in the spiritual inheritance, though in the eye of the Roman law he was a chattel incapable of inheriting or possessing.

9. your Master also &c.] both their and your Master is in heaven. This is the hand-

- * Col. 1. 11. 10 persons with him. ¶ Finally, my brethren, be strong in the
 * Rom. 13. 12. 11 Lord, and ²in the power of his might. ⁴Put on the whole
 2 Cor. 6. 7. armour of God, that ye may be able to stand against the wiles
 * Matt. 16. 17. 12 of the devil. For we wrestle not against ¹flesh and blood, but
 1 Cor. 15. 60. against ²principalities, against powers, against ⁴the rulers of the
 * Rom. 8. 38. darkness of this world, against ²spiritual wickedness in ³high
 Col. 2. 15. 13 places. ⁴Wherefore take unto you the whole armour of God,
 * Luke 22. 53. 14 that ye may be able to withstand ²in the evil day, and ⁴having
 Col. 1. 13. done all, to stand. Stand therefore, ²having your loins girt
 * 2 Cor. 10. 4. 15 nesses; and your feet shod with the preparation of the gospel of
 * ch. 5. 16. 16 peace; above all, taking ²the shield of faith, wherewith ye shall
 * Luke 12. 35. 17 be able to quench all the fiery darts of the wicked. And ⁴take
 1 Pet. 1. 13. the helmet of salvation, and ²the sword of the Spirit, which is
 * 2 Cor. 6. 7. 18 the word of God: ⁴praying always with all prayer and supplica-
 * Rom. 10. 15. tion in the Spirit, and ²watching thereunto with all perseverance
 * 1 John 5. 4. ¹ Gr. blood and flesh. ² Or, wicked spirits. ³ Or, heavenly, as ch. 1. 3.
 * 1 Thess. 5. 8. ⁴ Or, having overcome all.
 Rev. 1. 16.
 * Luke 18. 1.
 Rom. 13. 12.
 * Matt. 26. 41.

ful of heaven which, spreading through the whole lump, has made slavery impossible among Christian nations.

10-18. The Christian panoply supplied by God. Cp. 1 Thess. v. 8; Col. iv. 2.

10. Omit my brethren. The pieces of armour enumerated below will be useless unless a Divine strength be imparted to wear and use them.

12. *principalities...powers*] The terms employed to distinguish different classes of fallen angels being the same as had been previously applied to the angelic hosts (iii. 10), suggests that the same ranks and gradations exist among them as had existed before their fall. Cp. Col. ii. 15.

against &c.] against the world-rulers of this darkness. Two statements; (1) that evil spirits have a dominion co-extensive with the world (cp. John xii. 31, xiv. 30); (2) that their dominion is over "this darkness" (cp. ii. 2).

spiritual...places] Rev. V. 'the spiritual hosts of wickedness' in heavenly places, i.e. the spiritual world.

13. *take unto you*] ἀναλάβετε ['take up'], the technical word of command for arming. *in the evil day*] In the day of peril.

14. The soldier's panoply consists first of the body-armour—namely, the girdle, the breastplate and the shoes; next the defensive arms—the shield and the helmet; and lastly the offensive weapon—the sword. This was the accoutrement which St. Paul had constantly before his eyes during his two years' imprisonment. The Christian panoply, defensive and offensive, answering to that of the soldier, is truth, righteousness, preparation, faith, salvation, the Word of God, and prayer.

truth] Truthfulness—the honest uprightness that will not lie or deceive is the girdle. St. Paul begins (cp. iv. 25) with this quality because it is essential to the Christian character, and without it there can be no

virtue, piety, religion, or righteousness. Cp. Isai. xi. 5.

the breastplate of righteousness] In 1 Thess. v. 8, written some ten years before, St. Paul had likened the two portions of the breastplate to faith and love. Now he reserves faith for the signification of the shield; and, looking on the breastplate as a single piece of armour, finds its correlative in "righteousness" (cp. Isai. lix. 17).

15. *the preparation of the gospel of peace*] Readiness or preparedness derived from the good tidings of peace (cp. Isai. lii. 7). A vigorous spiritual freedom of movement is caused by the Gospel of peace, because peace removes all obstruction to the spiritual life.

16. *above all*] Over and above all the body-armour specified.

the shield] τὸν θυρεόν, the large shield, four feet long and two and a half feet broad, covering the whole person. It typifies the loving trust in God which protects the Christian believer from doubts and from any excessive distress.

the fiery darts] τὰ βέλη, malleoli; the most dangerous of missiles at that time invented.

17. *the helmet of salvation*] Cp. Isai. lix. 17, salvation being to the Christian not only a hope (marg. ref.), but in its degree a present possession.

the sword...God] The word of God means specially the Gospel, written or preached. It is the sword of the Spirit, both because Revelation is the work of the Spirit, and because the word does not serve as a sword except the Spirit teach its use. Our Lord, in His temptation, has given us an example how the word of God may be used as a weapon of offence as well as of defence.

18. The sword of the Spirit cannot be rightly wielded except by him who is in constant communion with the Spirit by prayer.

in the Spirit] "as Spiritual men;" cp. "in Christ" = as Christians.

19 and ^asupplication for all saints; ^band for me, that utterance may be given unto me, that I may open my mouth ^c'boldly, to make known the mystery of the gospel, for which ^dI am an ambassador ^ein bonds: that ^ftherein ^gI may speak boldly, as I ought to speak. ¶ But ^hthat ye also may know my affairs, and how I do, ⁱTychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: ^jwhom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. ^kPeace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ ^lin sincerity. Amen.

¹ Or, in a chain.

² Or, thereof.

³ Or, with incorruption.

19. And on my behalf. St. Paul asks specially for their intercessions in behalf of himself in his present circumstances:—**that when I open my mouth, I may boldly make known the mystery of the Gospel**, viz. that now the knowledge of the good news and the participation of the blessings of the covenant, were thrown open to all nations.

20. *in bonds*] Lit. 'in a chain,' referring to the single chain by which his right arm was fastened to the soldier's left arm. St. Paul was the Ambassador Extraordinary sent with the message of Adoption and Reconciliation to the Gentiles, but he was at the present moment an ambassador in bonds, and it was his attachment to Gentiles which had led to his being a prisoner.

that therein] i.e. in the matter of the Gospel mystery.

21. *ye also*] Various explained. (1)

Each several Church to which Tychicus came in his journey as he carried the circular letter. (2) St. Paul may mean that as he had been anxious to know of their welfare, so they "also" must be informed of his. (3) He may refer to the Roman Christians—"that ye, as well as those here, may know my affairs."

Tychicus] See marg. ref. and Col. iv. 7; Tit. iii. 12; 2 Tim. iv. 12. For about ten years he appears to have "faithfully ministered in the Lord" to St. Paul as "a beloved brother."

22. *affairs*] Rev. V. 'state.'

24. *in sincerity*] Lit. "in incorruption" [Rev. V. 'in uncorruptness'], i.e. with an eternal and unchangeable love that does not partake of the frailty or capriciousness of human love, but never fails in this life or in that which is to come. Omit *Amen*.

PHILIPPIANS.

INTRODUCTION.

I. Occasion ; General Character.

—This Epistle, alone among the extant Epistles of St. Paul to the Churches, appears to have arisen out of a personal occasion. The Philippians had sent a contribution towards his support in his imprisonment. Their messenger, after a delay caused first by his zealous ministrations to the Apostle, and afterwards by a dangerous illness, was about to return to them. The Apostle takes the opportunity of sending by his hand this letter of thanks for their gift. It bears, accordingly, a peculiarly personal character. It is the letter of a friend to his friends, rather than the Epistle of an Apostle to his disciples.

The circumstances which thus led to the writing of it, make themselves felt throughout it :—negatively, in the absence of definite didactic object or methodical arrangement, of all tone of authority or formal teaching ; positively, in the glow of personal feeling and tender warmth of expression which pervade the whole. Everywhere, moreover, it is implied that the terms on which the writer stands with those he addresses, are of singular and reciprocal confidence and affection. We learn that, on their part, their recent gift was but the renewal after an interval, to their father in Christ, of their earlier cares for his welfare. We perceive that, on his part, the

feelings elsewhere so sensitively averse to the semblance of dependence, vibrate with keen pleasure in response to the offering of his beloved Philippians. Written from a heart so moved, the Epistle naturally opens with words of thankful love,—with the acknowledgment of their helpful sympathy, and the assurance of his prayers for them. He proceeds to tell of his personal condition, and of the progress of the Gospel in the Rome from which he writes,—as to friends of whose concern in his welfare and his work he is fully assured. He debates the question whether of the two to prefer, life or death, as in the presence of friends privileged to overhear the secret self-communings of his inmost spirit. Words of exhortation follow, of admonition, and of doctrine ; but all uttered in loving solicitude, and out of his fulness of heart, with hardly anywhere a touch of blame as though aught were amiss in their life or faith. He pauses in the middle, to speak of his hope of revisiting them, of sending Timothy, of the return of Epaphroditus. The thought occurs of possible peril to their spiritual wellbeing from evil influences similar to those around him (see § III. 5), and he digresses into a stern denunciation of false teachers and corrupting examples. It is not till he draws near the close, that their bounty, though apparently present to his

mind in writing the opening verses, and distinctly referred to where he speaks of Epaphroditus, is directly mentioned and duly acknowledged.

II. *Philippi and its Church.*—St. Paul's first visit to Philippi (see Acts xvi. 6–10) was memorable as marking a starting point in his Apostolic course. There he first entered on that work in Europe, which signalized his Second Missionary Journey (A.D. 50–51).

The city had been associated with the beginning of the Macedonian Empire, and with the fall of the Roman Republic; but it was not, when the Apostle entered it, a great city. It was "first," not in rank, but in topographical order, to one entering Macedonia from the East. But what it lacked of individual importance was more than compensated by its representative character. It stood on Grecian soil; the language, usages, and religion of its population were Greek; its origin and its rise belong to the history of Greece. Again, it was a Roman Colony,—raised to that rank by Augustus, to be at once an outpost of the Roman province and a monument of the victory that made him lord of the Roman world; planted with a Roman settlement; strategically, a Roman garrison; in political constitution, a "miniature Rome." Though not itself a centre of commerce or of manufacture, it was a station on the Great Egnatian Way, and through it passed, eastward and westward, traders from all parts of the empire. Combining thus the two main constituents of European life, giving entrance to every element that Europe drew to itself from the wider life without, it was

in all points a typical city of Europe, it offered itself as a fit station for the planting of the Standard of Him Whose Kingdom was to rise in the ruins of the kingdoms of this world, itself to stand for ever. The circumstances connected with St. Paul's arrival and stay are given in Acts xvi. 13 &c.

The work ended abruptly, yet not in failure. The Church of Philippi, firstborn of the Churches of Europe, had come into being. In the house of Lydia, where the Apostle took his leave of "the brethren," that Church had found a local habitation. Distinct nationalities, widely different ranks and callings, are represented in the first recorded converts;—the purple-dealer from Asia,—the divining slave-girl, apparently a Greek,—the Roman jailor. The soldiers of the Cross have for the first time come into collision with the frenzy of Greek superstition, for the first time encountered the rigour of the persecuting Roman; but have lived to give thanks for victory. Christian hospitality,—the Christian household,—the equal rights of woman with man in Christian faith and work,—the reception of the slave into the Christian covenant,—all these characteristics, destined to be developed in the future Church of Christ, and to renew the social state of mankind, show themselves definitely in the brief yet full record of the beginnings of the Philippian Church given by St. Luke. As the city was a representative of European cities, so in the narrative of the foundation of its Church do we seem to discern by anticipation and in germ, the history of the fortunes, the in-

fluences, and the achievements, of the after ages of the Universal Church in the Empire which had its centre in Europe, but in its compass included the world.

Several years elapsed before St. Paul returned to Philippi. But our Epistle testifies (iv. 15, 16) that before he was many months, or even weeks, gone from among them, they pursued him, "once and again," with the tokens of their attachment, while he was yet "in Thessalonica" (the next city he visited),—and yet again "when he departed from Macedonia."¹

When in the course of his Third Missionary Journey the Apostle travelled (A.D. 57) through the cities of Macedonia (Acts xx. 1, 2), we may be sure that he visited Philippi. With the rest, Philippi was then passing through the "affliction," (2 Cor. viii. 1, 2)—persecution apparently,—which at that time lay heavy on the Macedonian Churches. And with the rest,—nay beyond the rest, the Philippians, in answer to his appeal on behalf of the poor brethren of Jerusalem, abounded with the same ready bounty as had prompted their gifts to himself.

Early in the next year (A.D. 58), on his return from Achaia to Judea, he passed through Macedonia to Philippi. There, letting his other companions "go before," he spent the Paschal season (Acts xx. 3–6) along with St. Luke, who had remained behind at Philippi; left there, it may be, in charge of the newly founded Macedonian Churches. Thus of these two Missionary Journeys in Europe, the latter ends where the former began—at Philippi.

From this point Philippi disappears from the narrative of the Acts, and we know its Church only through our Epistle. It is an organized community, with a regular Ministry (i. 1). The care of its members for its founder, interrupted for a while by lack of means, had been renewed in the mission of Epaphroditus (ii. 25; iv. 10–18). We gather that they were suffering persecution for Christ's sake (i. 27–30). We learn that discord existed between two of their chief women (iv. 2, 3); and in the earnest and repeated inculcation of the duty of unity (i. 27; ii. 2 &c.), we seem to have evidence that among them there was a tendency to division. Otherwise, there is no trace of moral fault to be rebuked; nor is there anywhere a hint of doctrinal error. There is nothing to mar the thankful joy with which their father in Christ contemplates their faith and love.

How or when he again revisited them, according to his purpose declared in this Epistle (i. 25–27; ii. 24), we are not directly informed. But that he fulfilled that purpose, we infer from the mention of his journey "into Macedonia," in the First Epistle to Timothy (i. 3).

The subsequent history of Philippi is wellnigh a blank. Early in the second century, the Christians of Philippi extended to St. Ignatius, when he passed through their city to martyrdom at Rome, the same sympathizing care as St. Paul had received from their fathers. We gain some little insight into their condition from the Epistle addressed to them soon after by St. Polycarp of Smyrna. Except in the matter of one erring presbyter, all indicates that they were, as those to whom St. Paul writes, full of faith and the fruits

¹ Cp. further Acts xvii. 1, 14, xviii. 1–18, and 2 Cor. xi. 9, with Philipp. iv. 15, 16.

of faith.—In after ages the city long continued to be the seat of a Bishop, and even ranked as a Metropolis. But now it survives only in the title of the "Bishop of Drama and Philippi," and in the ruins known as Felibah. Nothing of it is left but a fragment of its walls, an echo of its name.

III. *Place and Time of writing.*
—The Epistle was written from

* See Acts, Introd. p. 429, and note on xxviii. 30.

¹ i. On the side of the later date the following considerations have weight:—

(1) To the Ephesians he writes of himself as being still free to preach the Gospel, as we see him in the closing verses of the Acts (Eph. vi. 19, 20; Acts xxviii. 30, 31): while our Epistle, in which he speaks of the Gospel as preached by others, or by the silent witness of his bonds (i. 12-14), indicates an increase of the rigour of his prison. He even writes as one in face of an impending crisis, threatened with death, undergoing a "conflict" (i. 20-30; ii. 17, 23). It has been conjectured that the death, in the second year of his imprisonment (A.D. 62), of the upright Burrus, to whose custody as Prætorian Præfect ("Captain of the Guard," Acts xxviii. 16;) he had been committed,—and the appointment to that office of the infamous Tigellinus (Tacitus, 'Annal.' XIV., 51), may have been the cause of this change for the worse in his condition.

(2) The prospect, however, of a favourable issue of this crisis,—that his appeal would soon be heard and would result in his release, seems more definitely present to his mind when he writes to the Philippians (i. 25; ii. 24)—than when to Philemon (v. 22).

(3) When he wrote to the Colossians and to Philemon, Luke and Aristarchus, who had accompanied him to Rome, were still with him (Acts xxvii. 2; Col. iv. 10; Philem. 24). Neither is named in our Epistle. As regards St. Luke at least, if he had been with St. Paul as he wrote, it is highly improbable that he would have omitted to send a greeting to a Church with which he had been so intimately associated: nor would the Apostle have failed to except him from his complaint (ii. 20, 21).

These are comparative tokens of a later date: the following are positive.

(4) The progress made by the Gospel in Rome as shown in our Epistle, and the notoriety which St. Paul and his case had

Rome (i. 13; 16; iv. 22), and in the course of the imprisonment recorded in the last chapter of the Acts, beginning in A.D. 61.

Assuming that St. Paul was released in A.D. 63,² we have the date of the Epistle fixed within narrow limits; but whether it was written in the earlier or in the later days of his captivity,³—whether before

attained (i. 12-18), require us to allow a considerable time for his sojourn in the city before he wrote.

(5) A long time is likewise implied in what we read of Epaphroditus (iv. 10, 14, 18; ii. 25-27).

On these and like grounds the Epistle has usually, and as it appears rightly, been reckoned as latest in order of the Epistles of the [first Roman] Captivity, written probably early in A.D. 63—his farewell Epistle to the Gentile Churches.

ii. The contrary opinion, however, has never been without supporters, and has recently been maintained by Bp. Lightfoot (Introd., II., pp. 40-45). He observes that our Epistle, "in style and tone, as well as in its prominent ideas, bears a much greater resemblance to the earlier letters than do the Epistles to the Colossians and Ephesians." He dwells especially on its close affinity to the Epistle to the Romans (which on this theory it immediately follows in order of time), evidenced by a copious list of parallels and verbal coincidences. And he concludes that, while our Epistle is to be assigned to "as early a date as circumstances will allow," the other two, as "exhibiting an advanced stage in the development of the Church," are to be "placed as late as possible."

That the affinity thus indicated exists,—that the thoughts, and (still more) the diction of our Epistle connect it rather with that to the Romans than with those to the Ephesians and Colossians,—is unquestionable. But this fact is hardly a secure basis for a chronological argument. The Epistle to the Romans was written early in A.D. 58, not less than three years before it;—the other two cannot be placed more than two years after it. The resemblance, therefore, borne by it to the former rather than to the latter can hardly be due to proximity of date. Though in addressing those Asian Churches, St. Paul adopted a manner and matter (due no doubt to their special circumstances) different from what we meet in his Epistles, to Rome or Corinth, we have in that fact absolutely nothing to make it

or after the three other Epistles (Ephes., Coloss., and Philem.) which belong to the same period,—are questions which we have not materials for answering with positive certainty.

IV. *Contents.*—Of the contents of the Epistle, so far as they are *personal*, a brief outline has been given above, in § I. That its *didactic* contents occupy a secondary place, follows from the fact that its character is mainly personal.

1. Hence it has been called, and in this respect justly, the least dogmatic of the Apostle's letters. But its assertions of doctrine, though brief and neither many nor direct, are in a true and highly important sense eminently dogmatic. In it the fundamental positions of the Gospel are not expounded as lessons, nor maintained by argument or evidence: they are simply declared as known truths, or implied as the received bases of the Christian faith and life.

improbable that, in writing at the same or a later time to the Philippian, he would revert, on occasion, to the topics, or even to the phrases, of those earlier writings. Bp. Lightfoot himself regards it as probable that the warning against Judaizing error, so abruptly introduced in the middle of our Epistle (iii. 2 seq.) was prompted by "some fresh attempt of the Judaizers in the Metropolis." And it is observable that most of the verbal, and all the doctrinal, points of contact between it and the Epistle to the Romans, occur in the digression which begins with the warning in question, and occupies the third chapter. The state of things at Rome, of which the Apostle's mind was full when he wrote the early part of our Epistle, is naturally reflected in the tenour of its doctrinal contents. And hence it comes to pass that the Epistle which, a few years before, he had addressed to the Roman Christians, containing in its fullest form the teaching which their condition required, reproduces itself, here and there, in the theology,—in the very language,—of an Epistle written from Rome, out of a heart to which the circumstances of the Roman Church are vividly present.

The truths so assumed comprise the main articles of the Christian creed. In ii. 6–11, we have the Godhead of Christ and His Manhood,—His Pre-existence and His Incarnation,—His Passion and His Exaltation: elsewhere (iii. 10, 20, 21; iv. 5; i. 19; ii. 1), the quickening power of His Resurrection-Life, its ultimate triumph over Death, His Second Advent;—the Church as the City of God;—the gift of the Spirit. The special teachings of the Epistles to the Romans and Galatians—the passing away of the Law, Justification by faith—are distinctly and fully, if not prominently, affirmed (iii. 7–9).

2. In its hortatory aspect, the graces upon which the Epistle dwells most, are unity among brethren (i. 27; ii. 2 &c.) and inward joy (ii. 18; iii. 1; iv. 4). Humility and unselfishness are commended, forbearance, resignation, thankfulness, and prayer (ii. 3, 4; iv. 5, 6). To this specially Christian realm, a single verse (iv. 8) annexes wellnigh the whole domain of truths contained in Gentile philosophy and religion.

3. As a whole, the Epistle possesses a breadth and comprehensiveness of teaching, moral and doctrinal, exhibiting the normal type of the Apostle's teaching. This is due to the fact that, writing here not to rebuke special existing errors,—moral (as at Corinth) or doctrinal (as among the Galatians)—but to exhort and edify the faithful, he is not led to dwell mainly on any one aspect of the Gospel; but presents it in its fullness, and "according to the proportion of faith."

4. Its contents correspond closely with what we gather from other documents, of the circumstances of

the writer and of the receivers. He speaks of the rights and duties of citizens (i. 27 ; iii. 20),—suitably, in addressing men who enjoyed the Roman *citizenship*. The whole conception of their position towards their “adversaries,” which he illustrates by that of men united in defence of a beleaguered fortress (i. 27, 28 ; iv. 1 seq.), seems suggested by the *military* character of a Roman colony. They were in the main a *Gentile* community, with no considerable infusion of Jewish element ; and accordingly the Epistle contains no express citation of the Jewish Scriptures, no reference to the actual presence among them of Judaizing error (i. 18, 28 ; iii. 2) : but we find the language of ethnic thought, philosophic, moral, and religious, employed in it with unusual freedom (*e.g.* iv. 8). That he reminds them of “the beginning of the Gospel” (iv. 15), accords well with the fact that theirs was the *first city* of Europe in which he preached it. Their knowledge as eyewitnesses of the *suffering and peril* in which that first visit ended, is directly appealed to (i. 30), and perhaps also in what he says of the women who “strove along with” him (iv. 2, 3). This reminiscence of the past borne by these women, and the importance attached to their position in the Church, reminds us that at Philippi *women* were the first hearers of the Word, and that under a woman’s roof the Church found its first home. In Lydia’s generous *hospitality* was opened, as it seems, that “account of giving and receiving” which, as our Epistle attests (iv. 15, 16), from first to last subsisted between the Apostle and this Church alone of all his Churches. *His acceptance* of that bounty,—at first sight incon-

sistent with the self-relying spirit of him who reminded the Thessalonian (1 Thess. ii. 9) Church of the labours of his hands for his own livelihood—who repelled the thought of being “burdensome to” the Corinthians (2 Cor. xi. 9)—is distinctly stated to be an exceptional mark, granted to no other Church, of his affectionate relations with the Philippians ; and thus confirms by implication what he elsewhere declares of his habitual independence, and shews his Apostolic dignity maintained in an integrity not less full here in receiving, than there in rejecting, a benefit. Similarly, the spirit of *joy* that pervades our Epistle (i. 4 &c.), though it may seem alien from the state of one in prison and peril, is truly characteristic of him who, as he lay in the Philippian dungeon, bleeding from the lictors’ rods, could “sing praises unto God” (Acts xvi. 25 ; cp. 2 Cor. vi. 10).

The strong *mutual attachment* implied throughout is also in full harmony with the accompanying and antecedent circumstances. He received their gifts gladly, he poured out his soul to them freely, because he felt that they were at one with him in faith and holiness, because he knew and reciprocated their love. It was natural that he should love those who were to him the firstfruits of Europe,—who had shared his dangers,—who were so prompt and so persevering in following the example of Lydia,—who were after his own heart in unreprieved soundness of doctrine and purity of life. Their remote frontier city, aloof from the great centres of imperial profusion and heathen philosophy—fit seed-plots of vice and heresy,—offered a happy soil for the growth of manly virtue

and of simple faith. The Macedonian character, strong, upright and generous, commended itself to the Apostle's sympathies. Of such material, strengthened by the healthy and congenial infusion of a Roman military element, free from the hostile influences of the Synagogue, renewed by the Gospel of Christ, was the Church formed that held the highest place in St. Paul's affection. The circumstance mentioned above (p. 234) is singularly and touchingly characteristic of an attachment so grounded. Philippi was the place of sojourn that he chose for that holy season at the end of his Third Journey. There, in a Gentile city, he kept it not as a Jewish festival, but as the Christian Easter,—kept it along with the “beloved physician,” in the congenial atmosphere of the faith and love of his “beloved” Philippians.

5. In comparing our Epistle with the others left to us by the same hand, we find in many of them points of contact and resemblance. Its doctrinal relations with the group of Epistles written about the years A.D. 57, 58, and especially its verbal coincidences with that to the Romans, have been already mentioned. In the same portion of the Epistle (iii. 2—iv. 1) we are reminded of that to the Galatians by the harsh terms he applies to his Jewish adversaries (iii. 2; cp. Gal. v. 12, 15); the summary of his own privileges as a Jew has its parallel in the Second Epistle to the Corinthians (iii. 4–6; cp. 2 Cor. xi. 21, 22); while the First exhibits the great prototype of the passage in which he rises from the protest against Antinomian abuses into the sublime thought of the Resurrection-Body, and returns

from it to the practical duty of Christian steadfastness (iii. 17–iv. 1; cp. 1 Cor. xv. 32–58). In another point of view, the Second to the Corinthians, strongly as its outpouring of wounded feeling contrasts with the endearing language of love and confidence which mark *this*, is more closely than any of the rest akin to it, as being a revelation of the inner self of the writer (i. 20–23; cp. 2 Cor. iv. 8–v. 8). In its general outline, however,—its irregular structure, its informality, its warmth of tenderness,—the nearest likeness to our Epistle is to be found in the Epistle which of all is farthest from it in order of time,—the First of the two addressed to the sister Macedonian Church of Thessalonica, only second to that of Philippi in his love.—On the other hand its contemporaneous Epistles, those to the Ephesians and to the Colossians, resemble it not at all in general character, in inner detail only here and there. But in one of the subsequent Epistles (no doubt the last of them), the Second to Timothy, occurs a passage (iv. 6–8) not merely parallel to certain sentences of this (i. 23, 30; ii. 17; iii. 14), but apparently written with express retrospective reference to them.

Of all the Epistles of St. Paul, excepting only that to Philemon, this is the most epistolary in its style and substance. Though it does not vie with the dialectic force, or the sustained majesty of rhetoric, displayed in others of more formal construction, it has its own proper beauties, of the rarest order,—a touching eloquence of the full heart, a delicacy of feeling and of expression, nowhere surpassed. Nor when it rises to

the highest of divine themes, does it fall short of giving them worthy utterance. Our Church in the Season of Advent can find no more heart-stirring voice to herald the approach of the Nativity, than its "Rejoice in the Lord alway." With its sublime exposition of "the mind that was in Christ Jesus," of the infinite Self-sacrifice and the supreme Exaltation, she opens the week that commemorates His Passion.⁴ In proclaiming over her dead the "sure and certain hope," she draws from it the words that testify of the glorious "change" and the almighty "working." And from it come, in the power of their calm beauty, the accents of solemn blessing in which, at the close of her most sacred Ordinance, she invokes "the peace of God" on the "hearts and minds" of her faithful children.

V. *Genuineness and Integrity.*—

A. Of the *Genuineness* of the Epistle, there is no room for doubt.⁵ i. That St. Paul is the author, the *internal* evidence of its contents, diction, and general character, proves conclusively.

1. As regards *diction*, the evidence yielded by it is abundant and valuable. It is full of words and expressions characteristically, many of them exclusively, Pauline—most of them serving to connect it with the "unquestioned"⁶ Epistles; all employed so naturally as to preclude all surmise that in them we have the workmanship of a forger, cunning in literary

mosaic. That the relation thus established is not the artificially produced similarity of a counterfeit, appears again in the fact that it has, moreover, a vocabulary of its own, proper to its well-marked individual character. It contains many words nowhere found in his other writings, which an imitator would therefore have avoided.⁷

2. But greater far than these tokens of genuineness, is that which underlies them:—the solid and irrefragable evidence contained in the ideas, the feelings, the aspirations, of which our Epistle is the vehicle, and which no one who has in any degree entered into the mind of St. Paul, can doubt to be his. For a forger successfully to assume his language, and to imagine his circumstances, would be a difficult effort of historic and literary skill. But that such a one could so personate that unique individuality,—think his thoughts, speak out of his heart,—is inconceivable.

ii. The *external* testimonies to our Epistle are ample. Its language meets us repeatedly in the pages of the earliest Christian literature,—of Clement of Rome, of Ignatius, of the Epistle to Diognetus, and of Polycarp. But the first distinct citation of it appears to be in the Epistle of the Churches of Lyons and Vienne, written A.D. 177, and preserved for us by Eusebius (H. E. v. 2). Within the same century it is quoted expressly, and as St. Paul's, by Irenæus and by Clement

⁴ Epp. for 4th Sunday in Advent, and for Sunday next before Easter. So in Sarum Offices.

⁵ The attempt to discredit it as spurious may be said to have originated with Baur; and has wellnigh ended with him. He regarded it as a pious fraud of a later but early age, designed to reconcile the "Petrine" and "Pauline" factions. This

view has found little acceptance even in his own school, and its futility is now generally admitted.

⁶ Rom., 1 and 2 Cor., and Galat.

⁷ See *Suppl. Note* in the Speaker's Commentary, where the relation of the diction of this Ep. to that of the other Pauline documents is shewn in detail.

of Alexandria; also by Tertullian, from whom we farther learn that it was among the ten Epistles acknowledged as St. Paul's by the heresiarch Marcion. It also appears in the Muratorian Canon, and all the other early Canons,—as well as in all the Versions,—of the New Testament.

B. Its *Integrity* has been questioned by a few critics, who have mistaken the digression of the third chapter for an interpolated portion of another Epistle by the same hand. But a careful examination shews that chapter to be in close and strong (though not conspicuous) connection with the two preceding. The Epistle is one,—not indeed in the unity of artificial structure, but of organic and living growth. The threads,—frequently of suggestion rather

than of logical sequence, that bind together its several members, will be found traced out in the following Notes.

VI. *Analysis*.—*a.*, Ch. i. 1–11. Introductory.

b., i. 19–26. Account of the progress of the Gospel in Rome; of the Apostle's position, feelings, and anticipations.

c., i. 27–ii. 18. Exhortations.

d., ii. 19–30. Personal matters.

e., iii. 1. Final injunctions begun, but broken off by digression into warning:—against (*a*) iii. 2–16, *Judaic* error; (*β*) iii. 17–21, *Antinomian* error.

f., iv. 1–9. Resumption of final injunctions.

g., iv. 10–19. Acknowledgment of their bounty, past and present.

h., iv. 20–23. Conclusion:—Salutations and Benediction.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAP. 1. PAUL and Timotheus, the servants of Jesus Christ, to all the saints ^ain Christ Jesus which are at Philippi, with the 2 bishops and deacons: ^bGrace be unto you, and peace, from God 3 our Father, and *from* the Lord Jesus Christ. ¶ ^cI thank my God 4 upon every ¹remembrance of you, always in every prayer of 5 mine for you all making request with joy, ^dfor your fellowship 6 in the gospel from the first day until now; being confident of

^a 1 Cor. 1. 2.
^b Rom. 1. 7.
1 Pet. 1. 2.
^c Rom. 1. 8.
1 Cor. 1. 4.
Eph. 1. 15.
1 Thess. 1. 2.
^d Rom. 12. 13.
15. 26.
2 Cor. 8. 1.

¹ Or, mention.

I. 1. Here, as in the Epp. to the Thessalonians and to Philemon, St. Paul omits the designation *Apostle*. This style is in keeping with the character of these Epp.;—unofficial, informal.

Timothy,—who was with him when he wrote, and was about to be sent shortly by him to the Philippians (ii. 19)—had previously been well known to them as being one of St. Paul's company when he first visited their city (Acts xvi. 1-12: cp. also xix. 22, xx. 1, 3-6). Thus he is naturally joined in this salutation to them.

the servants of Jesus Christ] Lit. *slaves of Christ Jesus* (see Rom. i. 1 note). Omit *the*. Such servitude is true freedom (Rom. vi. 18-22; 2 Cor. iii. 17).

the saints] A common designation of all Christians which appears in the opening salutations of all St. Paul's Epp. to Churches (except those to the Thessalonians and to the Galatians), and is frequent in this sense in most of his Epp. It was drawn from the language of the O. T. (e.g., Ps. xxxiii. [xxxiv.] 9; see LXX). In the N. T. it denotes not so much *internal holiness* as the *new relation* in which Christians stand to God through Christ. They are "saints" in so far as they are "in Christ."

bishops and deacons] *Bishops* here are the same as the *elders* elsewhere (e.g. cp. Acts xi. 30; xx. 17, 28). *Elder* marks the dignity, *overseer* the duty, of the office. The former title is of Jewish, the latter of Gentile, origin. But this indiscriminate use of the *titles* is far from justifying the inference that there was no distinction of *order* and *office* in the Ministry of the Apostolic age. The facts seem to be, that the authority to rule and to ordain, originally vested in the Apostles as the First Order, was imparted by them to those whom, like Timothy and Titus, they admitted, though without giving them any distinctive title, to that Order as their successors in governing the Churches and propagating the ministry; and that, as the original

Apostolic body passed away and with it the title of Apostle, the term *Bishop* became appropriated to the First Order, ceasing to be synonymous with *Presbyter* (or *Elder*), which remained as the designation of the Second Order.

The salutation here is to the Second and Third Orders of the Ministry only. This may be because Epaphroditus, who was with him when he wrote, was their Bishop (see iv. 3 note); or perhaps we are to regard the term *bishops* here as including the *Chief Pastor* of Philippi with the rest,—the First Order with the Second.

2. The Socinian rendering, "God the Father of us and of the Lord Jesus Christ," is untenable, in view of Titus i. 4.

3. Nearly all St. Paul's Epp. open with words of thanksgiving. Here they overflow with personal feeling towards his friends, and yet more towards Him Whom he claims as *my God*.

upon every &c.] Rather, *on all my remembrance of you*. Everything he could call to mind concerning them was to him matter of thankfulness.

4. *prayer...request*] The same word (*δέσμις*); Rev. V. 'supplication...supplication.'

with joy] The Apostle here strikes the keynote of rejoicing that distinguishes this Epistle from the rest. "Summa epistolæ; gaudeo, gaudete" (Bengel).

5. *fellowship in*] Rather, *fellowship towards* (eis, Rev. V. 'in furtherance of'). The Philippians attached themselves to St. Paul and his doctrine from the very earliest days of his work among them (iv. 15; Acts xvi. 14-40).

until now] They have proved their "fellowship" by their recent bounty (ii. 25, iv. 10-18), and are proving it in their present demeanour under trials (vv. 7, 29, 30).

6. His thankfulness is accompanied by a confidence for their future, grounded on his knowledge of what God has done for and in them in the past, not on an assumed insight into God's eternal decrees.

* John 6. 29.
1 Thess. 1. 3.
/ ver. 10.
2 Cor. 3. 2.
* Eph. 3. 1.
Col. 4. 3, 18.
2 Tim. 1. 8.
* ver. 17.
* ch. 4. 14.
* Rom. 1. 9.
Gal. 1. 20.
1 Thess. 2. 5.
* ch. 2. 26.
* 1 Thess. 3.
12.
Philem. 6.
* Rom. 2. 18.
Eph. 5. 10.
* Acts 24. 16.
1 Thess. 3. 13.
& 5. 23.
* 1 Cor. 1. 8.
* John 15. 4, 5.
Eph. 2. 10.
Col. 1. 6.

this very thing, that he which hath begun ^a a good work in you
7 ¹ will perform it ² until the day of Jesus Christ: even as it is
meet for ^{me} to think this of you all, because ² I have you ³ in
my heart; inasmuch as both in ⁴ my bonds, and in ⁵ the defence
and confirmation of the gospel, ⁶ ye all are ³ partakers of my
8 grace. For ⁷ God is my record, ⁸ how greatly I long after you
9 all in the bowels of Jesus Christ. And this I pray, ⁹ that your
love may abound yet more and more in knowledge and in all
10 ¹⁰ judgment; that ¹¹ ye may ¹² approve things that ¹³ are excellent;
¹⁴ that ye may be sincere and without offence ¹⁵ till the day of
11 Christ; being filled with the fruits of righteousness, ¹⁶ which are
12 by Jesus Christ, ¹⁷ unto the glory and praise of God. ¶ But I
would ye should understand, brethren, that the things ¹⁸ which
happened unto me have fallen out rather unto the furtherance
13 of the gospel; so that my bonds ¹⁹ in Christ are manifest ²⁰ in all

¹ Or, will finish it.

² Or, ye have me in your heart.

³ Or, partakers with me of grace.

⁴ Or, sense.

⁵ Or, try.

⁶ Or, differ.

⁷ Or, for Christ.

* John 15. 8. Eph. 1. 12. * ch. 4. 22.

hath begun...will perform] He Which began (aor.)...will finish (as marg.; Rev. V. 'will perfect'); *ὑποτάμενος* and *ἐπιτελείας* being both sacrificial, suggest the metaphor which appears in ii. 17. The "good work" is God's work of making them "saints" (v. 1) —consecrating them to His service.

until the day of Jesus Christ] As he looked back thankfully to the "first day" (v. 5) of the origin of their faith, so does he look forward confidently to "the day" of its consummation—the Last Day.

7. meet] right. This confidence is accorded as their just due, from his experience of them.

both in my bonds,...grace] These words describe the extent and nature of the "fellowship" of v. 5; as being one not of feeling merely, but actually realized by them: *actively*, by promoting the Gospel and aiding its promoters,—and *passively*, in suffering, as he does, for Christ (vv. 29, 30).

the defence and confirmation of &c.] Though a prisoner, he can both defend the Gospel (cp. v. 17) against gainsayers; and confirm it (see v. 14) by strengthening the faith and zeal of believers.

partakers of my grace] Translate as in marg. The grace given to him gives him strength to bear imprisonment, and even in his bonds to further the Gospel; and it has given them like privilege and fortitude.

8. record] witness. Lacking words to express his earnest disposition towards them, he leaves this to God. Cp. Rom. i. 9.

how &c.] Rev. V. 'how I long...in the tender mercies of Christ Jesus,' i.e. with the feelings and emotions of the Human Nature of the Lord Himself. This holy yearning is not merely (as ii. 24) for a meeting in the flesh, but for the final and inseparable reunion in Christ.

9. He now prays that the "love" which inspires their fellowship may be (1) increased,

(2) regulated. He thus tenderly reminds them to seek spiritual progress.

your love...more] Not merely their love for him, but the spirit of love in its widest Christian sense.

judgment] perception (*αἰσθῆσις*; Rev. V. 'discernment') to regulate love.

10. that...excellent] Ripeness of knowledge and subtlety of perception have their proper exercise in discriminating the finer shades of good and better.

that ye may be &c.] A second and independent head of prayer. Thus he prays (1) that their love may be increased and ordered aright (v. 9), (2) that their life may be blameless and fruitful (vv. 10, 11).

sincere] Pure (*εὐκρινής*) as the corn purged by the winnowing fan (*εὐλαυν*), or as the gem proved by the sunbeam (*εὐλαή*). Lightfoot regards the word as originally a "strategical term," applied to troops (*εὐλαή*=a squadron), "distinct," thence "unsullied."

without offence] Without stumbling (*ἀπρόσκοποι*; Rev. V. 'void of offence'). Thus his prayer is that they may be pure (inwardly); and blameless (outwardly).

11. glory &c.] Glory, in the shewing forth of God's work;—praise, in the ascription of that work to Him.

12. Rev. V. 'Now I would have you know.' He passes to the task of dispelling the sorrowful apprehensions which they feel concerning him.

furtherance] Rev. V. 'progress.' This "furtherance" is twofold; as follows:

13. First result of his bonds; they became manifest in Christ. His discourses and conduct would leave on his guards and visitors the impression that his imprisonment was for no crime, but for his devotion to Christ (cp. Eph. iii. 1, iv. 1, Col. iv. 3; Philem. 1, 9).

in all the palace] Lit., in the whole Prætorium (*Πραιτώριον*), i.e. in the Imperial Re-

14 ¹ the palace, and ² in all other *places*; and many of the brethren
in the Lord, waxing confident by my bonds, are much more bold
15 to speak the word without fear. Some indeed preach Christ
16 even of envy and ³strife; and some also of good will: the one ⁴ch. 2. 3.
preach Christ of contention, not sincerely, supposing to add
17 affliction to my bonds: but the other of love, knowing that I
18 am set for ⁵the defence of the gospel. What then? notwith- ⁶ver. 7.
standing, every way, whether in pretence, or in truth, Christ is
19 preached; and I therein do rejoice, yea, and will rejoice. ¶ For
I know that this shall turn to my salvation ⁷through your ⁸v 2 Cor. 1. 11.
20 prayer, and the supply of ⁹the Spirit of Jesus Christ, according
to my ¹⁰earnest expectation and my hope, that ¹¹b in nothing I
shall be ashamed, but that ¹²c with all boldness, as always, so now
also Christ shall be magnified in my body, whether it be by life,
21 or by death. For to me to live is Christ, and to die is gain.

¹ Or, *Cæsar's court*.

² Or, *to all others*.

sidence. Of his visitors (Acts xxviii. 30), some would have acquaintances among the numerous members of the Emperor's Household, some might themselves belong to it. The Prætorian soldiers, likewise, who in turn "kept him" (ib. 16), would in regular course be ordered to the Palatium, there to guard the Emperor's person. Thus, carried by those who came into contact with him in his prison, his case and his message would be heard of in the "Palace." The context excludes the marginal rendering, "*Cæsar's Court*" (i.e., *judgment hall*).

Most moderns, however, explain, "My imprisonment for Christ's sake has become known throughout the Imperial Body-guard." [Rev. V., throughout the whole prætorian guard.]

and in all other places] Render, *to all the rest*; i.e., generally among the inhabitants of the city.

14. Second result of his bonds. **Most of the brethren**...being confident through &c. This confidence manifests itself in increasing courage to speak the word of God.

15. Not all who preach are actuated by such spirit. The good will is that exhibited towards the writer himself.

16, 17. Transpose these verses.

16. *preach*] *καταγγέλλειν* differs from *κηρύσσειν* (v. 15), as to announce (as a messenger) differs from to proclaim (as a herald). Of the two verbs, the former is used of all preachers, even the Lord Himself: the latter (peculiar to the Acts and Pauline Epp.) only of those sent by Him.

of contention] *of factiousness* [Rev. V. 'faction'] *ἐξ ἐριθείας* (see Rom. ii. 8 note); that spirit of personal enmity which shewed itself in *factious antagonism* to St. Paul's teaching and influence.

not sincerely] Not with pure motives (*ἀγνός*), but with a leaven of ill feeling.

supposing] "Imagining (but erroneously) that they can hurt me,"—opposed to *knowing* in v. 17.

to add] *to stir up* (*ἐγείρειν*), Rev. V. 'to

raise up.' These persons, preaching not for the Gospel's sake but in a spirit of envious opposition to him, endeavoured to take advantage of his confinement. They advanced their rival claims as teachers of the Gospel (see below on v. 18), and thus made him feel his bonds more grievous in that the sense of his forced inaction contrasted with their hostile activity.

17. These, in their "love" for him, seek by working for and with him to relieve the heaviness of his prison; because they honour his chains as the insignia of the champion "*set for the defence of the Gospel*."

18. The motive of their preaching is to give him pain: its result is overruled to the spread of the Gospel. Therefore he "rejoices," because even unwillingly the enemies of the truth work for the truth, teaching good things though not in a good spirit.

19. *this*] i.e. this spread of the Gospel.

prayer...supply] The prayer goes up to heaven,—the supply comes down from heaven (Bengel). The supply of the Spirit is the answer to their prayer (Bp. Lightfoot). The words of the Spirit designate Him, not as giving the supply, but as being the supply whereof God is the Giver (cp. Gal. iii. 5).

20. *earnest expectation*] *ἀποκαρδοκίαν* (see Rom. viii. 19) expresses the straining of watchful and eager looking for an object.

ashamed] Put to shame, sell, by failure. His mission to the Capital of the world seems likely to be cut short by death. Yet he trusts it will not be in vain.

boldness] Of speech, opposed to the silence of one put to shame (1 John ii. 28).

by life, or by death] By life, so long as He preserves me in it:—by death, because He enables me to defy it.

21. *to live is Christ*] In the brevity of this phrase is summed up all the Christian's life in its relation to Christ: the life that is from Christ, with Christ, in Christ, for Christ.

to die is gain] His present is Christ; his future promises yet more: not indeed more than Christ, but Christ more wholly his—

- 22 But if I live in the flesh, this is the fruit of my labour: yet
 23 what I shall choose I wot not. For ^dI am in a strait betwixt
 two, having a desire to ^edepart, and to be with Christ; which is
 24 far better: nevertheless to abide in the flesh is more needful for
 25 you. And ^fhaving this confidence, I know that I shall abide
 and continue with you all for your furtherance and joy of faith;
 26 that ^gyour rejoicing may be more abundant in Jesus Christ for
 Col. 1. 10. 27 me by my coming to you again. ¶ Only ^hlet your conversation
 1 Thess. 2. 12. be as it becometh the gospel of Christ: that whether I come and
 & 4. 1. see you, or else be absent, I may hear of your affairs, ⁱthat ye
 1 ch. 4. 1. stand fast in one spirit, ^kwith one mind ^lstriving together for
 1 Cor. 1. 10. Jude 3.

in a union more immediate, more intimate. While therefore he is willing to live, he desires to die.

Pagan philosophers described death as "*gain*," but on entirely different grounds from St. Paul's. With them, death was gain as the close of troubles—not as the opening of joy. Socrates, however, comes nearer to the Christian hope, when he puts forward, not only the negative alternative—that it may be a sleep, but the positive one—that it may open a world of happy communing with the departed great.

22. Life seems to offer to St. Paul less than death. But as he writes, the thought of the services he may render to Christ's people arises, and he sets it against the thought of the joy of being with Christ. Between these he wavers; and the contending impulses have left their trace in the broken sentences, imperfect and doubtful in construction, which follow. [Rev. V. 'But if to live in the flesh—if this is the fruit of my work, then &c.].

in the flesh...] "Life," the life which (v. 21) "is Christ," though it be now lived but "*in the flesh*" (cp. Gal. ii. 20), has its hope of "fruit;" as surely as "*death*" (with the life it lays open) has its hope of "*gain*."
 I wot not] "I declare not" (γυωρίζω), "I make not known."

23. For...two] Read δὲ not γάρ. The two are life and death.

a desire] Lit., the desire, i.e., "my desire." The wish he cherishes on his own account (as opposed to the consideration in next v. on theirs), tends "*towards*" (eis) the place where Christ is.

to depart] Lit., "to unloose" (ἀναλῶσαι); used of a ship (weighing anchor), or of a camp (breaking up).

and to be with Christ] For similar language concerning the state of the soul immediately after death, cp. 2 Cor. v. 6, 8. But this state, being "partial," relatively to its final or "perfectional" state (Pearson, 'On the Creed,' Art. XII., 6), is elsewhere represented by him as a sleep (1 Cor. xv. 51; 1 Thess. iv. 15).

which is far better] Rev. V. 'for it is very far better, St. Paul multiplies comparatives.

24. "Can he hesitate" (Chrys. asks) "to prefer to be with Christ?" "Nay" (he

supposes the Apostle to reply), "this too is for Christ's sake; that the servants I have made for Him, I may attach more strongly to Him; that the field I have planted, I may cause to yield Him fruit."

25. The foreboding in Acts xx. 25, and the anticipation in the text, "viewed as infallible presentiments, are hardly reconcilable; for the one assumes, the other negatives, his release. The assurance here recorded was fulfilled (1 Tim. i. 3); while the presentiment there expressed was overruled by events (ib., and 2 Tim. i. 15, 18, iv. 20)" (Lightfoot).

and continue] Rev. V. 'yea, and abide.' for your furtherance &c.] The meaning is, "in order that you may make progress [so Rev. V.] in the faith, and find joy in it." This is the "fruit" (v. 22), in prospect of which he is, for their sakes, willing to live.

26. Rather, That your glorying may, in Christ Jesus, abound in me, by means of [Rev. V. 'through'] my presence with you again. These words declare that he expects not merely to live, and to be released, but also to revisit them.

27-30. Similar admonitions, qualified by the same adverb "worthily" (ἀξίως), occur in two other Epp. written during this imprisonment (Eph. iv. 1; Col. i. 10), and in that to the sister Macedonian Church (1 Thess. ii. 12).

let your conversation be] Lit. live as citizens (πολιτεύεσθε). Rev. V. 'let your manner of life be worthy of' &c. Writing from Rome, whither he has been brought in assertion of his right of appeal as a citizen,—to a Roman city, where he had (Acts xvi. 37-39) asserted his citizenship, he uses this word with manifold fitness. It fitly introduces the ensuing lesson of unity, based upon the sense of spiritual fellow-citizenship. Cp. iii. 20 (πολίτευμα) and note.

that ye stand fast &c.] Steadfast in the unity of spirits that are one in the One Spirit (Eph. iv. 4); and striving as with the energies of one man. In this united standing and striving against persecutors (vv. 28, 30), they are regarded as citizens joined as fellow-soldiers to repel an attack on their city (cp. iii. 20). The military allusion reappears below in fellow-soldier (ii. 25). He writes to a city which, as a "colony," was a Roman garrison.

28 the faith of the gospel; and in nothing terrified by your adversaries: ^m which is to them an evident token of perdition, ⁿ but
29 to you of salvation, and that of God. For unto you ^o it is given
in the behalf of Christ, ^p not only to believe on him, but also to
30 suffer for his sake; ^q having the same conflict ^r which ye saw in
2 me, and now hear to be in me. IF *there* be therefore any consolation
in Christ, if any comfort of love, ^a if any fellowship of
2 the Spirit, if any ^b bowels and mercies, ^c fulfil ye my joy, ^d that
ye be likeminded, having the same love, *being* of one accord, of
3 one mind. ¶ *Let* nothing be done through strife or vainglory;
but ^e in lowliness of mind let each esteem other better than
4 themselves. ^f Look not every man on his own things, but every
5 man also on the things of others. ^h Let this mind be in you,
6 which was also in Christ Jesus: who, ⁱ being in the form of God,

^m 2Thess. 1.5.
ⁿ Rom. 8. 17.
^o Acts 5. 41.
^p Eph. 2. 8.
^q Col. 2. 1.
^r 1Thess. 2.2.
^a 2Cor. 13.14.
^b Col. 3. 12.
^c John 3. 29.
^d Rom. 12.16.
^e 1Cor. 1. 10.
^f 1Pet. 3. 8.
^g Gal. 5. 28.
^h Jam. 3. 14.
ⁱ Rom. 12.10.
^j 1Pet. 5. 5.
^k 1Cor. 10.
^l 24, 33.

^a John 13. 15. 1 Pet. 2. 21. ^b John 1. 1. 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3.

The *spirit* is the higher faculty, akin to and receptive of the Divine Spirit; the *mind* or "soul," the vital and active powers.

28. *terrified*] *μυρομένη* (Rev. V. 'af-frighted'); lit. "scared," as a startled horse. The hostility was probably an outbreak (cp. v. 30) of *heathen* violence.

which is &c.] i.e. Such fearlessness on your part is a token to them of [their] perdition, but of your salvation. The intrepidity of the Philippians will presage ruin of the one party, triumph of the other. Others understand the sentence: "Be not dismayed by your persecutors, seeing that *their hostility* is of itself the sure presage of their ruin, and (thus) of your triumph."

and that of God] Connect with *token*. Their courage will be not a mere *human* assurance of coming victory,—it may, on the contrary, suffer present defeat,—but an "omen," sent by God, of the triumph beyond.

29. *For...it is given*] Better, **Because... grace was given** (*ἐχαρίσθη*, Rev. V. 'it hath been granted'). Not only the power to endure, but the trial itself, is a token from God of fellowship with Christ now (iii. 10), of His Glory hereafter (*ib.* 11; Rom. viii. 17).

30. St. Paul had experienced, and was experiencing, trials like theirs (Acts xvi. 19 &c.). Cp. marg. ref.

II. 1. *consolation...comfort*] Rather **exhortation** (*παρακλήσις*, Rev. V. 'comfort')...**persuasion** (*παραμύθιον*, Rev. V. 'consolation'): i.e. "If then mutual exhortation in Christ's name, if the persuasions of mutual love, are realities among you."—Cp. 1 Thess. ii. 11.

bowels and mercies] Rev. V. 'tender mercies and compassions.' Of the four motives urged, the first and third are *external* and *Divine*—(1) "in Christ," (3) "of the Spirit"; each succeeded by one *internal* and *human*,—(2) mutual love, and (4) the impulses of the *heart* [bowels]. The bonds to join Christian soldiers in

unity are;—that the Name of *Christ* is a cheering password among them, while *love* heartens them;—that fellowship in the One *Spirit*, as well as the sympathies of *nature*, draw them together.

2. *fulfil ye my joy*] That joy he has expressed (i. 4) in prayer for their Christian progress, suggesting (i. 27) the spirit of *unity* as especially needed. His *joy* will be *full*, when he sees them *one* in heart.

likeminded] Of the same mind. This precept he sets forth under three heads.

3. Rev. V. '*doing* nothing...each counting other' &c.; participles not imperatives.

strife] The two main heads under which he urges *unity* are, *humility between equals* (in this v.), and *regard for others* (next v.). To these he here opposes the two main hindrances to unity,—(i.) *factiousness* (see i. 16 note), Rev. V. 'faction,' (ii.) *vainglory*.—The spirit that sets (i.) party before charity, or (ii.) oneself above one's equals, is the very negation of the spirit of unity.

lowliness of mind] The opposite of the *vainglorious mind*, above condemned.

4. *Look*] **Looking to**. The precept of *regard for all men* is opposed to *factiousness*. A *due* regard for one's own concerns is not forbidden,—only an *exclusive* regard.

5-8. These *graces* (*unselfishness* and *humility*) which are to cast out the evils that mar Christian unity, are best learnt by contemplating Him, the Centre of that Unity, Who "emptied Himself" in His Incarnation, and "humbled Himself" in His Passion. Cp. St. Matt. xi. 29.

5. *Let this mind*] *φρονεῖτω*; Rev. V. 'Have this mind' (*φρονεῖτε*).

6. Christ Jesus is spoken of, in this v., in His pre-incarnate Being, suitably denoted by this twofold designation of Divine Title and human name; but afterwards (vv. 7-11) in the total of His Divine-human Personality.

being] *ὕπαρχον* implies *prior* being, and is equivalent to "to be in the beginning."

form] *μορφή* expresses *that which outwardly manifests the essence or nature*; the

* John 5. 18.
 † Ps. 22. 6.
 ‡ Isai. 53. 3.
 § Mark 9. 12.
 ¶ Isai. 42. 1.
 † Zech. 3. 8.
 ‡ Matt. 20. 28.
 § John 1. 14.
 ¶ Rom. 1. 3.

7 ^k thought it not robbery to be equal with God : ^l but made himself of no reputation, and took upon him the form ^m of a servant, and 8 ⁿ was made in the ^l likeness of men : and being found in fashion as a man, he humbled himself, and ^o became obedient unto 9 death, even the death of the cross. Wherefore God also ^p hath

¹ Or, *habit*.

Gal. 4. 4. Heb. 2. 14. ^o Matt. 26. 39, 42. John 10. 18. Heb. 5. 8. ^p John 17. 1. Acts 2. 33. Heb. 2. 9.

essential attributes of being, not its accidents. Of Him Who "subsists in the form of God," the essence is GODHEAD; as surely as of one who subsists in the form of *man*, the essence is manhood (v. 7). "In the form" then,—i.e. *the nature*—"of God, Christ Jesus subsisted" before He became man (*γενόμενος*, next v.). His Pre-existence is thus affirmed, against the Socinian; and His Godhead, against both Socinian and Arian.

thought it not robbery... counted it not a prize [so Rev. V.]; i.e. "Although He subsisted in the form of God, He did not tenaciously cling to, or eagerly grasp, the being on equality with God." The sentence shows Him as resolving to lay aside His rightful attributes of Godhead, and belongs to the narrative of His condescension, opened in these words, and continued in "emptied Himself," "humbled Himself;" (vv. 7, 8; cp. 2 Cor. viii. 9).

to be equal with God] to be on equality with God (*τὸ εἶναι ὡς θεῷ*) Equality is here expressed in an adverbial form, indicating the equal manner of His Being rather than the equal Being itself. What is here affirmed applies directly only to that outward manifestation of the Divine which He could, and in His condescension did, lay aside, and but indirectly to that which He could not relinquish—His actual Godhead. Yet in the words as they stand, the assertion of that Godhead is none the less distinct because indirect. The words fully sustain the argument grounded on them against the Sabellian heresy of the unity of *Person* in the Godhead; for *equal* implies more than one person.

7. *made himself of no reputation*] emptied Himself, *scil.*, of the outward tokens of Godhead, in the Incarnation. He laid aside—not the Essence, which is inalienable, of His Godhead, but—that which is relative to finite perceptions, Its outward manifestation. To affirm that He laid this aside, implies that He had it *previously*; and to advance this as an example of self-surrender, implies that He had it *rightfully*.

took upon him] taking. "The form" (as in v. 6) implies "the nature."—"Servant," rather "slave," is correlative to "Lord,"—one whose will is not his own but his lord's. That in taking our flesh, He became in this sense a "slave," was taught prophetically in O. T. (Isai. *passim*, especially xlix. 5; Ps. xl. 7, 8); and is affirmed by Himself

(John vi. 38). This His surrender of the Will shows the fullest Example of self-surrender in its highest form.

Comparing "the form of a slave" here, with "the form of God (v. 6), we can say to heretics on the one hand, "The GODHEAD is as real as the Manhood;" on the other, "The Manhood is as real as the GODHEAD," and was made] being made.

in the likeness] Not that He was not *very* man; rather that He was not *mere* man as other men, but more.

of men] Not of man; it is not that He resembled a man, but that He represented mankind. Thus the expression lends no countenance to Docetic error.

8. *and being found in fashion as a man*] As the first stage of His Example was introduced by the declaration of His antecedent State as God, so these words introduce its second stage, with the description of His State as man when He entered on that stage. To *subsisting* (v. 6), the verb and tense that fitly convey what He eternally *was*, is here opposed *being found*, a verb and tense (aor., as the preceding participle) that suggest what, in men's eyes, He *became*. Similarly, to *in the form*, is opposed *in fashion* (*ἐξουαρ*, *habit*, "outward bearing") :—a word used not to derogate from the fulness of the manhood which He took (already implied in "the form of a slave"), but because the matter in hand relates only to what He was by men discerned to be. For the like reason we read "found as a man" (not "a man" merely).

he humbled himself] i.e. in His Passion. and became obedient unto death] becoming obedient even unto death. The manner of His Humiliation consisted in His Obedience; its degree, in the extent (*μέχρι*) to which He obeyed—death. To live as man was self-surrender, to die as man was self-sacrifice; the deepest act of humility, the highest of obedience.

even the death] Yea, the death. He yielded Himself not to mere death, but (*ἕως*) to death in its utmost horror and ignominy : in Roman eyes, the death of the slave; to the Jew, the death of the "cursed" (Deut. xxi. 23; Gal. iii. 13).

9. *Wherefore God also*] Wherefore also God. "Also" (i.e. *accordingly*) introduces the result of His obedience, its reward. Hitherto the narrative has been of the Son's acts : at this point the Father intervenes. The glories Christ willingly laid aside are

highly exalted him, and ^a given him a name which is above
 10 every name: ^r that at the name of Jesus every knee should bow,
 of *things* in heaven, and *things* in earth, and *things* under the
 11 earth; and ^s that every tongue should confess that Jesus Christ
 12 is Lord, to the glory of God the Father. ¶ Wherefore, my beloved,
 'as ye have always obeyed, not as in my presence only, but now
 much more in my absence, work out your own salvation with
 13 ^t fear and trembling. For ^u it is God which worketh in you both
 14 to will and to do of *his* good pleasure. Do all things ^v without

^a Eph. 1. 20.
 Heb. 1. 4.
^r Matt. 28. 18.
^s John 18. 13.
 Acts 2. 36.
 Rom. 14. 9.
 1 Cor. 8. 6.
^t ch. 1. 5.
^u Eph. 6. 5.
^v 2 Cor. 3. 5.
 Heb. 13. 21.
 1 Cor. 10. 31.

His in higher fulness of manifestation than ever; not grasped by Him, but bestowed on Him by the Father.

hath highly exalted] i.e. in the Ascension: the antithesis to *humbled Himself* (v. 8). Omit *hath*.

given him a name which is above...] The antithesis to *emptied Himself* (v. 7). Translate **gave Him the Name &c.** What Name? Not JESUS (for that was given Him "before He was conceived in the womb," Luke i. 31, ii. 21); not any appellation or title, but (as *Name* so often means) a *manifestation in a certain character or station*; here, the Heirship of all things, the Headship over all to the Church (Hebr. i. 2; Eph. i. 22).

10. Of this Exaltation the *purpose* is, to elicit the homage of all Creation.

at the name] in the **Name**. The words do not admit the sense of reverence done to the Name Jesus; but that *worship* is to be done to Jesus; cp. Ps. lxiii. 4, "I will lift up my hands in *Thy Name*," i.e. in *Thy* worship. The meaning is, "Jesus is manifested by God as Head over all; to Him thus manifested, worship is due by all."

Jesus] His *human* Name; as in becoming *man* He humbled Himself, so as *man* He is glorified.

every knee should bow &c.] Cp. Isai. xlv. 23 (quoted in Rom. xiv. 11). In the Prophet they are spoken by Jehovah of Himself. In this application of them, therefore, to Jesus, we have a proof of His Deity; which is also to be directly inferred from the adoration here claimed for Him, which would be idolatry if rendered to a creature. *things*] i.e. **beings**; scil., the universal Creation (cp. Rev. v. 13), in *heaven*, in *earth*, in the *underworld*; the *Angels*, the *quick*, the *dead*. [Rev. V. agrees with A.V.]

11. The homage divides itself into (1) *prayer* to Him (v. 10), and (2) *praise* of Him, in the confession of His Title as Lord.

every tongue] i.e. every creature capable of utterance. A misapprehension of these words, as if signifying "every language," induced Pope John VIII. to sanction the reform introduced by Methodius, Archbishop of Moravia (Cent. ix.), of using the vernacular Slavonic in the offices of the Church.

is Lord] He condescended to be a *slave*: He is owned by the universe as *Lord*.

to the glory of God the Father] As the supreme end and issue of all. The reward of His course is not for Himself ultimately. His condescension was for the salvation of men His brethren; His exaltation is for the glory of God His Father.

12-18. From the contemplation of His Lord in Glory, the Apostle's thoughts descend to the lessons needed by the Philippian Church. The topic of *unity* is completed; and he now turns to that of *encouragement*.

Wherefore...obeyed] As He obeyed (v. 8) and was exalted (v. 9), so persevere ye in *obeying* unto salvation.

not as in my presence...absence] In i. 27, they are to *stand fast* in unity; here, to work towards their salvation irrespectively of him. The lack of his presence is to quicken their efforts on their own behalf, and their sense of immediate dependence on God. It would test whether their past obedience was for his sake or for God's.

work out] Continue to its completion the work begun in them by God (i. 6); He *worketh in them* (v. 13).

with fear and trembling] Words significant of obedience eager not to fail. They occur but thrice in N.T.—here, 2 Cor. vii. 15, and marg. ref.—always in relation to *obedience*.

13. Here is (1) encouragement for the "working out" (of last v.); (2) the ground of the "fear and trembling" (*ib.*). The consciousness of the Divine Inworker infuses the element of religious awe into every movement of the Christian life. In the Apostle's view, there is no opposition between the duty of "working out *one's own* salvation" and the truth of *God's* inworking; between the fact of *freewill* and the doctrine of *Grace*. To him the latter is the ground of the former.

to do] to **work**; to work *effectually*. Cp. our Article X., which gives the distinction between *preventing* and *assisting* grace.

of his good pleasure] Lit., *for the sake of* (*ὕπερ*). As the end of Christ's Exaltation is the Father's Glory, so the end of the Christian's salvation is, to fulfil the gracious purpose of His Will.

14. *without murmurings and disputings*] i.e. *against God's Will*. γογγυσμός means "outward complaining" (Exod. xvii. 8), διαλογισμός, "inward questioning."

- * Rom. 14. 1. 15 murmurings and ^{disputings}: that ye may be blameless and
 * Matt. 5. 45. ¹ harmless, ² the sons of God, without rebuke, ³ in the midst of
 Eph. 5. 1. ⁴ a crooked and perverse nation, among whom ^{2d} ye shine as
¹ 1 Pet. 2. 12. 16 lights in the world; holding forth the word of life; that ⁴ I may
 Deut. 32. 5. 17 rejoice in the day of Christ, that ⁵ I have not run in vain, neither
 Eph. 6. 8. 18 laboured in vain. Yea, and if ¹ I be ³ offered upon the sacrifice
² 2 Cor. 1. 14. 17 and service of your faith, ⁴ I joy, and rejoice with you all.
 1 Thess. 3. 19. 18 For the same cause also do ye joy, and rejoice with me.
 Gal. 2. 2. 19 ¶ But I trust in the Lord Jesus to send ⁴ Timotheus shortly
 1 Thess. 3. 5. 20 unto you, that I also may be of good comfort, when I know your
² 2 Tim. 4. 6. 21 state. For I have no man ¹⁵ likeminded, who will naturally
 Rom. 15. 16. 22 care for your state. For all ^m seek their own, not the things
² 2 Cor. 7. 4. 23 which are Jesus Christ's. But ye know the proof of him, ^{that},
 Col. 1. 24. 21 as a son with the father, he hath served with me in the gospel.
 Rom. 16. 21. 22 Him therefore I hope to send presently, so soon as I shall see
 1 Thess. 3. 12. ¹ Or, sincere. ² Gr. poured forth. ⁵ Or, so dear unto me.
 Ps. 55. 13. ³ Or, shine ye. ⁴ Or, Moreover.

15. So as to become blameless (*in men's eyes*): harmless,—rather “sincere” (as marg., ἀκρίτοι), lit., “unmixed,” thence “pure” (inwardly; cp. Matt. x. 16).

the sons of God] Children of God (omit the). The Son of God obeyed, becoming a slave (vv. 7, 8). We who are slaves, if we learn of Him to obey willingly (vv. 12, 14), become children of God.

without rebuke] unblamable (ἀμωμος, Rev. V. ‘without blemish’).

nation] generation. The reference to O.T. is continued. Cp. LXX of ref. c.

ye shine as lights in the world] Ye appear, are seen [Rev. V.] by giving forth God's Light in them. Lights, properly “luminaries” (Gen. i. 16, LXX). For the meaning cp. Matt. v. 14, 15; John v. 35.

16. holding forth the word of life] ἐπέχειν signifies “extending to others,” or “holding fast,” persevering until the day of the end.

that I may rejoice] Rev. V. ‘that I may have whereof to glory.’

that I have not run in vain] Here, and iii. 12–14, we have his familiar metaphor of the footrace (cp. 1 Cor. ix. 24, 25; 2 Tim. iv. 7). Translate, did not run. He conceives himself as at the end of his course, looking back.

17. be offered] Lit., “am poured forth:” i.e., as a drink offering. In v. 16, looking forward to a prolonged life of service, he anticipates the future “glorying” of the retrospect at its close. Here, he faces the alternative, speedy martyrdom; and is filled with present “joy” in the hope of glorifying God by the libation of his life-blood.

upon the sacrifice...faith] The sacrifice consists in their faith, and consequent self-devotion. The service—or “ministration”—is the act of offering that sacrifice. The Apostle performs the “ministration.” The words thus convey the image of a priest slain while sacrificing; “upon the sacrifice of their faith,” while he is offering it, his blood is poured forth,—a drink offering, to be the complement of the other: “upon the

sacrifice,” according to the heathen custom, familiar to the Philippians, of making libation of wine upon the slain victim.

18. And in the same manner do ye also, i.e. “Rejoice in your offering, and share my joy in mine.” They are to have not only (as i. 25) future joy in his presence, but present joy like his own, even in view of death. As their sacrifice and his libation are conceived as mingling on the altar, so are his joy and theirs to meet over the joint offering.

19. I trust] I hope the Lord will grant me soon to hear of you through Timothy.

20. likeminded] With himself, lit., of equal soul (ἰσόψυχον, cp. Deut. xiii. 6, LXX), i.e. “of congenial soul,” “of kindred nature” (as child with parent, v. 21). In Timothy he found a second self. The sympathy he sought was a sympathy in his work for Christ.

naturally] Rev. V. ‘truly,’ γνησίως (cp. 1 Tim. i. 2), i.e. “with natural, trueborn, genuine affection,” such as mine. For full tidings of them he can trust none but him, who by virtue of a soul congenial with his own in care for their souls, and of former association in his work among them, is fitted to learn and to report all that he longs to know.

21. All the rest (all save Timothy) preferred their own interests (cp. v. 4) to Christ's cause. We infer, therefore, that of his truest followers (Col. iv. 10–14; Philem. 23, 24), Timothy only was with him when he wrote this; as at a later date “only Luke” (2 Tim. iv. 11). Yet he purposes to part, for their sakes, with this one unfailing companion and friend,—and still rejoice!

22. that, as a son &c.] Rev. V. ‘that, as a child serveth a father, so he served with me in furtherance of the Gospel.’

23. therefore] i.e. because thus fit. The qualities that so fitted him would, to a less unselfish spirit, have seemed reasons why he could not be parted with; to St. Paul, they are reasons for sending him.

24 how it will go with me. But ^oI trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you ^pEpaphroditus, my brother, and companion in labour, and ^qfellow-soldier, ^rbut your messenger, and ^she that ministered to my wants. ^tFor he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and ^uhold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, ^vto supply your lack of service toward me.

¹ Or, honour such.

presently] i.e. forthwith. Probably in thus writing he anticipates an early decision of his appeal ("so soon as I shall see how it will go with me").

24. I trust in the Lord] His prospect of revisiting them was an event beyond his own power to effect. Therefore he says "I trust." But the purpose he hopes to fulfil, the confidence in which he trusts, here as in v. 19, are both alike in the Lord. "Behold how he makes all to hang upon God!" (Chrys.) This anticipation of liberation is expressed, Philem. 22, by the fainter word, "I hope." Above, by the more decided "I know" (i. 25). These variations of expression image the phases of hope, trust, and assurance, through which his mind passes.

25. Epaphroditus was deputed by the Philippian Church, of which he was a member and apparently a minister, to carry to Rome a contribution to the relief of the Apostle; there, for the Apostle's sake, he stayed at great personal risk, fell sick, and nearly died. He recovered, and longing for home, was sent back, bearing this Epistle. The name "*Epaphrus*," of Coloss. (i. 7, iv. 12) and Philem. (23), is a shortened form of this; but both are too common to warrant us in identifying the persons.

my brother &c.] These three terms describe what St. Paul has proved him to be,—(1) a fellow Christian, (2) a fellow worker in the Gospel, (3) a fellow combatant in a common warfare amid perils.

messenger] ἀπόστολος. Cp. "the messengers (ἀπόστολοι) of the Churches" (2 Cor. viii. 23). On other grounds (see iv. 3 note) it seems probable that Epaphroditus was the "Apostle" or presiding Bishop over the "bishops" (i. 1) of Philippi.

he that ministered] λειτουργόν, and its cognate, "service" or ministry (λειτουργία, v. 30), both terms of sacrificial import (cp. v. 17), perhaps indicate that their benefits are regarded by him as offerings to God (iv. 18).

26. he longed...was full of heaviness] The former (ἐπιποθῶν, cp. i. 8) conveys the craving desire to see again absent friends. The

latter (ἀδμονῶν, cp. Matt. xxvi. 37) conveys the yearning of heartsickness, such as absence from home, especially when aggravated by illness, engenders.

27. Though for himself he counts that "death is gain" (i. 21), he acknowledges the spared life of his friend as of "mercy": and enters into the natural feeling of thankfulness for restored health. Note, that there is no hint of exerting miraculous power to heal his friend, a power not given for personal ends.

28. Rev. V. 'I have sent him...diligently' &c., i.e., because of his illness, your anxiety, and his homesickness. Observe here, (1) the strength of sympathy implied,—the removal of their anxiety removes from him a sorrow: (2) the consciousness that sorrows are his portion (see v. 27): (3) the joy that co-exists with the sorrow, and shines through it everywhere in this Ep. (cp. 2 Cor. vi. 10).

29. with all gladness] joy,—joy on every ground,—for the peril encountered, the spirit shewn, the service done.

30. he was nigh] he came nigh. not regarding his life] παραβουλευσάμενος. The more probable and better supported reading is παραβολεύσάμενος, which means **hazarding**,—as an appellant staking a pledge (το παβόλιον), to be forfeited in case he lost his cause. In the Apostle's appeal, Epaphroditus put as it were his own life in pawn for him. Hence the title of the "Parabolani" of later times; a fraternity, not unlike the *Frati della Pietà* of the modern Roman Church, which undertook the hazardous office of visiting the sick and burying the dead in time of pestilence.

your lack of service] that which was lacking in your service. Cp. 1 Cor. xvi. 17. He does not reproach them as having neglected him in the past: he but refers to that part of the required "service" (personal ministrations), which they did not—because, being absent, they could not—render directly, but which they did indirectly through Epaphroditus. "Your city was not present with me; yet it rendered me every service, by sending him." (Chrys.)

^o ch. 1. 25.
^p Philem. 22.

^q ch. 4. 18.

^r Philem. 2.

^s 2 Cor. 8. 23.

^t 2 Cor. 11. 9.

^u ch. 1. 8.

^v 1 Cor. 16. 18.

¹ Tim. 5. 17.

² ch. 4. 10.

- 2 Cor. 13. 11. **CHAP. 3. FINALLY**, my brethren, "rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you
 1 Thess. 5. 16. 2 it is safe. ¶^a Beware of dogs, beware of evil workers, ^abeware
 1 Isai. 56. 10. 3 of the concision. For we are ^athe circumcision, ^awhich worship
 Gal. 5. 15. God in the spirit, and ^arejoice in Christ Jesus, and have no con-
 2 Cor. 11. 13. 4 fidence in the flesh. Though ^aI might also have confidence in
 Gal. 2. 28. any other man thinketh that he hath whereof he
 Gal. 5. 2. 5 might trust in the flesh, I more: ^acircumcised the eighth day,
 Deut. 10. 16. ^aof the stock of Israel, ^aof the tribe of Benjamin, ^aan Hebrew
 Col. 2. 11. 6 of the Hebrews; as touching the law, ^aa Pharisee; ^aconcerning
 John 4. 24. 24. zeal, ^apersecuting the church; ^atouching the righteousness
 Rom. 7. 6. ^aGal. 6. 14. ^a2 Cor. 11. 18, 21. ^aGen. 17. 12. ^a2 Cor. 11. 22. ^aRom. 11. 1. ^a2 Cor. 11. 22. ^aActs 23. 6.
 Acts 22. 3. Gal. 1. 13. Acts 8. 3. Rom. 10. 5.

III. 1. *Finally*] The Apostle is about to close; but fresh matter arises to his thoughts, and causes the digression which occupies this chapter.

the same things] The reiterated calls to "rejoice" (i. 25, ii. 18, 28, 29). "For you it is safe," i.e. as imparting certainty, precluding mistake.

2. The warning comes in abruptly after v. 1. The connexion seems to be: "I have repeatedly invited you to *glory*, and to *rejoice*, and in the *Lord*. There are Judaizing teachers who would hinder this Christian joy, by substituting false ground of trust and of glorying—even the *flesh* (v. 3). Against such, be on your guard." Cp. Gal. vi. 13, 14.

Beware of dogs] the dogs, the warning being definitely pointed against a class by the art. prefixed. The Jews called the Gentiles *dogs*, as Mohammedans call Christians to this day.

evil workers] the evil workers (art. again); such as, though they do a work, and profess to do "the work" (ii. 30 note), do it in a wrong spirit and on false principles.

the concision] A contemptuous name for the *circumcision* (καταρσίς for περιτομή), i.e., the circumcision. In the LXX the cognate verb expresses the act of inflicting on oneself wounds or "cuttings" (cp. 3 [1] Kings xviii. 28). Circumcision is now (he implies) but a "cutting in the flesh" such as the Law forbids. This play on words is characteristic of St. Paul (cp. Rom. xii. 3).

3. To St. Paul, though a circumcised Jew, his "circumcision is nothing"—even as he assures the Gentiles that their "uncircumcision is nothing,"—"in Christ Jesus" (1 Cor. vii. 19; Gal. v. 6, vi. 15). Here he identifies himself with them ("we are"), as "the [true] circumcision," the marks of which he proceeds to state. As (v. 2) the opprobrious name of "dog" recoils on the Jew from the Gentile at whom he flung it; so the title of the "circumcision," forfeited by the Jew, lapses in Christ to the Gentile.

which worship God in the spirit] **who worship by the Spirit of God**, i.e. "with worship inspired by His Spirit"—opposed to "confidence in the flesh." He claims for Christians that they have not only the true circumcision, but the true *worship*.

rejoice] **glory in** (see i. 26).

have no confidence in the flesh] "As we repudiate trust in circumcision, so in all else that is outward."

4. Rev. V. 'though I myself might have confidence even in the flesh,' i.e. "I am content to class myself with you Gentiles, though I might boast my privileges as a Jew as well as my calling in Christ." For the moment he resumes his old Jewish standpoint, and asserts himself in such terms as, till he became a Christian, he might have used. See next verse.

5. "Circumcised the eighth day" (therefore not an alien proselyte, who would be circumcised as an adult,—nor an Ishmaelite, at fourteen);—"of the stock of Israel" (therefore not a descendant of proselytes);—"of the tribe of Benjamin" (not of any of the Ten apostate Tribes);—"an Hebrew of Hebrews" (born of and bred by parents who had not dropped their ancestral speech and usages). *Hebrew* is opposed to *Hellenist* (A. V. *Grecian* in Acts vi. 1, see note there), both words denoting *Israelites*, the one *Hebrew-speaking*, the other *Greek-speaking*. The distinction between *Hebrew*, *Jew*, and *Israelite*, may be summed up thus:—In the first is noted *language*; in the second, *nationality*; in the third, *religious privileges* and vocation.

Though born at Tarsus, St. Paul was, as he tells us (Acts xxii. 3), trained in Jerusalem in Hebrew learning. Accordingly, he usually cites the O. T., not as a "Hellenist" Jew would do, from the LXX, but as translated by himself from the original.

as touching the law, a Pharisee] This sentence and the two following tell what, of his own free-will, he became. By profession, of the "strictest sect" of the followers of the Law; in zeal, active in putting down opposition to it; in morals, irreproachably true to it. Such he was, up to the moment when he (Acts ix. 1-8) was arrested by the Light and the Voice that transformed him into what he is.

6. *persecuting the church*] For the feelings with which he looked back on his career as a persecutor, see 1 Tim. i. 13-16. Here, he speaks of it as it was regarded by his former self.

- 7 which is in the law, *blameless. But *what things were gain
 8 to me, those I counted loss for Christ. Yea doubtless, and I
 count all things *but* loss 'for the excellency of the knowledge of
 Christ Jesus my Lord: for whom I have suffered the loss of all
 things, and do count them *but* dung, that I may win Christ,
 9 and be found in him, not having *mine own righteousness,
 which is of the law, but *that which is through the faith of
 10 Christ, the righteousness which is of God by faith: that I may
 know him, and the power of his resurrection, and *the fellow-
 ship of his sufferings, being made conformable unto his death;
 11 if by any means I might *attain unto the resurrection of the

* Luke 1. 6.
 * Matt. 13. 44.
 * Isai. 63. 11.
 Jer. 9. 23.
 John 17. 3.
 1 Cor. 2. 2.
 * Rom. 10. 3, 5.
 & 3. 21, 22.
 Gal. 2. 16.
 * Rom. 6. 3.
 2 Cor. 4. 10.
 2 Tim. 2. 11,
 12.
 * Acts 26. 7.

blameless] i.e. in men's eyes; as ii. 15.

7. *I counted*] "I have come to account."

Jew,
 the side of profit in my life-account; but,
 on the contrary, I have learned to sum them
 up under the one head of *loss*." He does
 not disparage observance of the Moral Law;
 but it is *loss* (see v. 8) compared with Christ;
 "as to sit in candlelight is loss, when the
 sun has risen." (Chrys.)

8. *all things*] i.e. all that are apart
 from Christ.

my Lord] To know Him as *mine* is (he
 implies) what makes the knowledge so
 precious above all.

I have suffered] I suffered; when he
 turned to Christ.

dung] σκύβαλα; rather "refuse," "gar-
 bage," unclean and loathsome.

win] gain. The verb refers back to *gains*
 (v. 7). His aim in rejecting those many false
gains, is, that instead he may realize the
 one true and paramount *gain*—Christ. Cp.
 Matt. xvi. 26.

9. He defines, (1) negatively, (2) positively,
 what it is to be "*found in Christ*." (1) Rev.
 V. 'not having a righteousness of mine
 own, even that which' &c. *Not* shewing
 such righteousness as that in which he has
 asserted himself (v. 6) to be "blameless;"
 but (2) that righteousness which is *through*
faith in Christ.

which is of God] Though *through Faith*,
 the Righteousness spoken of is *of God*, not
his own, nor *of the Law*.

Thus we have, in theological language,
 God's Grace as the moving Cause, Christ's
 Work as the meritorious Cause, and Faith
 as the instrument, in Justification. It
 comes "through Faith," to him whose
 faith is "in Christ," "of God." To sum
 up:—The Righteousness spoken of is
 a present reality which the Christian
 is to *have* (not merely as imputed to
 him); it is his, so far as he has "faith in
 Christ"; it thus comes *through faith*
 as its channel; but is *of God* as its
 Origin; and is the fulfilment He sets "*upon*
that faith." Thus the great doctrine of
 Righteousness by Faith, incidentally in-
 troduced to point his reprobation of the
 Judaizers' self-trust, is briefly yet fully
 given in these few pregnant words.

10. *that I may know him*] These words
 belong in construction to the preceding

the "knowledge of Christ..."; and he
 may attain *that* knowledge he is ready to
 lose all, "that he may gain Christ...," so as to
 know Him;—"to know Him," i.e. as a Person,
 which implies access to Him, inward sense
 of His indwelling, communion with Him.—
 Cp. John xvii. 3.

resurrection... sufferings] "Knowing Him"
 is experience (1) of the quickening virtue
 of His Resurrection, (2) of assimilation to
 Him by partaking of His Sufferings.

the power of his resurrection] Whereby
 He raised Himself from the dead, thus
 "declared to be the Son of God with
 power" (Rom. i. 4),—and will raise all that
 are His, first from sin and finally from
 Death;—the Power, namely, of His Spirit
 (Rom. viii. 9-11). To the Christian, con-
 scious experience of the present victory
 in him of the Spirit over *sin*, is the earnest
 of the ultimate triumph for him of that
 Spirit over *Death*.

and the fellowship of his sufferings] The
 words, "the power and fellowship," thus
 joined under one art. (see Gk.), express the
knowledge of Christ under its twofold aspect,
 —inward and outward. This "fellowship"
 consists not merely in the fact of suffering
 as He did, but in a spirit drawn near to
 Him by sufferings borne in His strength.

being made conformable] Rev. V. 'becom-
 ing conformed,' i.e. by a progressive
 working. These words relate to both the
 aspects (shewn above) of "knowing"
 Christ. He regards *death* as being to
 him the consummation of *sufferings*, and
 the necessary antecedent of the *Resur-
 rection*. Gradually, through sufferings
 and death, he is "being conformed" into
 the likeness of Christ's Death; in the
 Resurrection (v. 11) the conformity is to be
 complete (v. 21).

11. *I might attain*] May attain. "If by
 any means" expresses not doubt, but rather
 the eagerness that strives by *all* ways to
 reach its end.—"Attain unto," implies a
 goal in view (v. 14). The Resurrection
 from the dead accordingly is the *goal*; the
 prize is with Him Whom it is the Apostle's
 single aim to gain,—Christ.

- * 1 Tim. 6. 12.
 * Heb. 12. 23.
 * Ps. 45. 10.
 * Luke 9. 62.
 * 1 Cor. 5. 16.
 * 1 Cor. 9. 24, 26.
 * Heb. 6. 1.
 * 2 Tim. 4. 7.
 * Heb. 12. 1.
 * Heb. 3. 1.
 * 1 Cor. 2. 6.
 * Gal. 5. 10.
 * Rom. 12. 16.
 * 15. 5.
 * Gal. 6. 16.
 * ch. 2. 2.
 * 1 Cor. 4. 16.
 * 11. 1.
 * 1 Thess. 1. 6.
 * 1 Pet. 5. 3.
- 12 dead. Not as though I had already ^aattained, either were already ^bperfect: but I follow after, if that I may apprehend 13 that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing I *do*, ^cforgetting those things which are behind, and ^dreaching 14 forth unto those things which are before, ^eI press toward the mark for the prize of ^fthe high calling of God in Christ Jesus. 15 Let us therefore, as many as be ^gperfect, ^hbe thus minded: and if in anything ye be otherwise minded, God shall reveal even 16 this unto you. Nevertheless, whereto we have already attained, ⁱlet us walk ^jby the same rule, ^klet us mind the same thing. 17 ¶ Brethren, ^mbe followers together of me, and mark them which 18 walk so as ⁿye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping,

From these two vv. we learn how to him (i. 21), *life is Christ*,—because in life he is being conformed, outwardly by suffering with Him, inwardly by His quickening Power, into Christ's Likeness: and *death is gain*,—as the passage to the Resurrection-Life, in which he shall be Christ's and Christ his.

the resurrection of the dead] from (ἐκ) *the dead*. In "the resurrection of the dead"—the General Resurrection, *all must have part*. "The resurrection from the dead" means (cp. Luke xx. 35) "the Resurrection of the just" (Luke xiv. 14).

12. Not that I have already obtained, scil., the prize (v. 14). The words guard against the supposition that, on the moment of his conversion, when he was "laid hold on by Christ" (see below), he secured that which in truth he but hopes to win at the end of a lifelong struggle.

either were already perfect] Or am already made perfect. Observe the change of tense in these vv.—"At my conversion I *did* not win the prize; to this day I *have* not achieved perfection." By a sustained struggle, not at one stroke, comes the victory. His conversion marks the date, not of his "obtaining," but of Christ's "laying hold on" him and setting him on the course in which he seeks to "lay hold on" Christ.

13. I count not myself... Both prons. are emphatic:—"Others may regard me as secure. I know my state as it truly is,—one of expectant striving."—[For "not," Rev. V. reads "not yet"].

those things which are behind] Not his Jewish privileges and attainments (*those* are not forgotten, but remembered to be renounced); but rather, the completed portion of his Christian course.

reaching forth] ἐκτενώνμενος describes the attitude of the runner,—the body thrown forward, the hand outstretched, in eager straining for the prize.

14. *the high calling*] The "heavenward calling" (ἀνω κλήσις), whereby every Christian is called to enter on the race for the prize. The prize is thus "the prize of the calling," as being its end. The calling is

"of God in Christ Jesus," as addressed by God to men in the Mission of His Son.

15. *perfect*] i.e. *full-aged*, opposed to "children," to "babes" (Eph. iv. 13, 14; Hebr. v. 13, 14);—such as have done with the rudimentary righteousness of the Law, which belongs to "babes" (Gal. iv. 3). "The *perfect* and the *perfected* are different; the former is equipped for the race, the latter is close on the prize" (Bengel).

Let us... be thus minded] Lit., "Let us mind this,"—scil., the "one thing" of v. 13. In *this*, accordingly, is included all that he has told of the spirit of his life (vv. 7-14).

otherwise minded] i.e. *wrongly-minded*. In such point also God will shew you the right way. He speaks of errors in the conduct of the Christian life, springing from wrong views whether of duty or of doctrine,—alike in either case to be corrected by God's revelation of the truth.

This v. bears on the lessons of humility and charity which pervade the Ep. It teaches us to distinguish the non-essentials from the essentials of the Christian life; to attribute the latter to all who are Christians indeed; but, as to the former, to recognize that all are apt to err, all must look to God for correction.

16. *Nevertheless*] Rev. V. 'only.' A limitation of the promise in the close of v. 15. "We who have entered on the race, may trust God to set us right, *provided only* we are persevering in the course." Omit the words "let us mind... thing."

17. *followers*] Rev. V. 'imitators.' The limit within which he offers himself as an example, is expressed in 1 Cor. xi. 1. *mark*] That you may imitate. Contrast Rom. xvi. 17.

us for an ensample] He associates with his own example that, probably, of Timothy, Silas, and Luke.

18. *tell you even weeping*] Tears were drawn from the Apostle by the knowledge of moral defilement in one Church (2 Cor. ii. 4); and by the prospect of false guides misleading another (Acts xx. 31). Here, both causes concur; and with twofold bitterness he weeps to think that there are

- 19 *that they are* ^othe enemies of the cross of Christ: ^pwhose end is destruction, ^qwhose God is their belly, and ^rwhose glory is 20 in their shame, ^swho mind earthly things.) For ^tour conversation is in heaven; ^ufrom whence also we ^vlook for the Saviour, 21 the Lord Jesus Christ: ^wwho shall change our vile body, that it may be fashioned like unto his glorious body, ^xaccording to the working whereby he is able ^yeven to subdue all things unto himself. THEREFORE, my brethren dearly beloved and ^zlonged for, ^amy joy and crown, so ^bstand fast in the Lord, ^cmy dearly 2 beloved. ¶I beseech Euodias, and beseech Syntyche, ^dthat
- ^v 1 Cor. 15. 43, 48, 49. 1 John 3. 2. ^e Eph. 1. 19. ^a 1 Cor. 15. 26, 27. ^c ch. 1. 8. ^b 2 Cor. 1. 14. ch. 2. 16. ^e ch. 1. 27. ^d ch. 2. 2.

those who would shew the Philippians the example of perverting Christian liberty into licence for sensual excess.

the enemies of the cross of Christ] Those, namely, who make His Atonement a plea for continuing in sin, refusing to take up the Cross (Matt. xvi. 24), to be crucified with Christ, to crucify the flesh (Gal. ii. 20, v. 24), to be partakers of His sufferings, and conformed unto His Death (above, v. 10).—They are not the same as the Judaizing teachers of v. 2; but rather, nominal Christians living in, and (by example) inculcating, heathen licence (cp. Rom. vi. 1, 15; 1 Cor. v. 1–11). Modern missions testify to the same fact, that the moral pollutions of heathenism often survive among those who have not only outwardly but to all appearance intellectually embraced the Gospel.

19. Contrast with v. 14. For the goal of “the Resurrection,” they have “perdition” (ἀπωλεία) as their end; for the glorious “prize,” their “glory is in their shame” (i.e. their licence and the sensual indulgence it permits, cp. 2 Pet. ii. 10–19); for the “heavenward calling,” they “mind earthly things;” for “God in Christ Jesus,” their “God is their belly” (cp. 1 Cor. xv. 32).

20. In contrast with v. 19, *we* (emphatic) have Heaven, Christ the Lord, the glorified body of the Resurrection, the Saviour’s Power working to subdue and to renew.

conversation] πολιτεύμα [Rev. V. ‘citizenship’], cp. i. 27; here, it includes *all the Christian life* on earth, with its relation to the heavenly hereafter. Others prefer “commonwealth,” “city,” as in 2 Macc. xii. 7. Our present and true country is Heaven, our Jerusalem which is above.

from whence] As our home is there, so our hope is thence.

look for &c.] Wait for a Saviour the Lord Jesus Christ.

21. Who shall change the fashion [Rev. V. ‘fashion anew’] that it may become, *conformable unto* [Rev. V. ‘that it may be conformed’]. The thought of his Lord in Heaven causes him to revert to the thoughts, even the words (*fashion, form*), of the passage (ii. 6–11) in which he had traced His course through abasement to the Throne; but the progression is reversed. By a

gradual conforming (v. 10), which through the change of fashion of the raised body is to issue in entire and final conformity, the Christian passes with Christ from the humiliation of this mortal state into the glory of the Resurrection-Life.

our vile body...his glorious body] The body of our humiliation (not the state for which the body was created, but one that has supervened)...the body of His glory (that in which His Glory dwells, and whence it shines forth).

the working whereby he is able] The Power, viz., of His Resurrection (v. 10).

subdue] Rev. V. ‘subject’; not merely to transfigure man’s body from “dishonour” into “glory” (1 Cor. xv. 43); but moreover to put down all opposing power.

With this sublime thought he closes and enforces his warning;—“Follow not those whose walk is of the earth; but be of us whose walk is heavenward; for we are safe in the strong City of that Power Which prevails over all enemies,—over sin, and death, and hell.”

IV. 1. From the high theme of the Resurrection (iii. 20, 21), St. Paul passes to the duty of *steadfastness*.

brethren &c.] He multiplies expressions of endearment. From the denunciation of heresy (iii. 2) and corruption (ib. 18, 19), he turns in love and joy to these faithful and blameless brethren.

my joy and crown] To one other Church alone,—the sister Macedonian Church, does he address like terms of exalted praise (see 1 Thess. ii. 19. Cp. Prov. xvii. 6). The “joy” is in the present (i. 4, ii. 2);—the “crown,” the victor’s not the royal crown, pertains rather to his future “glorying in them in the day of Christ” (ii. 16).

stand fast] In i. 27, as here, *steadfastness* is urged as a duty resulting from the fact of citizenship.

2. *Euodias*] Euodia. She and Syntyche appear to have stood high in the Church, whether because of their services (v. 3), or their social rank (cp. Acts xvii. 4, 12), or (possibly) their calling as Deaconesses. Misunderstanding between such was an injury to the Body; and he therefore thus publicly urges them to be reconciled. For the large

^o Gal. 1. 7.
ch. 1. 15. 16.
^p 2 Cor. 11. 15.
^q 2 Pet. 2. 1.
^r Rom. 16. 18.
^s 1 Tim. 6. 5.
^t Hos. 4. 7.
^u Gal. 6. 13.
^v Rom. 8. 5.
^w Eph. 2. 6.
^x Col. 3. 1, 3.
^y Acts 1. 11.
^z 1 Cor. 1. 7.
Tit. 2. 13.

- Rom. 16. 3. 3 they be of the same mind in the Lord. And I intreat thee
 / Dan. 12. 1. also, true yokefellow, help those women which 'laboured with
 Rev. 20. 12. me in the gospel, with Clement also, and with other my fel-
 & 21. 27. lowlabourers, whose names are in the book of life. ¶ Rejoice
 * Rom. 12. 12. 4 the Lord alway: and again I say, Rejoice. Let your mode-
 1 Pet. 4. 13. ration be known unto all men. ^aThe Lord is at hand.
 * Heb. 10. 25.
 1 Pet. 4. 7.

part played by women in the first days of the Gospel at Philippi, see Acts xvi. 13; 14, 15; 16-18; 40. These two may have been among the "women" "by the river side,"—the first audience to whom the Apostle preached Christ in Europe (Acts xvi. 15).

of the same mind in the Lord Not merely be reconciled, but in a Christian spirit,—in Him, according to Whose "mind" all His servants are to "be minded" (ii. 5).

3. And I intreat] Yea I ask.

true yokefellow The position of the person here addressed cannot have been less than that of Chief Pastor of the Church of Philippi. For (1) he is distinguished by this term *yokefellow* (expressing a certain parity with the Apostle himself, as superior to the ordinary fellow labourers mentioned after. (2) The duty of reconciling two important persons is here laid on him primarily, as a man in authority. These words therefore go far to prove the existence in this Church of a Chief Bishop, distinguished in office though not by title from the Bishops (presbyters) of i. 1 (where see note), among whom we may regard him as included. But farther, if Epaphroditus, though the bearer of the letter, is the person here addressed and charged with the task of reconciliation, then was he the presiding Bishop of Philippi.

true i.e. "genuine" = "thou who art, by nature as well as by office, a partner with me in the yoke of Christ's service."

help &c.] help these (scil., Euodia and Syntyche) *seeing that they strove together* [Rev. V. 'for they laboured'] *with me*. The verb is the same as that used (i. 27), of the unanimous struggle of the Church for the faith. There, and probably here, participation in the Apostle's conflict against persecution is conveyed. It may be that these women had suffered with him when he was scourged and imprisoned at Philippi (Acts xvi. 19-24).

Thus the purport is, "I exhort these women to Christian concord: and farther, I call on thee—whose it is, by nature as well as by office, to cooperate with me—to assist them in regaining the oneness of mind which ought to subsist between women who once were as one, working and suffering with me."

in the Gospel Not, of course, by preaching (this he forbids, 1 Cor. xiv. 34), but by doing and suffering with and for its preachers. Thus early is woman's place in the Church's service recognized.

with Clement &c.] Not the Chief Pastor only, but all who under him are "fellow-

labourers" with the Apostle, are invited to unite in restoring harmony in the Church.

Of Clement, this passage only tells us that he was, when it was written, a leading man in the Philippian Church. But his origin may have been (like his name) Roman; and there is no reason to doubt that he afterwards removed to Rome and was, as Origen states, the Clement, Bishop of Rome, who wrote the Epistle that bears his name.

book of life This expression is from the O. T. (Exod. xxxii. 32; Ps. lxxviii. [lxxix.] 29 [28]). As in an earthly, so in the Heavenly City, the names of its citizens are entered in a Book, from whence those that prove unworthy are to be expunged. See Luke x. 20; Rev. iii. 5, xiii. 8.

4-9. The connexion of this and what follows, with the foregoing vv., is traceable. Instead of entering into the dispute between these women, he points to the things which form the temper of the Christian citizenship:—*joy in Christ,—forbearance like His,—the looking for His Coming,—prayer which lays all on God,—thankfulness to God,—the peace of God.*

Rejoice in the Lord See iii. 1. The characteristic note of joy breaks out afresh.

always "How then says the Lord, *Blessed are they that mourn* (Matt. v. 4.)? Because so to mourn is to rejoice. For he says not barely *Rejoice*, but, *in the Lord*. He that is in the Lord rejoices even in tortures; as they did, who (Acts v. 41) *rejoiced in suffering for His Name.*" (Theophyl.)

again I say] again I will say.

5. This joy springs from a union with Christ and conformity to His Life:—especially in the tranquil graces, gentleness, moderation, patience.

moderation τὸ ἐπιεικὲς = "forbearance" [Rev. V.]. Its etymological and proper meaning is "that yieldingness which urges not its own rights to the uttermost." The word as compared with "meekness" (πραΐτης) belongs rather to outward conduct, towards others, especially inferiors.

unto all men They had perhaps in some degree incurred before the world the reproach of factiousness, of which the difference between Euodia and Syntyche was an instance. He bids them rather *show forth in the eyes of all men* a spirit such as (2 Cor. x. 1) he attributes to Christ Himself. Or he may mean that this spirit is to be exercised towards all men impartially,—even towards the enemies of the Cross.

The Lord is at hand The nearness of

6 'Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. ¶ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there

⁴ Ps. 55. 22.
⁵ Matt. 6. 25.
⁶ 1 Pet. 5. 7.
⁷ John 14. 27.
⁸ Rom. 5. 1.

¹ 1 Thess. 5. 22.

¹ Or, venerable.

Christ's Coming ought to silence strife, and engender a spirit of forbearance. Cp. James v. 8. The *Maranatha* ("the Lord cometh") of 1 Cor. xvi. 22, shews how the expression had become a Christian saying,—the *watchword* of the garrison of the City of God.

6. *careful*] = *full of care* [Rev. V. *anxious*]. *careful for nothing*] The same temper of mind, the same sense of the near approach

Only in acquiring the spirit of *prayer and thanksgiving*, and thence the habit of communing with Him and merging our wills in His, can we attain to know something of that *Peace*.

keep] *guard* as in a stronghold. The civic and military allusion of v. 1, and of i. 27, is resumed. As a "Colony," Philippi was a sanctuary of the *Roman Peace*. In

produce also the resigned trust in God which "casts all our cares on Him."

prayer and supplication] The latter (δέσμις) is simply *supplication* for express benefits, whether to God or to man; the former (προσευχή) is *prayer*,—to God only, but extending to the whole range through which the seeking soul addresses itself to Him, even without definite request.

with thanksgiving] Whereas *prayer* is to spring out of the occasion as it comes, *thanksgiving* is to accompany prayer, not merely when express matter of thankfulness presents itself, but in all cases. Cp. Acts xvi. 25; 1 Thess. v. 18.

requests] αἰτήσεις are *petitions* for particular boons wherever we have need.

be made known] True, He knows them already; but that is no reason why we should not be required to lay them before Him.

unto God] To men our Christian temper is to be known (v. 5) by our conduct: to God our petitions are to be made known in prayer.

7. Here is the result promised to prayer: not by any means always its specific fulfilment; but, in every case, the holy calm that comes of cares laid on God,—desires resigned to His Will,—a spirit thankfully conscious of His Love, and in communion with His Spirit.

the peace of God] God's peace; that which is His element; into which they that are His are privileged to enter, and in which He "will keep the mind that is stayed" in trust on Him (Isai. xxvi. 3). Dwelling in it, they are at peace with all men, in themselves, and with Him. Cp. Col. iii. 15.

which passeth all understanding] i.e. "surpasseth" It transcends the mind of man,—too limited in capacity to take it in, too perturbed by sin to mirror it truly.

plies to all its sphere, the healing of strife, the sense of security, and the sovereign's favour.

minds] *thoughts*:—the "*heart*" being regarded as the seat not merely of feeling but of intellect; and the "*thoughts*" as its product.

through Christ Jesus] In Christ Jesus is its efficacy, its sphere.

8. In the topics set forth in this v., we are not to expect scientific arrangement or exhaustive enumeration, but simply a certain order and completeness in its presentation of the chief aspects of profitable thought. The fact that the Ep. is addressed to Greeks chiefly, manifests itself in the method and fulness here observable; as well as in the terms employed. The whole cast and wording of the passage distinguish it perceptibly from (e.g.) Gal. v. 22, 23.

whatsoever things] This six times iterated, emphasizes the first six following heads.

true] Not to be limited to revealed, nor even to moral, truth. Every form of truth is of God, and may be made to furnish matter for such Christian thought as shall actuate Christian conduct.

honest] venerable (marg.), reverend (σεμνά, Rev. V. 'honourable'). This word first occurs here in N. T.; afterwards only in the Pastoral Epp., being used with a definitely religious import (1 Tim. ii. 2, iii. 4, 8, 11; Tit. ii. 2, 7).

pure] ἀνὰ, free from all that taints; purity of motive. The word (like σεμνός) pertains primarily to the Divine sphere, denoting the awful purity of God, or saintly purity derived from Him (as 1 John iii. 3).

lovely] Such as, in a well-ordered heart, will naturally gender love (προσφιλή, here only in N. T.), the "Beauty of Virtue" of modern moralists.

of good report] εὐφημία, here only in N. T.; a word of peculiarly religious meaning,—

- * ch. 3. 17. 9 be any praise, think on these things. *Those things, which ye have both learned, and received, and heard, and seen in me, do: and *the God of peace shall be with you. ¶But I rejoiced in the Lord greatly, that now at the last *your care of me ¹hath flourished again; wherein ye were also careful, 11 but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, ²therewith ¶1 Cor. 4. 11. 12 to be content. ¶I know both how to be abased, and I know 2 Cor. 6. 10.

¹ Or, is revived.

“well-omened,” “auspicious,” denoting things in their nature so excellent that to name them is a goodly and sacred thing. A. V. (after Vulg.) makes it “well spoken of.”

Under these six heads, he sets before them all that commends itself—(1, 2) as matter of contemplation, to reason and faith, as true and reverend;—(3, 4) for the conduct of life, to the moral and religious sense, as righteous and pure;—(5, 6) in the sight of men, to affection and admiration, as lovable and of good name. Of these pairs the former member is a word of merely human application, while the latter touches on the Divine, pertaining primarily to the ideas and forms of the old religion. This is an adaptation of his language to the associations of his Gentile readers (cp. his appeals to the principles of natural religion, Acts xiv. 17, xvii. 22-29; Rom. i. 19-21;—and of natural morality, Rom. ii. 14, 15). Under the remaining two heads, he takes up the familiar terms of the old philosophy, virtue, and approbation (ἀρετή, ἔπαινος);—virtue including the first and second of the above pairs, praise the third.

virtue] ἀρετή is nowhere else used by St. Paul; elsewhere in N. T. only by St. Peter, —1 Pet. ii. 9; 2 Pet. i. 3, 5 (twice); but of human excellence, only in the last of these *vv.* This infrequency is in marked contrast to its preeminent place in the language of heathen ethics.

praise] Human approbation is similarly held up by the Apostle as an aim (Rom. xii. 17; 2 Cor. viii. 21). Yet the praise which Christian morality owns as its supreme motive, is of a higher sphere, —that which “is not of men but of God” (Rom. ii. 29; 1 Cor. iv. 5).

think on these things] λογίζεσθε, lit., “take account of,”—as principles for the guidance of life. The word is the antecedent to “those things do” (v. 9),—the thought which precedes, suggests, and directs action.

9. Omit have; learned represents the Gospel as a lesson taught; received as a charge conveyed.

heard, and seen in me] That is “learned by the example of my words and acts.” “Heard” relates not to his ministerial teaching, but to his ordinary speech.

and the God of peace] A life of Christian thought issuing in action, ensures the Presence of “the God of peace,” Who gives that peace which is His.

10. rejoiced in the Lord] According to his own reiterated precept (iii. 1, iv. 4). His joy was moved by their act, but rises from the human sphere into the Divine.

that now &c.] Lit., “that now at last ye flourished again as concerning caring for me” (scil., when they sent their gifts—ἀνεβάλετε, “ye put forth fresh growth”). They are like a tree reviving from its winter, to put forth shoots (kind purposes), and to yield fruit (kind deeds, v. 17). He implies that such proofs of life have been for some time dormant; but guards against all semblance of reproach by ascribing their shortcoming to their circumstances, not to their will. [Rev. V. takes the verb transitively; “ye have revived your thought for me.”]

ye lacked opportunity] Or means (ἡκαρπισθε), or due season (scil., for buds or fruit, which preserves in the verb the natural sense of καρπός, and maintains the metaphor of the reviving tree). This lack of means is explained by what we read of their present “conflict” (i. 30), and of the “great trial of affliction,” and “deep poverty,” of the Macedonian Churches, a few years before (2 Cor. viii. 1, 2): while the commendation of their “liberality” then, in the midst of their troubles, to the poor brethren (ib. 2, 3), refutes the idea that the Philippians can have been lacking in goodwill.

11. “Do not suppose me to complain of privations,—or to imply that care for my needs has been lacking on your part. I am satisfied with my lot (v. 11-13), and with your kindness (14-18).”

I have learned] When he became a disciple of Christ (μαθητής, Acts ix. 26; cp. Matt. x. 24). Contentment was part of the great lesson of renunciation which he then “learned.” The “I” is emphatic.

content] In earthly things he is satisfied to be as he is; in spiritual things, he presses ever onward for higher attainment (iii. 13, 14). “Content” (ἀνάρκεια), again a familiar term of the Greek philosophy,—here only in N. T.,—properly “self-sufficing,” thence “independent,” “satisfied with one’s condition.” When he asserts for himself such self-sufficingness, it is to be understood as absolute towards men only, not towards Him Who said “My grace is sufficient (ἀρκεί) for thee” (2 Cor. xii. 9).

12. This knowledge is the sequel of the lesson which (v. 11) he claims to “have

how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. ¶ Now unto God and our

John 15. 5.
2 Cor. 12. 9.
ch. 1. 7.

2 Cor. 11. 8, 9.

Rom. 15. 28.
Tit. 3. 14.
ch. 2. 25.
Heb. 13. 16.
2 Cor. 9. 12.
Ps. 23. 1.
2 Cor. 9. 8.
Eph. 1. 7.
3. 16.
Rom. 16. 27.
Gal. 1. 5.

1 Or, I have received all.

learned,"—to use abundance with moderation, to bear want with patience, in both to be thankful.

to be abased] e.g. by poverty.

every where and in all things] in every thing and in all things. His experience is both special in kind and universal in extent.

I am instructed] μεμύηται,—here only in N. T. [Rev. V. 'have I learned the secret']—another word of the old religion, belonging to the *Mysteries*: i.e. "I have attained full experience," in plenty and in want.—Note the progression. He learned the lesson; knows how to act on it; has been initiated by full experience into what it implies.

to be full] χορράσσειναι, Rev. V. 'to be filled.' Christians are not to be like the Israelites; who knew not how to be hungry (Ps. lxxviii. 19); nor yet how to be full (Deut. xxxii. 15).

13. Read, in Him that strengtheneth me. Observe (1) the passive strength to bear, (2) that strength subsisting in Christ, (3) the spiritual power imparted by Him. Along with the lesson, the knowledge, the initiation (vv. 11, 12),—the power to live by them is in him. For it, he is content to depend on Christ; independent though he has declared himself to be of all else.

14. Though thus content in himself, and in his Lord Who is his strength, he will not be supposed insensible to their benefits. Yet (though I am satisfied to forego human relief) ye did well (in sending me the tokens of your sympathy).

did communicate] 'had fellowship.' He commends their act rather because of the fellow-feeling evinced in it, than of the actual service rendered.

15. in the beginning &c.] i.e. "in the earliest days of my preaching to you" (Acts xvi. 12 sqq.), about ten years before.

when I departed &c.] Acts xvii. 14.

which he sojourned (Acts xvii. 1, 2) after leaving Philippi. Their bounty was therefore very prompt.

17. Not that I seek for the gift, but I seek for the fruit.—"It is not the gift I desire, for the gift's sake. What I do desire is, the fruit that shall redound to the givers' good,—for their sake." His sensitive spirit shews itself (as v. 11) in this clearing of himself from all surmise of sordid motive.

fruit that may abound] The fruit that increaseth. "The fruit" is the results of Christian life,—good works, especially bounty (as Rom. xv. 28). That which, as received by him, was the gift; is, as yielded by them, the fruit (of their faith and love).

18. I am full] Rev. V. 'I am filled.' Epaphroditus] See ii. 25.

an odour of a sweet smell, a sacrifice acceptable] Another aspect of their gift, apart from its temporal value. He has already welcomed it,—(1) as a token of sympathetic communion (v. 14), (2) as fruit sure of heavenly recompence (v. 17). Here (higher still), it is accepted by God as a sacrifice. "It is not I (he says) that have received it, but God through me" (Chrys.).

The "odour of sweet smell" is the "savour" of a sacrifice (as Gen. viii. 21 (LXX)); cp. Eph. v. 2; also 2 Cor. ii. 14-16). For the "sacrifice wellpleasing" cp. Rom. xii. 1; Hebr. xiii. 16:—in the former place the "sacrifice" is of self, in the latter (nearly as here) of good works.

19. "He Who is my God, Who therefore accepts your gifts to me as oblations to Himself (v. 18), will take upon Himself to recompence you, and that in superabundant measure. You out of your deep poverty (2 Cor. viii. 2), have filled my one need (v. 16, cp. ii. 25); He out of His riches will fill your every need.

by Christ Jesus] In Christ Jesus. The recompence will consist in being in Christ;

- 21 Father *be* glory for ever and ever. Amen. ¶ Salute every saint in Christ Jesus. The brethren ^dwhich are with me greet you.
- * Gal. 1. 2. 22 All the saints salute you, *chiefly they that are of Cæsar's
- * ch. 1. 13. 23 household. ¶ The grace of our Lord Jesus Christ *be* with you
- † Rom. 16. 24. all. Amen.

merely spiritual, but future and eternal,—the “reward in Heaven” (Matt. v. 12), the “recompence at the Resurrection of the just” (Luke xiv. 14), which the Lord Himself promised. Though “every need” includes *earthly* wants, the supply here promised is not earthly but heavenly,—the Divine fulness in which “every need shall be filled.”

20. A doxology inspired by the elevating prospect of v. 19.—Translate **our God and Father**. Observe, “*our* God,”—not, as v. 19, “*my* God.” There, in His special relation to His Apostle, He will reward them for services done to him; here, He is set forth for the common adoration of both.

glory] the **Glory** (cp. Rom. xi. 36), *i.e.* that glory which as His Attribute and Element is here ascribed to Him.

21. Join the words “in Christ Jesus” with “saint” (cp. i. 1). The salutation is to those who “have been sanctified in Christ Jesus” (1 Cor. i. 2).

The brethren...with me] Timothy and his other immediate companions.

22. *All the saints*] All the Christians of Rome,—as well as the personal associates spoken of in v. 21.

Cæsar's household] Not members of the Imperial *family* or kindred, nor of the Prætorian *guard*; but persons belonging, as slaves or freedmen, to the Palace of Nero; officials of high place and the lowest menials.—We here learn that the Gospel, at the time of the writing of this Ep., had reached to those who were, in higher or lower capacity, about the Emperor's person; and had “penetrated into that abyss of all crime and infamy.”

The sepulchral inscriptions, found in *Columbaria* near Rome, shew it to be probable that of the “brethren” in Rom. xvi., some at least belonged to the Imperial *familia*: who therefore, being known to the Apostle as Christians when he wrote the Ep. to the Romans, A.D. 58 (three years before his arrival in Rome), may well have been known by name, at the date of this Ep. (A.D. 62, 63), to the Philippians.

23. *with you all*] **with your spirit**. So Gal. vi. 18; Philem. 25; cp. 2 Tim. iv. 22. Most of the other Epp. end with words similar to the reading of A.V., which no doubt was adopted from a desire for assimilation.

COLOSSIANS.

INTRODUCTION.

I. Among the witnesses of the first great Pentecost of the Church, dwellers in *Phrygia* are mentioned (Acts ii. 10). *Phrygia* soon appears among the provinces of Asia Minor, to which the Gospel was carried (Acts xvi. 6, xviii. 23).

In a rich plain, watered by the Meander, were three towns, situated at the points of a triangle. These towns were so close to each other that a traveller could without much difficulty have visited them in the course of a single day, and all three are mentioned in this Epistle — viz. *Laodicea*, *Colosse*, and *Hierapolis* (iv. 13, 15, 16). St. Paul had made converts from these three cities of the *Lycus*, one of whom, *Epaphras*—himself a native of *Colosse* (iv. 12)—had preached the Gospel to his fellow-citizens. He had the oversight of, or at least ministered laboriously for, those three cities (iv. 13). He was a disciple of St. Paul, and must have felt to St. Paul, like another *Colossian*, *Philemon* (v. 2), that he owed his very being to Christ's minister (*Philemon v. 19*). *Coloss. ii. 1* (see note) seems to many critics almost decisive against St. Paul's personal connexion with the *Colossian Church*; and this inference is, perhaps, strengthened by observing how different is his tone when he addresses Churches which he himself had seen and founded (e.g. *Galat. iv. 13*; *Philipp. ii. 12*).

But if the Church of the *Colos-*

sians was not directly and personally founded by St. Paul, two circumstances at this time caused him to look, with spiritual gaze, wistfully and affectionately to the Church there. (1.) A visit from *Epaphras* had filled him with distress. He heard of the formidable growth of a peculiarly compounded Gnostic heresy—partly philosophical, partly Judaizing, partly angelolatrous or demonolatrous—which had arisen among them, and was terrifying some by its ardent proselytizers (ii. 8) and its demands for an austere asceticism (ii. 23); or attracting others by its claims to depth and mystic insight (ii. 8, 18). (2.) Another circumstance which directed St. Paul's thoughts towards *Colosse* was of a different character. A slave, *Onesimus*, had fled as a runaway to Rome, either to hide himself in the solitude of the great city, or to see St. Paul. Three Epistles were written and despatched, one to *Colosse*, one to *Laodicea*, one to an individual *Colossian*, the master of *Onesimus*—*Philemon*. The Churches of the two cities were to exchange their Epistles for the purpose of public reading in the assembly (iv. 16). It seems in the highest degree probable that the letter of which a copy was sent to *Laodicea* was a sort of circular to the Asiatic Churches, and the same which, from the metropolitan Church, passed into the Canon as the *Epis-*

tle to the Ephesians. The Colossians enjoyed the blessing and privilege of an Epistle of their own. They might well be content with the Laodicean copy of the Apostle's circular.

St. Paul, while waiting (Acts xxviii. 31) for the definite judgment of the Emperor's tribunal, to which he had appealed, enjoyed a measure of indulgence, which approached to liberty in some respects. A knot of friends gathered round him. New acquaintances and disciples were found. Delegates from distant Churches came to consult or to sympathize. It was a circle renewed by the coming and going of inquirers and messengers. It was a society at once for propagating the Gospel in foreign parts, and for deepening the spiritual life of its members—a school of Christian theology and Christian missions, whose greatest missionary was also its master theologian. The "lodging," the place where he was in "free custody," became a Church. His imprisonment, his circumstances, tended to the progress of the Gospel. The chains which he bore "became manifest in Christ." The soldiers of the Emperor's body-guard, who had to keep watch over him, saw them in their relation to Christ. Each relief, day by day told off, added to the number. Not only was this witness given to the Prætorian Guard—it was given in a sense, "to all the rest of the city," so that the great majority of believers actually acquired a stronger confidence from his very bonds. Nor was this all. Gifts and messages began to come to and fro. In one passage of Philippians he is full of a joy which he knows is above nature (*ἡγάγην ἐν Κυρίῳ*, Philipp. iv. 10) on account of pre-

sents sent to him from Philippi. To some it has seemed, from one beautiful word (Phil. iv. 10, see note), as if the Philippian deputation had arrived with their gifts when the breath of the Italian spring was on the old man's cheek. The "winter" of inaction from the chill of circumstances is made "glorious *spring*" to him. None of those who came from Asia Minor, or elsewhere, to visit the master, were implicated with him, or submitted to any minute police inspection, or obliged to appear with him. There may have been some caution observed about writing certain facts; but, on the whole, there was no restriction against sending letters.

II. At Colosse a philosophical and religious movement began to show itself at the time with a vigorous development. This movement has been called the "Phrygian heresy." *Speculatively*, the reception of the vast network of angelic and subordinate mediations was a rejection of the Incarnation. In the Phrygian system, Christ was absolutely dethroned, and with many expressions of respect, relegated to a place among

Thrones, dominations, principedoms, virtues, powers.

A shadowy phantastic transcendental idealism, and a mystical approach to God through angels and æons, were substituted for the very Man, the real Cross, the actual Death, the true Redemption which consists in forgiveness of sin (i. 22, ii. 14, 15). But this theoretical error was accompanied by, and at root was the cause of, a grave *practical* mistake pervading the entire life of those who received it. A series of minute

observances, of petty devotions, of fragmentary rules and little ascetic efforts—the small ritualisms and smaller practical code of Judaizing superstition—were exchanged for the breadth and strength of the Christian's supernatural life, begun in Baptism—for a real union with the Risen and Ascended Lord (ii. 20, 23, iii. 1, 12).

The style of St. Paul in the present letter is influenced through and through by this important subject. The language is pressed and serried, strong and brief. For the reader who studies it with the true key in his possession, there is scarcely one superfluous word—one which does not tell upon the writer's main purpose.

With a perception of St. Paul's object, and a consideration of the peculiarity of style necessarily resulting from it, nearly all objections to the genuineness of the letter fall to the ground of themselves.

Without entering into all details, the more important of the objections almost refute themselves. To take the leading doctrinal objection—an exaggerated Christology. The most energetic expressions of the Epistle to the Colossians are not really in advance of the glory attributed to Christ in earlier Epistles, at once "uncontested and incontestable." The most magnificent Christological passages in Colossians are not in substance beyond the titles in the (so-called) "undogmatic Epistles" to the Thessalonians.

The presence of words and phrases with a "Gnostic tinge" is

accounted for in two ways: (1) a portion of these terms came into the common stock of Christian language from the lips of Christ Himself (see i. 12, 13, and Introd. to 1 St. John); (2) the Apostle loved, like all great Christian teachers, to take up words and ideas valued by opponents, and to use them in their true and highest signification.

The absence of thoughts and of aspects of truth prominently brought forward in one Epistle, or class of Epistles, is no objection to those who consider the breadth of Christian Theology and the different types of error, with which it was confronted.

In the concise and energetic style of Colossians lies the best refutation of its supposed imitativeness. The Epistles to the Ephesians and the Colossians were almost contemporaneous. A man like St. Paul writing two long Epistles about the same time with certain leading ideas prominently before him, would be sure to fall into some favourite expressions.

The Epistle to the Colossians opens with a Salutation and Preface, and falls into two portions—of which the first is *dogmatic* (i.-ii. 3); the last full of *application*, *polemical*, and *practical* (ii. 4 to end).

The external testimony to the Epistle to the Colossians is considerable. All candid criticism agrees with the conclusion that the Epistle to the Colossians is to be received unhesitatingly as the work of St. Paul.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

^a Eph. 1. 1.
^b 1 Cor. 4. 17.
^c Eph. 6. 21.
^d Gal. 1. 3.
^e 1 Cor. 1. 4.
^f Eph. 1. 16.
^g Phil. 1. 3.
^h Eph. 1. 15.
ⁱ Philem. 5.
^j Heb. 6. 10
^k 1 Pet. 1. 4.
^l Matt. 24. 14.
^m Rom. 10. 18.
ⁿ Mark 4. 8.
^o John 15. 16.
^p Phil. 1. 11.
^q 2 Cor. 6. 1.
^r Eph. 3. 2.
^s ch. 4. 12. Philem. 23. ^t 2 Cor. 11. 23. 1 Tim. 4. 6.

CHAP. 1. PAUL, "an apostle of Jesus Christ by the will of God,
 2 and Timotheus *our* brother, to the saints ^band faithful brethren in Christ which are at Colosse: 'Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.
 3 ¶ ^dWe give thanks to God and the Father of our Lord Jesus
 4 Christ, praying always for you, 'since we heard of your faith in Christ Jesus, and of ^fthe love *which ye have* to all the saints,
 5 for the hope ^gwhich is laid up for you in heaven, whereof ye
 6 heard before in the word of the truth of the gospel, which is come unto you, ^has it is in all the world; and 'bringeth forth fruit, as *it doth* also in you, since the day ye heard of it, and
 7 knew ^kthe grace of God in truth: as ye also learned of 'Epaphras our dear fellowservant, who is for you ^ma faithful minister

1. 1. *apostle*] St. Paul writes now in virtue of an Apostolic commission. "By the will of God" may include a reference to false apostles in their self-will. "Timothy the brother" occurs, precisely as here, in the salutation of the Ep. to Philemon. Mentioned simply in Phil. i. 1, we have here one indication that the three Epistles are of the same date.

2. The description refers to two different spheres (1) *local*, from the place in which their lot is cast; (2) *moral and spiritual*. They have union with each other as a fraternity having (a) union with God ("holy," saints), (b) union with the Church's creed ("faithful"), and all this in a world where Christ is all in all (1 St. John ii. 6). [Omit the words after *Father*.]

3. *to God and*] Omit *and*.

5. *for*] Rev. V. 'because of.'

laid up] Reserved, set apart. Used of a "crown" (2 Tim. iv. 8; cp. 4 Macc. viii. 19). *whereof ye heard before*] Which was part of your first Gospel-teaching, the first pure lesson ye learned in better days, before teachers came with later refinements, which were rather corruptions.

in the...gospel] With implied opposition to a false Gospel, by which they were in danger of being deceived.

8. *which is come unto you*] Τοῦ παρόντος εἰς ὑμᾶς. He speaks of the Gospel as of a living and animated thing, *παρεῖμι* is almost universally used of *persons*. Rev. V. '... unto you; even as it is also in all the world bearing fruit and increasing, as *it doth*' &c.

as it is in all the world] Something is here to be allowed for the glow and elevation of language (cp. v. 23). St. Paul feels intensely and habitually (Rom. x. 18, xv. 23; 2 Cor. x. 14) that the heaven from

the stores of the Nazarene Householder is leavening the whole lump of humanity; that the seed of the word is being wafted everywhere &c. It is interesting to observe this early appreciation of the note of *Catholicity*. "We are so constituted as to be confirmed by having many sharers in our faith" (Chrysost.). It would encourage the Colossians to reflect that they were labouring under no local delusion, and need suspect the contagion of no local fanaticism.

The true Gospel proclaims its *truth* by its *universality*. False gospels are local and special. Heresies are provincial or national; truth is Catholic. Cp. iii. 11. Possibly the universality of the Gospel may also be contrasted here by implication with the secret doctrines of Gnostic speculation which were for the initiated few.

fruit] St. Paul states that the Gospel is a fertile tree in the world, yielding fruit abundantly, of which the Colossians also gave abundant specimens in spiritual graces, dispositions, and virtues. This thought is of special weight, and needs emphatic affirmation. But the true reading does not stop at this thought. The "increase" predicated would signify the external propagation of the Gospel, the addition of new converts and new Churches. These "notes" of *fecundity and expansion* still characterise the Church. We turn, now to the one fruit of holiness, alike in every climate and under all conditions; now to the work going on in the mission-field. No effete system ever won such various adherents. No dying tree ever produced such fruit.

ye heard and (thoroughly) knew the grace of God] Omit "of it." *Grace* is the accus. after the two verbs.

7. *for you*] on our behalf.

8 of Christ; who also declared unto us your "love in the Spirit.
 9 ¶ For this cause we also, since the day we heard it, do not
 cease to pray for you, and to desire "that ye might be filled with
 'the knowledge of his will 'in all wisdom and spiritual under-
 10 standing; "that ye might walk worthily of the Lord 'unto all
 pleasing, "being fruitful in every good work, and increasing in
 11 the knowledge of God; "strengthened with all might, according
 to his glorious power, "unto all patience and longsuffering "with
 12 joyfulness; "giving thanks unto the Father, which hath made
 us meet to be partakers of 'the inheritance of the saints in
 13 light: who hath delivered us from 'the power of darkness, "and
 14 hath translated us into the kingdom of 'his dear Son: 'in whom

¹ Gr. *the Son of his love*, Matt. 3. 17, Eph. 1. 6.

^b Acts 26. 18. Eph. 1. 11. ^c Eph. 6. 12. 1 Pet. 2. 9. ^d 1 Thess. 2. 12. 2 Pet. 1. 11. ^e Eph. 1. 7.

8. *love &c.*] Love ever moving in the circle of the influence of the Spirit.

9. *filled with the perfect knowledge* (ἡ ἐν σοφίᾳ) of His will. All the four Epistles of the Captivity pray for this (Eph. i. 17; Philipp. i. 9; Coloss. i. 9, 10, ii. 2, iii. 10; Philemon i. 6). Possibly, when a thoroughly spiritual soul is turned in upon itself, and excluded from external activity, the glory and importance of "knowledge" is more fully realised. Still, the 'perfect knowledge' of which St. Paul here speaks is hastened and restrained by the practical limit, "of His will." Ps. cxix., not improbably written by a confessor in a dungeon, is pervaded by a similar love of God's law, and sense of its exceeding breadth and the blessedness of knowing it (see *vv.* 96, 97). There may also, in this *epignosis*, be a reference to the false *gnosis* of the Gnostic teachers.

spiritual] in all spiritual wisdom and understanding. The attribute *spiritual* extends to both. Wisdom (σοφία) is not only to know the results of first principles, but to have a true grasp of the principles themselves (Arist.). While wisdom is thus primary, the mistress of all sciences, understanding (σύνεσις) is particular and concerned with details. The first is creative, the second critical. Wisdom is generally the knowledge of spiritual mysteries, of great theological principles; understanding is the faculty of applying them to action.

10. Rev. V. 'to walk worthily of the Lord'; i.e. worthily of Christ, as becomes faithful Christians. Cp. Ephes. iv.

unto all pleasing] Of Christ. "Pleasing" (ἀρεσκεία) had originally an implication of obsequious courtliness or flattery. In Philo it is rather frequently applied to studious desire to please God. In the higher signification to which it is raised in religion, the idea of careful homage as to a king whom we wish to please is probably preserved. Cp. 1 Cor. x. 33.

being fruitful &c.] Rev. V. 'bearing fruit.' The Bp. of Derry adopts the rendering 'growing up towards the perfect knowledge of God.'

11. *Patience* is in respect of persons, long-suffering in respect of things. Long-suffering may be applied to God, for He bears with men; but from things there can be no burden upon Him, and therefore no patience.

12. *the inheritance*] Lit. the portion of the lot. An allusion either (1) to the division of the Promised Land by lot in the domesday-book of Canaan (Joshua xv. 1 seq.); or (2) more probably to the ancient custom of dividing the inheritance by lot, *sors hæreditatis* (Isaiah xvii. 11; LXX). St. Paul is not attributing arbitrary and gratuitous action to God; his object is simply to bring out our unworthiness. Our lot in the heavenly kingdom is not of our merit, but of something, higher indeed than chance, yet equally removed from our power of influence, viz. God's grace. (This is important in interpreting ἐν ᾧ ἐκκληρώθημεν, Ephes. i. 11; see note there). There is simply no ground of antecedent worthiness in us. "It is called lot to shew that it is not won by our worth" (Chrysost.).

light] The lot of their inheritance lies in the glorious region of the light. Light is the perfect ideal of holiness, beauty, and joy (Rev. xxi. 23). To be partakers in the lot of the Saints in light is to be partakers of their holiness and felicity.

13. *Who delivered us out of...and translated us into the kingdom of the Son of His love.* Not only "delivered us" by one great victorious act as a conqueror (1 Thess. i. 10); but also "translated us" by a wholesale transplantation and incorporation into the kingdom of Christ, the Church here and now (probably with a polemical undertone—the kingdom of His dear Son, not of Angels).

the power of (the) darkness. Our Lord's very words have here passed into the language of St. Paul (Luke xxii. 53). Satan, by sin, becomes darkness concentrated, and, as it were, personified—plunged in the region that lies outside God, Who is the Light.

14. *In whom we have that redemption which is the remission of sins.* The words,

Rev. 3. 14.
 John 1. 3.
 1 Cor. 8. 6.
 Eph. 3. 9.
 Rom. 8. 38.
 Eph. 1. 21.
 Rom. 11. 36.
 Heb. 2. 10.
 John 1. 1, 3. 1 Cor. 8. 6. 1 Cor. 11. 3. Eph. 1. 10.

we have redemption through his blood, *even* the forgiveness of
 15 sins: who is ¹the image of the invisible God, ²the firstborn of
 16 every creature: for ³by him were all things created, that are in
 heaven, and that are in earth, visible and invisible, whether
they be thrones, or ⁴dominions, or principalities, or powers: all
 17 things were created ⁵by him, and for him: ⁶and he is before all
 18 things, and by him all things consist. And ⁷he is the head

"through His blood," probably came from marg. ref.

that *redemption*. The metaphor changes from a victor rescuing by force, to a *philanthropist* releasing by payment (Lightfoot). In this emphatic expression there is probably a tacit, yet very powerful polemic against the Gnostic conception of "redemption." The communication of mystic secrets, in connexion with an elaborate system of Angelology, was probably asserted by them to be the redemption. Against those who made "redemption" consist in this, St. Paul (cp. Luke i. 77) makes redemption to consist in participation of a real forgiveness. Note how the Apostle passes, as it were, through the porch of redemption in this verse, to gaze himself, and lead us to gaze, into the highest heaven, where the Eternal Personal Image of God is with Him—and over the universe of which He is the Creator.

15-19. A. The Centre of the *old* creation (vv. 15, 16, 17); B. The Head of the *new* creation (v. 18); *Therefore*: c. Ever continuing Chief and First in *all*. The part of Christ in redemption is the new theme.

15. *image*] *εἰκών* in the N. T. (cp. Heb. x. 1) is employed in a sense of embodiment and realization exactly opposite to the sense of shade or phantom contained in the Hebrew word of which it is a translation in the LXX. With the N. T. idea in the word *image* two others came to be blended: (a) the image and likeness of God, after which man was made, was applied to Christ Jesus

of which it was an attribute. Thus, by the speculations of Hellenistic writers of various schools, and by the Chaldee paraphrasts—by Oriental thought derived primarily from Solomon, and by Hellenistic thought prompted by the Book of Wisdom—Christ's way was as truly made ready in Theology as it was in a different sphere by the Jewish ritual.

invisible] This attribute of God is placed in a form so emphatic, because it is explanatory of "the Image." Christ is the Image of that God Who is not, and cannot be, seen otherwise; in that Image only can man see God (cp. John i. 18.) "In v. 15 St. Paul is scattering seeds of thought, from which he may afterwards refute the worshippers of Angels" (Bengel).

the *first-born of every creature*] Rev. V. 'of all creation.' "When He is called 'First-born of creation,' it is not as One put quite on a level with things created, and antecedent to them only in time, that He is styled First-born—how could it be so, seeing that He is only-Begotten?—but on account of the condescension of the Word to creation, that things created might be able to come into existence" (Athanas.). The connexion of the words in vv. 15, 16 may be clearly put in the form of question and answer, thus—Why is He the First-Born of every creature? Because all things were created in Him (i.e. because He is not a creature).

16. *by him*] in Him. That creative act, the first original relation of creation to the Creator, was brought about after a type whose lines were laid in the eternal Mind of the First-born (*ἐν αὐτῷ*). With the aor. (*ἐκτίσθη*) at the beginning of the verse contrast carefully the pft. at its close. "All things *continue in creation*" (*ἐκτίσται*), have been called into creation, and continue so by Him and for Him. The present abiding relation of creation to its God continues through Christ. In St. John the distinction between the original act of creation, and the continuance of all things in creation is indicated similarly by a change of tense (*ἐγένετο*, *γίνεται*, John i. 3). This central coherence of *Pauline* and *Johannine* Christology upon the part assigned to the Son in *Creation* was brought out with much power by the Council of Antioch against Paul of Samosata, A.D. 269. This doctrine is one of great importance in an age of natural science and speculation. The Word of God is the centre of creation. The order of the universe is the reflection of His thought. He made and sustains all things. The life, coherence, development, system of the universe are from Him, in Him, to Him. The Apostle in this verse seems to have Ps. xxxiii. 6 in his mind.

thrones...powers] Probably referring, in this exuberance of language, to the angelic hierarchy, as conceived by Gnostic Judaism; perhaps also a reminiscence of that which was actually beheld by him who was "caught up to the third heaven."

17. *by him*] In Him. Cp. Prov. viii.-ix. 12—"Words uttered by Christ before He was in the Flesh. They are gospel before any gospel of them all; as good gospel as if recorded by any of the four" (Andrewes).

of the body, the church: who is the beginning, ¹the firstborn from the dead; that ¹in all things he might have the preeminence. For it pleased the Father that ¹in him should all fulness dwell; and, ²having made peace through the blood of his cross, ¹by him to reconcile ¹all things unto himself; by him, I say, whether they be things in earth, or things in heaven. ¶ And you, ¹that were sometime alienated and enemies ¹in your mind ¹by wicked works, yet now hath he reconciled ¹in the body of his flesh through death, ²to present you holy and unblameable and unproveable in his sight: if ye continue in the faith ¹grounded and settled, and be ¹not moved away from the hope of the gospel, which ye have heard, ¹and which was preached ¹to every creature which is under heaven; ¹whereof I Paul am made a minister; ¹who now rejoice in my sufferings ¹for you, and fill up ¹that which is behind of the afflictions of

¹ Or, among all.

² Or, making peace.

³ Or, by your mind in wicked works.

* Eph. 3. 1. † 2 Cor. 1. 5. Phil. 3. 10. 2 Tim. 1. 8.

* 1 Cor. 15. 20, 23.
Rev. 1. 5.
* John 1. 16.
* Eph. 2. 14.
* 2 Cor. 5. 18.
* Eph. 1. 10.
* Eph. 2. 1.
* Tit. 1. 16.
* Eph. 2. 15.
* Luke 1. 75.
Eph. 1. 4.
Tit. 2. 14.
* Eph. 3. 17.
* John 15. 6.
* Rom. 10. 18.
* ver. 6.
* Acts 1. 17.
2 Cor. 3. 6.
Eph. 3. 7.
1 Tim. 2. 7.
* Rom. 5. 3.
2 Cor. 7. 4.

The eternal wisdom (1) from everlasting (Prov. viii. 22, 23), (2) in creation (vv. 25, 29), (3) with man (v. 30, 31), answers to Christ in Colossians i. 15, 16, 18—(1) the Image of the Invisible God; (2) creating all things; (3) the Head of the Church.

18. For the thought of the new creation thus linked to the old, and both brought into connexion with Christ, cp. the ancient Christian hymn for Septuages. Sunday, in Hymns A. & M. This verse supplies another point of contact between the Christology of St. Paul and that of St. John.

19. Rev. V. 'it was the good pleasure of the Father' ¹all the fulness &c. In all others the Spirit was given "by measure" (John iii. 34). The whole fulness of the Divinity abode permanently in Him. See Ephes. i. 23 note.

dwell] "abide permanently"—as distinct from and opposite to a transitory visit. Cp. John i. 33.

20. *all things*] The thought of the discord and vanity of creation is often present to St. Paul (cp. Rom. viii. 22). Christ has reconciled to God—men, *properly*, by bearing their sins and God's wrath upon sin; Angels, *analogically*, by taking away from them the possibility of falling;—the whole fabric of the universe, by freeing it from the bondage of corruption and restoring it to its native beauty. The pacification has been produced by His blood (see 1 John i. 7). "It is great to 'reconcile'; greater 'through Himself'; greater again 'through His blood'; greatest of all 'through His Cross.' Here are five things to be admired, reconciliation, to God, through Himself, by death, by the Cross" (Chrys.).

things in the heavens. "How? Things in the heavens thus—He transferred man there; He restored to them their enemy. Not only did He cause things on earth to be at peace: He raised an enemy to the heavens. Hence deep peace. Angels are seen again on earth, since man has appeared

in heaven." (Chrys.) St. Paul's universalism is not literal and futuristic; it is at once historical and ideal.

by him] through Him. It will be noticed that the preps. *διὰ* and *ἐκ* are used, with unmistakable antithesis, here in the account of the new creation, and above (v. 17) in that of the old creation.

21. Paraphrase, "And you, once being in a state of estrangement from God, from Christ, from His Church, from hope—hostile in your mind, which lay immersed, and had its very existence, in evil works" &c.

22. *In the Body of his flesh...death*] The exuberant fulness of language here distinguishes broadly the natural, literal, historical Body which hung upon the Cross in all the reality of human infirmity, from the mystical, ideal body (v. 18), not without reference probably to Gnostic notions, always latent in Gnosticism. The Apostle speaks of the true Humanity, with its capacity of suffering and death.

unblameable] Rev. V. 'without blemish.' 23. *if ye continue*] i.e. as ye surely will. Such is the force of *ἐάν* [= 'if so be that,' Rev. V.] with the indicative.

grounded] Cp. St. Luke vi. 48.

settled] Rev. V. 'steadfast.' The consequence of having the foundations laid.

and be not moved away] Omit *be*. μετακινούμενοι, a word sometimes used of change and turbulence in political life, rebukes the character in a chronic state of rebellion and revolution against the gentle sway of the hope which the Gospel gives.

to every creature &c.] Rev. V. 'in all creation under heaven.' See on v. 6.

24. The mention of his having become "a minister of the Gospel (*διάκονος*) fires his soul, and sets it in motion. Omit *Who*, and read "Now (i.e. as it is), I rejoice."

fill up] ἀντανανληρῶ is found only here in the N. T. (1) The *ἀντι* may mean supply coming from an opposite quarter, to make up deficiency. Christ, the sinless Lord,

- ^a Eph. 1. 23. Christ in my flesh for ^ahis body's sake, which is the church;
^b Gal. 2. 7. 25 whereof I am made a minister, according to ^bthe dispensation
of God which is given to me for you, ¹to fulfil the word of God;
^c Rom. 16. 25. 26 even ^cthe mystery which hath been hid from ages and from
1 Cor. 2. 7.

¹ Or, *fully to preach the word of God*, Rom. 15. 19.

leaves something to be supplied by His servant [so Rev. V. 'I fill up on my part']. (2) *ἄντι* also means *mutually, in turn*. St. Paul's meaning would therefore be, "as Christ suffered for me, so I in turn suffer for the good of His Church." It is well known that mainly on *ἀνταναν. ὑπὲρ τοῦ σώματος αὐτοῦ*, modern R. C. theologians base the doctrine of the sufferings of Saints being profitable to the faithful in the form of remission of sins, which is technically termed *Indulgence*. Yet the greatest R. C. commentators have seen that any interpretation of this passage, which brings in the idea of *satisfaction* at all, brings in an idea which they themselves reject as *impious*.

that which is behind] *τὰ ὀπίσθηματα* (cp. 1 Thess. iii. 10), **that which is lacking**. "What I suffer is but some small remnant of those sufferings which Christ began on the Cross for His body, the Church, and doth now, though He be in heaven, endure in the persecution of men" (Hammond).

the afflictions of Christ] i.e. "afflictions borne by Christ." Christ's *sacrificial* or *redeeming* sufferings are not here spoken of. The afflictions of saints, martyrs, true believers, *do fill up* that which is behind of the afflictions of Christ. Repeated sorrows and self-denials continue the afflictions which He began on earth (2 Corinth. i. 5, 7; Philipp. iii. 10). Christ endured *all affliction in general* (Matt. vii. 17); its various particular phases are yet to be traversed by each in his appointed turn. All sicknesses of Christ's servants, borne in Christ's spirit—with their opportunities of charity, gentleness, patience, resignation—are an *ἀνταναλήρωσις* of Christ's afflictions—the "filling up," in fact, historically, and materially, of that which He "filled up" ideally, essentially, in principle. St. Paul thinks of the sufferings of Christ, not in the Body of His Flesh, not in His Person, but in His mystical Body. The passion of St. Paul is an integral part of the Church's prolonged passion, and that of the Passion of Jesus Christ, (1) from the real union of Christ with His members; (2) from His intense sympathy with them. For redemption Christ suffered enough, and left nothing lacking. No supplement of a martyr's passion was needed. What is "behind" or "lacking" in that which is infinite? That which underlies St. Paul's language here is the thought of His Lord who had said to him from heaven, "Why persecutest thou Me?" (Acts ix. 4, 5). He in his turn fills up that which is lacking of the afflictions, which

A vacant place is left for him to fill up. He might, without arrogance, speak of himself as adding an important "complement" to the total fore-ordained sum of the afflictions of Christ in His members.

made a minister] This shows that in the previous words the Apostle is speaking of *edification* of the Church, not of *satisfaction* for sin. He is a minister, not a Mediator. The afflictions of which he speaks are for the Church's *discipline* not *redemption*.

25. dispensation] *οἰκονομία*, (1) dispensation, as by a steward, of a household or family; (2) fig. the dispensation of Divine gifts through Apostles to the entire family of Christ, Gentile as well as Jew (1 Cor. ix. 17; Ephes. iii. 2; 1 Tim. i. 4).

26. the mystery] Words from the ancient initiations are favourites with St. Paul (cp. v. 28; Philipp. iv. 12; Ephes. i. 13). *Mystery* in this place, and generally in Pauline Epistles, is accompanied by some words denoting *revelation* or *manifestation*, to signify a secret made known.

In two of the Epistles of the Captivity it seems to have two different aspects. In Ephesians (iii. 4-10) the mystery is the Church growing onward and upward, taking in the Gentiles in its advancing movement, shaping itself before men and Angels in the increasing light. Here the mystery is the inward and spiritual progress—the "growing up before the Lord"—the formation of the spiritual character ("Christ in you," v. 27). The "mystery" in Ephesians is the *Catholicity*; the "mystery" in Colossians is the *holiness* of the Church. It is significant of the impression made by this part of St. Paul's teaching, that Ignatius addresses the Ephesians as those who "were jointly initiated with Paul into the mystery" ('Epist. ad Ephes.' xii.).

from ages and from generations] "From ages" (*ἀπὸ τῶν αἰώνων*); "unknown in remote periods of antiquity"; "from generations" (*ἀπὸ τῶν γενεῶν*) "unknown even in recent generations" (Lightfoot). The mystery, both here and in Ephes. iii. 9, is said to be hidden from "the ages." But there is a distinction in those to whom it is revealed. In the Ephesians there is an object of instruction to "the principalities and powers in heavenly places;" here to "the saints." The "mystery" in Ephesians is one of Divine *wisdom*, in Colossians one of Divine *grace*.

26, 27. Rev. V. '...now hath it been manifested..., ...God was pleased to make known' &c.

27 generations, ¹but now is made manifest to his saints: ²to whom God would make known what *is* ³the riches of the glory of this mystery among the Gentiles; which is Christ ¹in you, ²the hope of glory: whom we preach, ³warning every man, and teaching every man in all wisdom; ²that we may present every man perfect in Christ Jesus: ⁴whereunto I also labour, ⁵striving ¹according to his working, which worketh in me mightily.

CHAP. 2. FOR I would that ye knew what great ²conflict I have for you, and for them at Laodicea, and for as many as have not ²seen my face in the flesh; ³that their hearts might be comforted, ⁴being knit together in love, and unto all riches of the full assurance of understanding, ⁵to the acknowledgment of the mystery of God, and of the Father, and of Christ; ³in whom ⁴are hid all the treasures of wisdom and knowledge. And this I ⁵say, ¹lest any man should beguile you with enticing words. For ²though I be absent in the flesh, yet am I with you in the spirit, joying and beholding ³your order, and the ⁴steadfastness of your

¹ Or, among you.

² Or, fear, or, care.

³ Or, wherein.

⁴ 1 Cor. 14. 40.

⁵ Matt. 13. 11.
² Tim. 1. 10.
¹ 2 Cor. 2. 14.
³ Rom. 9. 23.
⁴ Eph. 1. 7.
⁵ & 3. 8.
¹ 1 Tim. 1. 1.
² Acts 20. 20,
 27, 31.
³ 2 Cor. 11. 2.
⁴ Eph. 5. 27.
⁵ 1 Cor. 15. 10.
¹ ch. 2. 1.
² Eph. 1. 19.
³ Phil. 1. 30.
⁴ 1 Thess. 2. 2.
⁵ 2 Cor. 1. 6.
¹ ch. 3. 14.
² Phil. 3. 8.
³ 1 Cor. 1. 24.
⁴ & 2. 6, 7.
⁵ Eph. 1. 8.
¹ Rom. 16. 18.
² Eph. 4. 14.
³ 1 Thess. 2. 17.
⁴ 1 Pet. 5. 9.

27. *which is*] The mystery passes into the living Christ. As far as He is in them, so far they have the hope of glory.

28. Note the eager, impetuous, threefold *every man*. There may be implied a reference to the Gnostic initiations—in them, the “teaching” and “presentation” of a few bewildered neophytes, flattered by the hierophant as the “perfect,” who possess the most precious of secrets—in contrast with the Gospel, the initiation for all who will accept it, and its impartial blessings. Yet the passage is not merely polemical. The thought of Catholicity suggests that the glorious mystery (now manifested), which embraces a whole fallen race, is to take in this man and that. No individual is to be neglected in the pastoral work, but each is to be savingly initiated (cp. Ps. lxxxvii. 4, 5, 6). The flock is to be gathered in one by one, and each to be known by name.

warning and teaching] Warning, “ministers should be like salt”; teaching, “they should also be like light.”

29. *labour, striving*] The words here are *athletic* (cp. Philipp. ii. 16).

according to his working &c.] Lit. His energy which energizes. It is St. Paul's conviction that Christianity is a life and power (Phil. ii. 13).

II. 1. Rev. V. ‘For I would have you know how greatly I strive for you &c.’ For refers to i. 29 (*ἀγῶνα* referring to *ἀγωνίζεσθαι*).

as many as...flesh] The words confirm the inference that St. Paul did not know the Church of Colosse personally. He was in deep anxiety for the Churches of Asia Minor, and especially for those of Phrygia. It would seem, from the turn of his expression here, as if he felt this peculiarly in the case of Churches, founded by his delegates, of which he knew nothing personally.

2. They being knit together...the mystery of God, even Christ.

3. *in whom are all the treasures...hidden.* ἀπόκρυφοι stands with marked emphasis at the close of the verse. It is used with peculiar suitability of treasure. Note that *apocryphal* was originally used of esoteric writings of heretics, which were kept in mysterious secrecy, and later on of false and spurious documents. Early Christian writers used the term to denote, not deuterocanonical, but mendacious and heretical. Note also that four words in this verse (*wisdom, knowledge, treasure, hidden*) have a strong Gnostic tinge, and no doubt refer to Gnostic ideas. For those who receive Scripture, this verse is simply decisive upon the *infallibility* of Christ. The old dogmatic interpreters expound it of the Divine knowledge of Christ, but maintain that it extends to His Human knowledge. Thom. Aquinas says that *wisdom* has for its object things divine, and *knowledge* things human.

4. *beguile you with persuasive speech.* πιθανολογία, a technical school term for the dexterous use of *probable* arguments, is here opposed to *demonstration* of the spirit, as by Plato to the *demonstration* of science.

5. *in the spirit*] Cp. 2 Kings v. 26; 1 Cor. v. 3. It does not necessarily imply direct prophetic knowledge, but *may* certainly include it. The Apostle looked forth from Rome with that spiritual second sight to which distance is as nothing. He surveyed Churches remote in space, the Colossian among the rest. In praising its condition, he uses an image derived from the order and solidity of the soldiers of the Prætorian Guard, whom he saw so constantly during his captivity (cp. Philipp. i. 13, iv. 7; Ephes. vi. 11 *seq.*). ‘Order’ (τάξις) properly consists in the due disposition of parts in reference to the whole; hence, as here, military order—‘steadfastness’ (στερέωμα) lit. ‘what is made firm’; hence, sometimes the solidified body, the solid strength of an

COLOSSIANS. II.

- ^a1 Thess. 4. 1. 6 faith in Christ. ^aAs ye have therefore received Christ Jesus the
^bEph. 2. 21. 7 Lord, so walk ye in him: 'rooted and built up in him, and established in the faith, as ye have been taught, abounding therein
^cRom. 16. 17. 8 with thanksgiving. ¶ ^cBeware lest any man spoil you through
^dEph. 5. 6. philosophy and vain deceit, after ^dthe tradition of men, after the
^eMatt. 15. 2. 9 'rudiments of the world, and not after Christ. For ^ein him
^fGal. 1. 14. 10 dwelleth all the fulness of the Godhead bodily. ^fAnd ye are
^gGal. 4. 3. 9
^hch. 1. 19.
ⁱJohn 1. 16.

¹ Or, *elements*.

army. So 1 Macc. ix. 14, cp. *ibid.* x. 50. The first is the orderly organization, without which strength evaporates; the second the solid strength, without which order is a hollow parade. The Colossian Church presents itself to him as an army—as to the Church's organic form, in serried order; as to the Church's *Creed*, solid at the core.

6. Omit *have*.

7. in him] Christ is both the root and the foundation. Rev. V. '...established in your faith, even as ye were taught, abounding in thanksgiving.'

8. Rev. V. 'Take heed lest there shall be any one that maketh spoil of you.' This expression powerfully grasps the essence of the proselytizing spirit; the proselytizer's spoil is the person proselytized. He aims at doing this through that which is at once in its arrogant claims a high philosophy, and in its miserable reality an empty deceit (διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης); a philosophy artful, moulded in accordance with an esoteric system, and pervaded by five fatal deficiencies. (1) It is merely *traditional*, and, therefore, of precarious truth. (2) It is *human*, and, therefore, deficient in authority. (3) It is *elementary*, belonging to "the outworn creed," to the rudiments of religion, and, therefore, unfitted for Christian manhood. (4) It is *material*, not connected with the soul's true home and centre, but with the palpable and external (τοῦ κόσμου), and is, therefore, deficient in *spirituality*. (5) And, being this, assuredly, and as matter of fact, it is not *after Christ*.

Three forms of error—partly Gnostic, partly Judaist?—are referred to by the Apostle. (1) Philosophical speculation; but only so far as it is empty and deceitful. The Apostle loves to recognise all that is true in Greek speculation (Acts xvii. 23-28), while he combats all which an impure philosophical syncretism had added to the simplicity of the Gospel. Christian thought has ever followed these different attitudes. (2) He refers to human traditions, Judaizing practices and ceremonies, superstitious observances. (3) He mentions "the rudiments of the world" (τὰ στοιχεῖα τ. κόσμου), i.e. Judaizing more probably than Pagan ideas. Teachers had come among them who wished to go back to the "*rudimenta pædagogica*," by which God had taught the Church during her early education—Mosaic rites, legal ceremonies, shadows of Christ to come. Through these, as first elements,

God had trained His Church for a higher and more spiritual *cultus*, when it came to the maturity of manhood (Gal. iv. 1-9). The Apostle here opposes the recurrence, in the full sunshine of the Gospel, to the twilight into which Judaizing teachers would plunge their spirits—the twilight of a rudimentary and elemental worship.

The question has often been asked, how this stern condemnation coheres with St. Paul's own practice of "opportunism" in reference to Jewish rites. His feeling was that legal ceremonies were, as regards Christians, obscure in signification, weak in efficacy, burdensome in observance. Nay, worse than obscure. They involved in themselves, so far as they were voluntarily and *ex animo* observed, a profession of faith in a Messiah who was to come. It would be heresy and apostasy for a Christian to say in words, "Christ has not come; He is to come." It would be equally an act of apostasy to say so by signs and symbols in a language of *things* and *facts*. Therefore, to recur to the voluntary and habitual use of these things was simply the profession of a false faith.

All rites and ceremonies of the Law were (according to the exhaustive division of the Schoolmen) *sacrificia, sacramenta, sacra, observantia*. After the Passion and the proclamation of the Gospel, they could not be kept, without unfaithfulness, as the *first* to propitiate, as the *second* to sanctify, as the *third* for access to God, but only as the *last*, for public utility and avoidance of unnecessary scandal (cp. Acts xv. 20, xvi. 3, xxi. 26).

9. the Godhead] Such abstract expressions for God are very rare with St. Paul—θεός only here; θεοτός only Rom. i. 20; τὸ θεῖον only Acts xvii. 29—no doubt from the feeling that they might tend to obscure the Personality of God.

bodily] The two great doctrinal statements of St. Paul here are once more the exact counterpart of St. John. "All the fulness of the Godhead" corresponds to "The Word was God" (John i. 1); "dwelleth bodily" is the counterpart of "The Word was made flesh" (John i. 14). St. Paul's dogmatic language is as carefully guarded as St. John's.

10. ye are complete] πεπληρωμένοι, Rev. V. 'made full.' The fulness (πλήρωμα) of the Godhead is in Christ; and in a sense, lower indeed, yet quite true, *your fulness* is in

complete in him, "which is the head of all 'principality and power:
 11 in whom also ye are 'circumcised with the circumcision made
 without hands, in "putting off the body of the sins of the flesh by
 12 the circumcision of Christ: "buried with him in baptism, wherein
 also 'ye are risen with *him* through 'the faith of the operation
 13 of God, "who hath raised him from the dead. ^bAnd you, being
 dead in your sins and the uncircumcision of your flesh, hath he
 quickened together with him, having forgiven you all trespasses;
 14 "blotting out the handwriting of ordinances that was against

* Eph. 1. 20.
 1 Pet. 3. 22.
 * ch. 1. 16.
 † Rom. 2. 29.
 Phil. 3. 3.
 * Rom. 6. 6.
 wch. 4. 99

* Eph. 1. 19.
 & 3. 7.
 † Acts 2. 24.
 † Eph. 2. 1.
 † Eph. 2. 15.

Him. The perfection of the Divine character, and the perfection of humanity, meet in Christ. In Him man has a complete Ideal.

11. Rev. V. "...ye were also circumcised with a circumcision not made with hands... in the circumcision of Christ." Having been once for all circumcised in union with Him with a circumcision which has three characteristics—(1) *Internal and spiritual* efficacy; an operation deeper than human hand can work. (2) *Universality*, having its sphere "in the putting off of the body of the flesh" [so Rev. V.]. It is not enough for the baptized Christian, who is true to the high ideal of the supernatural life, to cut off one or other member of the body which consists of a flesh corrupted by sin, but the whole. (3) It is a circumcision which is "of Christ," *Christian*, of which He is the Author. "Circumcision is no longer in the knife, but in Christ Himself. Not a hand, but the Spirit, confers the circumcision. It circumcises, not a part, but the whole man" (Chrys.).

"The body of the flesh" denotes (1) the body, which is composed of the flesh, that part of man in which the senses, desires, and emotions of the lower nature reside; and the "putting" off of this means the renunciation of it, in as far as sin rises from the body, and mainly from the animal susceptibility (*σάρξ*): or (2) "flesh" here is used in the ethical and symbolical sense of the lower nature with its tendency to forbidden lusts and deeds; and the passage may be paraphrased—"In Christ, in communion with Him, we were once for all at Baptism circumcised with a circumcision, not *external*, but made without human hand: not *partial*, of a minute portion of the human flesh, but total, as if (to use a figure) we had put off the whole *body* of that sin and evil which is connected with *flesh*, not merely with this or that special *limb* of it."

In St. Paul's language *body* (*σῶμα*) seems never to denote man's innate corruption. It is always (1) the complex totality of parts and faculties which man possesses in virtue of his material organisation, or (2) man's nature, as connected with the play of the senses, the fountain of affections and emotions. But it is never used in a distinctly unfavourable sense, always in a sense which is good or indifferent. But there is something, even in the regenerate man, contrary

to the higher reason as well as to the Divine law. There is a blind propensity to certain objects presented by sense or by imagination; a fatal insurgence of appetite against reason and law. This is ever in St. Paul *flesh*, not *body* (Rom. vii. viii. xiii. 14; Gal. v. 13 *seq.*; Col. ii. 18). When *σῶμα* means the seat and instrument of *σάρξ*, there is some significant qualifying epithet.

12. "Having been buried with Him in Baptism, in which ye were also raised with Him through faith in the working (energy) of God, Who raised Him from the dead." Christian circumcision is an intensely spiritual process (v. 11). But man's nature craves for an external and visible symbol, which we have in Holy Baptism; and under the Gospel, the *sign* passes into an *efficacious sign or Sacrament*.

buried with him] It is with St. Paul a principle that the whole Christian life is a following of the blessed steps of one most holy Life, an imitation of Christ. We are conceived and born (Gal. iv. 19); crucified (Gal. ii. 20; Rom. vi. 5); dead (Rom. vi. 3, vii. 4; cp. 1 St. Peter iv. 1); buried (Rom. vi. 4); risen (Rom. vi. 5; Col. iii. 1); nay, ascended and reigning (Ephes. ii. 4, 5, 6) with Him. What is done or suffered by Him *historically* is done in us *analogously* and *mystically* now, and will be completed historically and actually hereafter. This is the underlying principle of the order of the Christian year.

13. Paraphrase—"And *you*, being dead with a twofold death, in [through] your miserably repeated transgressions, and in [through] the whole unregenerate, spiritually uncircumcised condition of your flesh—*you*, God, by one blessed act, quickened together with Christ, having given to *us* (note the change) once for all, of His free grace, the great gift of remission of those our transgressions." This forgiveness has two great features: it is *gratuitous* (*χαρισμάτος*), and it is *universal* (*πάντα*).

14, 15. "Having blotted out the bond against us, consisting in ordinances (or decrees), which were contrary to us—aye, and has taken it away, so as to prevent it from intervening between us and God; having stripped off the principalities and powers (i. 16 note) which, as it were, clung to Him, He made a show of them with a glorious boldness, having led them in triumph in it" (sc. the Cross). Note the stir and glow

us, which was contrary to us, and took it out of the way, nailing it to his cross; and ^dhaving spoiled 'principalities and powers, he made a shew of them openly, triumphing over them ¹in it.

16 ¶ Let no man therefore ²judge you ^{2a}in meat, or in drink, or ³in respect ⁴of an holyday, or of the new moon, or of the sabbath days: 'which are a shadow of things to come; but the body ⁵is of Christ. ⁶Let no man 'beguile you of your reward ⁷in a voluntary humility and worshipping of angels, intruding

* ver. 4.

¹ Or, in himself.

² Or, for eating and drinking.

³ Or, in part.

⁴ Or, judge against you.

⁵ Gr. being a voluntary in humility, ver. 23.

of the Apostle's soul as he brings out "the paradox of the Crucifixion."

ordinances] Decrees of the obsolete Law. The Latins generally take it as our A. V., while the Greeks understand it of *precepts of the Gospel*, as a means of abrogating mere legal ordinances.

blotting out...nailing] There were two ways of cancelling a bill or bond: by *blotting*, i.e. by expunging the letters of a wax tablet, or by *striking a nail* through it.

the handwriting] Rev. V. 'the bond written;' i.e. *ceremonial rites*, which are χειρόγραφα, as memorials of man's guilt and debt. The text of the Law was like the bill, or note of hand, of a debt which humanity was unable to discharge. Jesus has destroyed the amount of the bill by nailing it to His Cross.

15. *having spoiled*] ἀπερδυσάμενος. The Latins interpret this of Christ's putting off [Rev. V.] His Body in death. It has been suggested that the idea in St. Paul's mind here was that Christ's Person was enveloped by the false teachers among the Colossians in a mist or garment of beings of the spirit-world, "principalities and powers;" and that He, in the glory of His Cross, stripped (Gk. interpreters) and disentangled Himself from all this.

16. *in meat, or in drink*] Cp. Rom. xiv. 17; 1 Cor. viii. 8; Heb. ix. 11. The O. T. says very little of prohibited *drinks* (Lev. x. 9, xi. 34-36; Num. vi. 3; Judg. xiii. 4). Later Judaism, no doubt, added much (Matt. xxiii. 25; Heb. ix. 10). The Essenes were probably vegetarians and total abstainers.

in respect of] ἐν μέρει, "in the division or category of; in that which concerns." Some festivals had multiplied ceremonies and extended over several days. If this be the allusion, while the Judaizers asserted that such festivals must not be even partially violated, St. Paul implies that they must not be even partially observed.

an holyday...days] 'A feast-day...sabbath day.' An exhaustive enumeration of the Jewish days of observance—*annual* (as Passover, Pentecost, Tabernacles); *monthly* (Num. xxviii. 11); *weekly*, in the Sabbath day. They are thus classified in O. T.; and the division was recognised in the rabrical language of Judaism (Gal. iv. 10).

As to the bearing of this verse (1) on the Lord's Day; (2) on Church festivals. (1) Our Lord's principle was that the Sabbath was made for man (Mark ii. 27). If so, why then should man be deprived of it? (2) As to *Church Festivals*, (a) In Jewish Feasts there was a moral and a ceremonial element; from the latter we are free, but not from the former. (b) Specific benefits should be specifically acknowledged. (c) Efficacy is given to the great truths of the Gospel by the recurrence of such days. (d) The utility of fixing the attention upon particular facts and doctrines. (e) The example of the institution of the Purim and Encenia. To which we may, above all, add that in no other way can the *Church*, as such, make such provision for the full preaching of the Gospel, or for moulding minds and hearts after St. Paul's great conception of the following of Christ.

17. The things thus shadowed are now exhibited and conveyed through Christ; they give place to the *body* or substance, therefore their "shadows" should be abolished.

18. *beguile you of your reward*] καταπαβεῖν, "rob you of the prize" [so Rev. V.].

humility] ταπεινοφροσύνη expresses that grace which Christ connects with His best promises; but here it is degraded and discoloured by the sheer self-will and arbitrariness connected with the original of the term *voluntary*. Wilful self-clacency in humility is censured by St. Paul as inconsistent with the sweet unconsciousness of true humility. In v. 23 self-will imparts a contamination to the virtue with which it is associated (ἰδελοθησκεία). Humility and worship themselves became pride and superstition.

worshipping of angels] A cultus of the *Angels*. There was a self-willed "parade of humility" in having recurrence to these glorious but created beings, instead of boldly using our access to the Throne of Grace.

intruding into...not seen] ἐμβατεύων, Rev. V. 'dwelling in,' going deeply into things invisible and heavenly—things such as from his confident theories he might be supposed to have seen, but had not, and could not see (ἑώρακεν, specially used of direct, intuitive knowledge of God; cp. 1 John iii. 6). Rev.

into those things ¹which he hath not seen, vainly puffed up by
 19 his fleshly mind, and not holding ^mthe Head, from which all the
 body by joints and bands having nourishment ministered, and
 20 knit together, increaseth with the increase of God. Wherefore
 if ye be ⁿdead with Christ from ^othe ¹rudiments of the world,
^pwhy, as though living in the world, are ye subject to ordinances,
 21, 22 (^qtouch not; taste not; handle not; which all are to perish
 with the using;) ^rafter the commandments and doctrines of
 23 men? ^sWhich things have indeed a shew of wisdom in ^twill
 worship, and humility, and ²neglecting of the body; not in any
 honour to the satisfying of the flesh.

¹ Ezek. 13. 5.
¹ Tim. 1. 7.
^m Eph. 4. 15,
 16.

ⁿ Rom. 6. 3, 5.
 & 7. 4, 6.
 Eph. 2. 15.
^o ver. 8.
^p Gal. 4. 3, 9.
^q 1 Tim. 4. 3.
^r Isai. 29. 13.
 Matt. 15. 9.
^s 1 Tim. 4. 8.
^t ver. 18.

¹ Or, elements.

² Or, punishing, or, not sparing.

V. omits *not*; and the sentence means meditating upon, poring over, things which he has seen with gifted sight in vision.

vainly puffed up] This affected parade of humility was merely a cloak for a swollen (*φυσώμενος*) and exorbitant pride.

19. *from which*] *from Whom*. "The Head" is used in a *personal* sense.

by joints &c.] Junctions and ligaments, contact and attachment, "supply of nutriment," and "compacting of the frame" preserve here vital connexion; in marg. *ref.*, unity in diversity.

increaseth...of God] Contact and attachment

body, yet are not of any real worth in relation to indulgence of the flesh."

GENERAL NOTE on Coloss. ii. 8 seq.

The apostle deals mainly here with a Judaizing theosophic system, built up on a form of Oriental philosophy. This system was tinged with dualism and the pantheistic ideas of Parseeism. God was represented as the sun or light, of which the universe is an emanation. The myths of a cosmogony, which was at the root of Grecian polytheism, were intermingled with this; and it was full of fragments of Pythagorean and Platonic philosophy. Much was said by the hierophants of this system of a

20. Rev. V. "If ye died &c." "You died once for all, in the great decisive moment of your spiritual life, with Christ. From the rudimentary (see v. 8) and materialistic, you passed into the perfect and unchangeable. Why do you go on as if you lived in that old world?"

are ye subject] Rev. V. 'do ye subject yourselves.' The ordinances might be (1) Mosaic, or (2) philosophical. If (1), they were obsolete; if (2) they were false.

21. *Handle not, nor taste, nor touch* [Rev. V.]. A descending series of injunctions, the first being the strongest. The rule becomes minuter as the superstition becomes intenser.

22. *Which all are to perish with the using* ἀπόχρησις. Either things destined for corruption in the using (Lightfoot), an interpretation which shows Mark vii. 18, 20 to have been present to St. Paul's mind (cp. Isai. xxix. 13): or things, which all tend to spiritual corruption and injury by the abuse of them. *Abuse* was the word which these men applied to wine, meats, and other things. They thought that *abuse* was involved in their very use.

23. "All which class of things (ἀντινα) are things having a reputation for wisdom in self-devised religion (ἑτεροθρησκεία), arbitrary, that which a man has thought out for and imposed upon himself. It is applied to the perverse observances of ascetics—as also in affected humility, and hard unsparing treatment of [Rev. V. 'severity to'] the

worship, and mediation. Long before Apostolic times, Judaizing philosophy had worked up ideas from this school, and tried to bring them into the circle of Mosaic thought (as in the Apocrypha and Philo). Thus they employed two kinds of material, the Oriental conception of deliverance from the fatal, essentially evil reign of matter, and the ceremonial precepts of the Jewish Law. From these they constructed a narrow, illiberal, practical code, and enjoined an austere asceticism upon their followers. They encouraged those who shrank from a repulsive discipline, by promising them victory over the flesh, emancipation of the will, and union with God.

St. Paul is dealing with such teachers in this passage. (1) *Orientalizing* philosophy, or (2) *Judaizing* ceremonialism, are constantly in view. (1) For orientalizing philosophy, or theosophy—the *cultus* of genii or angels (ii. 18), their hierarchies (c. 16), their power beyond and themselves led in triumph by Christ. Christ is contrasted with such spirits throughout. In Him dwells the *πλήρωμα* of the Godhead (c. 9). He is the Head of the one kingdom, which comprises in its vast compass the whole universe of being. He is the bestower of a renovation of the soul, far beyond circumcision (c. 11), the forger of sins (c. 13), the life of the 'church's life and growth (c. 19). (2) For Judaizing ceremonialism—see "ordinances" (c. 14) "meats and drinks," annual, monthly, weekly festivals (c. 16), human commandments and traditions (cv. 20-22).

Thus v. 18 warns the Colossians that there is no right in any man to trouble the peace of Christians by declaring that an austere regulated life of ostentatious humility, and reverence for spiritual beings is necessary to salvation; no right to pronounce those who will not accept such teaching unworthy of the heavenly prize. He who did so was self-assuming and self-authorized, however plausibly he might pretend to

* Rom. 8. 5.
Eph. 2. 6.
* Rom. 8. 34.
Eph. 1. 20.
* Rom. 6. 2.
Gal. 2. 20.
* 2 Cor. 5. 7.
* 1 John 3. 2.
/ John 14. 6.
* 1 Cor. 15. 43.
Phil. 3. 21.
* Rom. 8. 13.
Gal. 5. 24.
* Rom. 6. 13.
* Eph. 5. 3.
* 1 Thess. 4. 5.
* Eph. 5. 5.
* Rom. 1. 18.
Rev. 22. 15.
* Eph. 2. 2.
* Rom. 6. 18,
20.

CHAP. 3. IF ye then ^abe risen with Christ, seek those things which are above, where ^bChrist sitteth on the right hand of 2 God. Set your ^aaffection on things above, not on things on 3 the earth. ^aFor ye are dead, ^aand your life is hid with 4 Christ in God. ^aWhen Christ, *who is* ^aour life, shall appear, 5 then shall ye also appear with him ^ain glory. ¶ ^aMortify there- fore ^ayour members which are upon the earth; ^afornication, uncleanness, inordinate affection, ^aevil concupiscence, and 6 covetousness, ^awhich is idolatry: ^afor which things' sake the 7 wrath of God cometh on ^athe children of disobedience: ^ain the 8 which ye also walked some time, when ye lived in them. ^aBut now ye also put off all these; anger, wrath, malice, blasphemy, 9 ^afilthy communication out of your mouth. ^aLie not one to another, ^aseeing that ye have put off the old man with his deeds;

¹ Or, *mind*.

1 Cor. 6. 11. Tit. 3. 3. * Eph. 4. 22. Heb. 12. 1. * Eph. 4. 29. * Lev. 19. 11. * Eph. 4. 22.

abject humility and a worship of affected lowliness paid to Angels. It is, of course, precarious to draw confident inferences from doctrines, ideas, and practices, current in the same locality some centuries later. The existence at Colosse of a beautiful and celebrated church, which bore the name of the Archangel Michael, is simply a circumstance which must have been common to Colosse with many other towns. It is worthy of note that in the very district where the first readers of this Epistle lived, the *cultus* of Angels prevailed among nominally Catholic Christians in the fourth century, to such an extent as to draw down the condemnation of the Council of Laodicea.

In this strange eclecticism to which St. Paul refers, the Angels of the Jews were mixed with the demons of Platonizing philosophy, and the hosts of evil were inextricably confused with the Angels of light.

Thus, reading *μὴ ῥῶσπεκεν* (v. 18) we find all coherent. "Beware of vain, deceitful teachers, passing unrighteous and unwarranted sentences of condemnation to sadden hearts which God has not made sad, by arbitrary ethical decrees, and unsupported dogmatic figments. They profess a profound mystical science, a soaring transcendentalism, a high power of ingress into things which they have not seen, and can never see. They make a haughty attempt to torment you with baseless scruples. Every such teacher is self-willed (*θέλων ἐν*); swollen with arrogance (*φυσούμενος*); morally perverse and radically carnal (*νέος τῆς σαρκός*); affecting a fictitious knowledge of things to man unknown and unknowable, in order to turn souls away from the one Mediator, the opened mystery, and the revelation which makes the way of salvation clear." (1 Tim. i. 7).

If the *μὴ* is to be omitted, the Apostle must point to visions, spiritual seeing, whether ironically or seriously.

III. 1. &c. Upon a basis of doctrine rises the superstructure of practical Christianity. Read, "If then ye were raised." Rising from death is expressed in Baptism, and wrought out in each individual life, which is true to its baptismal grace.

Read, *where Christ is, seated* &c.

2. Rev. V. 'Set your mind (*φρονεῖτε*) on the things that are above, not on the things' &c.

3. *For ye died* &c. The Christian's life is 'hid' from unbelievers who do not share it; often from his fellow-Christians; sometimes from his very self.

4. Thought and language are again *Johannine* (cp. John xi. 25). 'Lo! my covenant, dear God! I will die to myself, that Thou mayest live in me' (Aug.). *appear*] Rev. V. 'be manifested.'

5. The evil habits here specified are the members. Special habits of sin form limbs of a *body*, with which the inward evil life provides itself (see on ii. 11). Impurity and covetousness cover nearly the field of vice.

6. Some ancient authorities omit "on the children of disobedience." The omission is in accordance with the general conciseness of the Epistle to the Colossians.

8. *all these*—Not only those just named.

He proceeds to mention sins of quite a different character from those in v. 5. "Anger" (*ὀργή*), the indignation which possibly beginning from little, takes possession of the entire mind. "Wrath" (*θυμὸς*), the effervescence which may soon subside. "Malice" (*κακία*), "the vice of mind opp. to humanity and moderation." "Filthy communication" (*αἰσχρολογία*), the word covers both specifically filthy, and generally evil speaking. Rev. V. 'shameful speaking.'

9, 10. *the old man—the new man*] (*τὸν νέον*) the young nature which is ever being renovated (*τὸν ἀνακαινούμενον*). The distinction between (1) *νέος*, (2) *καινός*, is worthy of careful notice. (1) is of time, (2) of quality. (1) new, as young; (2) new, as fresh. (1) the recent, which succeeds; (2) the novel, which supersedes. Cp. the 'new covenant' (*διαθ. καινῇ*, Heb. viii. 8). There is *super-session* involved in the very idea of *καινῇ* (do. v. 13). There is a threefold oldness, and a corresponding threefold newness—in the heart, our thoughts; in the mouth, our words; in the body, our works.

Lie not one to another] Lying is directly

10 and have put on the new man, which ^ais renewed in know-
 11 ledge ^aafter the image of him that ^acreated him: where there is
 neither ^aGreek nor Jew, circumcision nor uncircumcision, Bar-
 12 barian, Scythian, bond ^anor free: ^abut Christ is all, and in all.
 12 ^aPut on therefore, ^aas the elect of God, holy and beloved,
^abowels of mercies, kindness, humbleness of mind, meekness,
 13 longsuffering; ^aforbearing one another, and forgiving one ano-
 14 ther, if any man have a ^aquarrel against any: even as Christ
 14 forgave you, so also ^ado ye. ^aAnd above all these things ^aput
 15 on charity, which is the ^abond of perfectness. And let ^athe
 peace of God rule in your hearts, ^ato the which also ye are
 16 called ^ain one body; ^aand be ye thankful. Let the word of
 Christ dwell in you richly in all wisdom; teaching and ad-

^a Rom. 12. 2.
^a Eph. 4. 23.
^a Eph. 2. 10.
^a Rom. 10. 12.
^a 1 Cor. 12. 13.
^a Gal. 3. 28.
^a Eph. 6. 8.
^a Eph. 1. 23.
^a Eph. 4. 24.
^a 1 Thess. 1. 4.
^a 1 Cor. 1. 2.
^a Eph. 4. 2, 32.
^a Phil. 2. 1.
^a Mark 11. 25.
^a Eph. 4. 2.
^a 1 Pet. 4. 8.
^a John 13. 34.
^a 1 Cor. 13.
^a Eph. 5. 2.
^a 1 John 3. 23.
^a & 4. 21.

ⁱ Or, complaint.

^a Eph. 4. 3. ⁱ Rom. 14. 17. Phil. 4. 7. ^a 1 Cor. 7. 15. ⁱ Eph. 2. 16. ^m ch. 2. 7.

forbidden in the Apostolic Epp. only here, and Ephes. iv. 25. The very infrequency of absolute prohibition shows that truth was an instinct of the new spiritual life. St. John seems to shudder when the word occurs to him (1 S. John i. 10; 2 iv. 2; Rev. xxi. 8).

^a in knowledge] Unto (up towards the stand-
 ard of perfect) knowledge.

^a after the image of him that created him]
 i.e. the image of Christ; see i. 15 note.

11. where] i.e. in the world or society of
 the new creation implied in v. 10.

there is neither Greek nor Jew &c.] Cp. Rom. x. 12, and contrast with Galat. iii. 28. The special circumstances here lead to a different arrangement: (1) "Greek and Jew"—a ref. to Judaizing teachers, who laid stress upon circumcision. Hence (2) "circumcision and uncircumcision." (3) "Barbarian, Scythian." Among Barbarians the Scythians had a pre-eminence of degradation. The Apostle's thought is, that he men as barbarian as the Scythians—they are still capable of renovation. There is here a reference to Gnosticism, which was met by pointing out that the Gospel was offered not only to Barbarians generally, but to those of the lowest caste. (4) "Bond, free"—master and slave was a relation of special importance at Colosse. "Not till that word *Barbarian* was struck out of the dictionary of mankind, and replaced by *brother*, can we look even for the first beginnings of our science. This change was effected by Christianity...*Humanity* is a word which you look for in vain in Plato or Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth" (Max Müller). The Apostle is, however, speaking not directly of man's common capacity of intellectual culture, but of his common capacity of spiritual renovation. This is exactly the tone of the Psalmist in Ps. lxxviii. 4, 5, 6.

but Christ &c.] Christ vivifies the whole sphere of human life, and permeates all its developments (Lightfoot).

YOL. VI.

12. elect, holy, beloved] He appeals to them by three primary attributes of those who are called into the Christian Church.

^a put on bowels of mercies] Cp. St. Luke i. 78. Clothe yourselves with deep inwardly felt human emotions of kindness to others, and of humbleness of mind in the recesses of the soul.

13. one another...one another] 'oneanother...each other' (1) ἀλλήλων, (2) ἑαυτῶν. The second reciprocal pronoun emphasizes corporate unity more than the first.

^a a quarrel] Matter of complaint.

14. Over and above all these, array ye yourselves with love—"Love is the outer garment which holds the others in their places, the power which unites together all the graces which make up perfection" (Lightfoot).

^a the bond of perfectness] All Christian graces are collected and clasped by love, and fall asunder without it.

15. the peace of God] The peace of Christ, that peace which faithful Christians should keep one to another, and allow to rule in their hearts.

^a rule] διαβενέω, lit. "to be umpire, or arbiter, as in gymnastic games," hence "to dispose, administer, rule." It is the duty of a Christian man to allow peace to prevail in his heart.

16. "The word of Christ," graven on Apostolic hearts and preached by Apostolic lips, was a definite body of truths. St. Paul is touching upon public worship and its uses—a natural sequence of the reign of peace of which he had spoken. This with its means of mutual edification, especially with its chants and hymns (cp. marg. ref.) would tend to make "the word of Christ dwell in them richly." All this reacted upon the preservation of that peace of which he had just spoken.

^a richly in all wisdom; teaching &c.] The words are probably best connected as in A. V.

^a teaching...in psalms &c.] The hymns of the primitive Church were largely dogmatic

- *1 Cor. 14. 26. Eph. 5. 19. c ch. 4. 6. *1 Cor. 10. 31. * Rom. 1. 8. Eph. 5. 20. Heb. 13. 15. r Tit. 2. 5. 1 Pet. 3. 1. * Eph. 5. 3. * Eph. 5. 25. 1 Pet. 3. 7. * Eph. 4. 31. * Eph. 6. 1. * Eph. 5. 24. Tit. 2. 9. * Eph. 6. 4. * 1 Tim. 6. 1. 1 Pet. 2. 18. b ver. 20. c Philem. 16. d Eph. 6. 4. * Eph. 6. 8. f 1 Cor. 7. 22. g Rom. 2. 11. Eph. 6. 9. 1 Pet. 1. 17.
- monishing one another *in psalms and hymns and spiritual songs, singing °with grace in your hearts to the Lord. And °whatsoever ye do in word or deed, do all in the name of the Lord Jesus, °giving thanks to God and the Father by him.
- 18 ¶ Wives, submit yourselves unto your own husbands, °as it is fit in the Lord. ¶ Husbands, love *your* wives, and be not bitter against them. ¶ Children, obey *your* parents °in all things: for this is well pleasing unto the Lord. ¶ Fathers, provoke not your children to anger, lest they be discouraged.
- 22 ¶ Servants, obey °in all things *your* masters °according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: °and whatsoever ye do, do it heartily, as to the Lord, and not unto men; °knowing that of the Lord ye shall receive the reward of the inheritance: °for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and °there is no respect of persons.

and didactic. (1) "Psalms," the inspired Psalter of the Hebrew canon. (2) "Hymns," the expression of the new salvation uttering itself in a new song. According to St. Augustine, the Hymn requires three conditions—it must be *sung*, it must be to *God*, and it must be *praise*.

singing] Phrygia was proverbially a land of music. A music of wild excitement was used in the worship of Cybele, and of Salazion, the Phrygian Dionysos. Hence St. Paul might be the more anxious that Christian singing should be sweet and graceful in a Phrygian Church. Cp. Psalm cxi. 1. The Psalmist's praise was in his heart as well as vocal: so that we are to sing not only with the mouth but with the heart.

to the Lord] Rev. V. 'unto God.' The balance of authority in uncials is against the A. V., but the whole passage shows that the Apostle had Christ distinctly in view. Cp. Pliny's often quoted words, *carmen Christo quasi Deo dicere solent*.

17. An instance of St. Paul's way of rising from particular duties to general principles. *by him*] Through Him, i.e. through Christ, not—as the Colossians were tempted to do—through Angels.

18. *seq.* All is to be done in the name of the Lord Jesus. This forms a natural point of transition to the details of everyday life. It is part of St. Paul's practical teaching that the Divine order, introduced into the world by Christ, lays the strong grasp of its purity upon all the interrelations of the family and the household. The Apostle here might almost be supposed to have in his mind the "three great pairs of mutual relation, of which family life is constructed" (Arist.)—husband and wife, parent and child, master and servant. *it is fit*] ἀνάκειν. A peculiarly Gentile word for that which is morally becoming. The word occurs in the N. T. only in the

Epistles of the Captivity (marg. ref.; Philem. 8). The Apostle in adopting it places it within the Gospel circle by two words (ἐν κυρίῳ).

20. St. Paul does not stop to reconcile those conflicts of apparently inconsistent duties, which occur everywhere from time to time, and must often be painfully felt in a community essentially heathen, which supplies the Church with converts out of isolated families (cp. Matt. xv. 3-6).

21. Note St. Paul's practical wisdom and keen observation. Fitful severity, or over-severity, on the part of parents, is apt to begin by arousing bursts of temper (ἐπιθυρε) which pass away, and end by utterly breaking the spirit, and leaving a mood of utter discouragement (ἀθυμία).

22. There is here a larger development of the duties of slaves than of any other class. This prominence may well be accounted for by the incident of Onesimus, which must have been much in St. Paul's thoughts just now. Cp. Ephes. vi. 5-9.

not with eyeservice] The plural, ὁφθαλμοδουλείας, describes a slave's repeated acts, a long series of deceitful and imperfect services. Christian slaves should perform their tasks, not only when their masters were present, but when they were absent.

singleness of heart] An undivided heart. 23. Rev. V. 'whatsoever ye do (ποιεῖτε), work (ἐργάζεσθε) heartily.'

25. The Gospel, with all its message of hope and forgiveness, its invitation and promises to repentance, does not repeal the eternal law of right and wrong. Both master and slave are included in St. Paul's solemn warning.

there is no respect of persons] The philosophers of Greece taught, and the laws of Rome assumed, that the slave was a chattel. But a chattel could have no rights. It would be absurd to talk of treating a chattel with justice. St. Paul

- CHAP. 4. MASTERS^a**, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.
- 2 ¶^b Continue in prayer, and watch in the same ^cwith thanksgiving;
- 3 ^dwithal praying also for us, that God would ^eopen unto us a door of utterance, to speak ^fthe mystery of Christ, ^gfor which I am
- 4 also in bonds: that I may make it manifest, as I ought to speak.
- 5 ¶^h Walk in wisdom toward them that are without, ⁱredeeming
- 6 the time. Let your speech ^jbe always ^kwith grace, ^lseasoned with salt, ^mthat ye may know how ye ought to answer every man.
- 7 ¶ⁿ All my state shall Tychicus declare unto you, ^owho is a beloved brother, and a faithful minister and fellow-servant in the Lord:
- 8 ^pwhom I have sent unto you for the same purpose, that he
- 9 might know your estate, and comfort your hearts; with ^qOnesimus, a faithful and beloved brother, who is ^rone of you. They shall make known unto you all things which are done here.
- 10 ¶^s Aristarchus my fellow-prisoner saluteth you, and ^tMarcus, sister's son to Barnabas, (touching whom ye received command-
- 11 ments: if he come unto you, receive him;) and Jesus, which is called Justus, who are of the circumcision. These only are ^umy fellow-workers unto the kingdom of God, which have been a
- 12 comfort unto me. ^vEpaphras, who is ^wone of you, a servant of Christ, saluteth you, always ^xlabouring fervently for you in
- ^a Eph. 6. 9.
^b Luke 18. 1.
^c Eph. 6. 18.
^d ch. 2. 7.
^e & 3. 15.
^f 2 Thess. 3. 1.
^g 1 Cor. 16. 9.
^h 2 Cor. 2. 12.
ⁱ Matt. 13. 11.
^j 1 Cor. 4. 1.
^k ch. 1. 26.
^l Eph. 6. 20.
^m Phil. 1. 7.
ⁿ Eph. 5. 15.
^o 1 Thess. 4. 12.
^p Eph. 5. 16.
^q Eccles. 10. 12.
^r Mark 9. 50.
^s 1 Pet. 3. 15.
^t Eph. 6. 21.
^u Eph. 6. 22.
^v Philem. 10.
^w Acts 19. 29.
^x Philem. 24.
^y 2 Tim. 4. 11.

¹ Or, *striving*.

places their relations in a totally different light. Justice and equity are the expression of the Divine mind; and with God there is no respect of persons. With Him the claims of the slave are as real as the claims of the master.

IV. I. Better connected with iii. 25.

2. Rev. V. 'continue stedfastly.' Prayer is a *work*, demanding thought, care, and preparation.

3. *A door of utterance*] "A door for the word" to pass through (cp. marg. ref.). "The word" is a captive with him. They are to pray that God would open before him a door, that the imprisoned word may pass through, and speed onward.

5. *them that are without*] Persons outside the pale of the Church (1 Cor. v. 12, 13).

redeeming the time] "Buying up the opportunity." A metaphor taken from mercantile life. Eagerly purchasing, as it were, each golden opportunity for helping forward the cause of Christ (καὶρόν, not χρόνον).

6. *seasoned with salt*] Neither insipid commonplace, nor corrupt pleasantries. Speech is to be percolated by the holy, purifying, self-sacrificing influence of the Spirit (cp. Matt. v. 13; Luke xiv. 34). The consequence of this will be that it will have those secondary qualities generally understood by salt—that it will be wise and pungent, pure and pleasant. Cp. Jas. i. 26.

every man] Each single man (ἐν ἑκάστῳ). Their speech is not to be vague and declamatory, but to be appropriate to the individuals to whom it is addressed, to their wants and feelings.

7. Tychicus, a native of pro-consular Asia, possibly of Ephesus, is associated with

St. Paul on three different occasions, (1) at the close of the 3rd missionary journey, A.D. 58 (Acts xx. 4); (2) at the time when this Epistle was written, A.D. 62, 63; (3) towards the close of St. Paul's life, about A.D. 67 (2 Tim. iv. 12; Titus iii. 12).

Under the Roman empire there were no postal establishments for carrying private letters with regularity. Everything of the kind was done, as an occasional opportunity presented itself, or by express. St. Paul was thus obliged, in his superintendence of the Churches, to bring with him persons who discharged the duties of couriers. A system of correspondence existed, at the time, between the Jewish synagogues; they had a special official whose duty it was to superintend this correspondence.

9. The two names, Tychicus and Onesimus, occur in proximity in some Phrygian inscriptions (Lightfoot). The recommendation of Onesimus is very tender and thoughtful. It would be much needed.

10. *Marcus the cousin of Barnabas*. The notice here throws light upon Acts xv. 37, and gives a natural explanation of the partiality of St. Barnabas for St. Mark. There is something very pleasing in the strikingly kind tone towards St. Mark of this passage and of marg. ref. It is inferred that at this date St. Barnabas was dead.

11. *of the circumcision*] Hebrew Christians, converts from Judaism.

12. Epaphras belonged to Colosse. Whatever service may have been rendered at Colosse by Philemon, or by Nymphas at Laodicea, it was to Epaphras especially that those cities and Hierapolis were indebted for their knowledge of the Gospel.

* Matt. 5. 49.
1 Cor. 2. 6.
Phil. 3. 15.
Heb. 5. 14.
* 2 Tim. 4. 11.
* Philem. 24.
* Rom. 16. 5.
1 Cor. 16. 19.
* 1 Thess. 5. 27

b Philem. 2. 1
* 1 Tim. 4. 6.
* 1 Cor. 16. 21.
2 Thess. 3. 17.
* Heb. 13. 3.
/ Heb. 13. 25.

- prayers, that ye may stand ^aperfect and ¹complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.
- 14, 15 ^aLuke, the beloved physician, and ^bDemas, greet you. Salute the brethren which are in Laodicea, and Nymphas, and ^cthe church which is in his house. And when ^dthis epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. And say to ^eArchippus, Take heed to ^fthe ministry which thou hast received in the Lord, that thou fulfil it.
- 18 ¶ ^gThe salutation by the hand of me Paul. ^hRemember my bonds. ⁱGrace be with you. Amen.

¹ Or, *filled*.

complete] Or fully persuaded.

13. *great zeal*] Much labour.

Laodicea and Hierapolis] The two towns were so close that the same Epistle served for both.

14. It is interesting to observe that the two Evangelists, St. Mark (v. 10) and St. Luke, are mentioned in the context, as well as in Philem. v. 24.

Demas] Perhaps Demetrius. Is the curt mention of Demas here, contrasted with the full affectionate recognition of St. Luke, the cloud no bigger than a man's hand which prepares us for the subsequent darkness that hangs over this man? (2 Tim. iv. 10.)

15. *the church which is in his house*] Or "their house" (*αὐτῶν*). A domestic church. Every head of a family fills an *ecclesiastical*, and, in some sense, *episcopal* office. There is no clear example of a separate building set apart for Christian worship within the limits of the Roman empire before the 3rd century—though apartments in private houses might be specially devoted to that purpose (Lightfoot).

16. *the epistle from Laodicea*] See Introd. p. 259.

17. It may have been age, or health, which hindered Archippus from ministerial activity, though we may be led to suspect lukewarmness (cp. Rev. iii. 16).

received] *παρέλαβες* favours the inference that the ministry of Archippus—though having its sphere in Christ, "in the Lord"—was yet of regular succession, not of immediate inspiration (cp. 1 Cor. xi. 23). The word signifies "traditum accipio" of office; "mente accipio" of oral teaching.

18. "The salutation of this letter is signed by my own hand," to which was added, in his own writing, *Παύλου*, "of Paul." St. Paul, as is well known, did not write his

Epistles with his own hand; he dictated (Rom. xvi. 22). The formal salutation only was his autograph (2 Thess. iii. 17). The passionate religious controversies of the time, the decisive weight given in the Church to Apostolic authority, and the imperfect conditions of epistolary writing, easily gave occasion to forgeries. It is conjectured that St. Paul sent round a specimen of his handwriting with his Epistles, easily recognised from its large, rough, impetuous formation of letters (Gal. vi. 11). It is certain that it was his habit (according to a very general usage) to write at the end of his letters his name, and probably some other words, as a guarantee of the authenticity of the letter (2 Thess. iii. 17; 1 Cor. xvi. 21).

Remember my bonds] St. Paul, having dictated the letter and signed his name, added with his own hand a few words. He dwells upon his bonds with marked and touching iteration in this chapter (vv. 3, 10). He is no Stoic; he has a sense of injustice and undeserved indignity, and a feeling that his sufferings give him a claim upon those to whom he writes. The words may imply, in a sort of undertone, "Be willing, after my example, to suffer in like manner for the truth."

Grace be with you] Such forms of benediction have a tendency to be shortened by the friction of time and use. They are rounded off for the sake of convenience and portability. Cp. the longer form in the earlier Epistles (1 Thess. v. 28; 2 Thess. iii. 18; 1 Cor. xvi. 23; 2 Cor. xiii. 13; Gal. iii. 8; Rom. xvi. 20 (24); Philipp. iv. 23); and the form with *πάντων* inserted (Titus iii. 15; Heb. xiii. 25) with this shortened form (Coloss. iv. 18; 1 Tim. vi. 21; 2 Tim. iv. 22).

THESSALONIANS.

INTRODUCTION.

I. When St. Paul first landed upon the continent of Europe (Acts xvi. 11), and had preached at Philippi in Macedonia, he passed through Amphipolis and Apollonia to Thessalonica, immediately to the south of which lie the snow-clad slopes of Mount Olympus. This city, situated upon the Thermean Gulf, and once the capital of Macedonia, had formerly the name of Therme. Cassander enlarged it, and bestowed upon it a new name, in honour of his wife Thessalonica, daughter of Philip, King of Macedon. It was the largest and most populous city of Macedonia, and enjoyed considerable commercial relations. Under the Romans it was placed in the division called *Macedonia secunda*, and became the residence of a prætor.¹

Thessalonica was much resorted to by Jews in St. Paul's time; its considerable synagogue was frequented by Hellenic pagans. An

opportunity was thus given of proclaiming the Gospel publicly to Gentiles as well as to Israelites. St. Paul preached for three weeks, and succeeded in making some converts from the Jews, though he gained many more from the Gentiles—a fact which is reflected in the whole tone and character of the First Epistle to the Thessalonians. Eventually he was driven from the city (see Acts xvii. 5–10).

The whole Epistle leads us to the conclusion that the Gospel found a congenial soil in Thessalonica. Short as had been St. Paul's stay, and broken as were his days by work, he had made an indelible impression. The tidings which Timothy brought to him were a very evangel of good news (1 Thess. iii. 6). Yet were there gaps still in the *dogmatic* teaching which he had been able to give (iii. 10). The *moral* and *spiritual* education of his converts was far from being concluded. *Ecclesiastical* order was not entirely consolidated. Another difficulty weighed upon hearts, many of them doubtless tender and refined. The *eschatology* of the Gospel taught that the *parousia* of the Lord would be the time of rest and deliverance. The language

¹ Thessalonica appears at a later period in unhappy connexion with the Emperor Theodosius (see note on iv. 18). It (Salonica) is now looked upon as the *third* city of the Turkish Empire, Smyrna being the *second*. The population at present is estimated at 85,000, of whom about half are Jews. There is a singular community at Salonica, of Jewish origin, numbering about 6,500—the descendants of those who fled from the destruction of the Temple in 70 A.D.

...and who still externally conform to that religion; but who are, even at present, universally believed to hold the Jewish faith in their heart, and to practise its ceremonial in secret.

was of a kind conceived by ardent minds, not yet in possession of the equilibrium of Christian doctrine. Death had

been busy since the departure of the Apostle. Converts had fallen asleep in Jesus. They had not seen the cloud of the Coming, nor heard the Archangel's trump. What of those dear ones? Had they suffered loss?

St. Paul could not revisit the Church. He had to be satisfied with writing an Epistle to the Thessalonians to comfort them under a storm of persecution; to acquaint them with his reasons for not visiting them; to give an answer to the afflicting doubts of gentle and susceptible spirits; to warn them of possible practical dangers, and to express a father's love and gratitude for the large measure of good to be found among them.

The Epistles of St. Paul begin with his second missionary voyage, and of all his letters the two written to the Church of Thessalonica must be placed first. This was written at Corinth² where Timothy found him (Acts xviii. 5), and after he had been there some time (1 Thess. i. 7, 8).

II. The *contents* of this Epistle are of peculiar interest and importance, from the fact of its being the earliest among the Apostolic Epistles.

1. First in the order of importance stands the *dogmatic* element. The same Christology underlies this, the very earliest of the Pauline letters, as finds such magnificent expression, *e.g.*, in the Epistle to the Colossians.³

² Not Athens, as in the subscription of many MSS. misled by 1 Thess. iii. 1.

³ The First Thessalonians has been called the least dogmatic, and Colossians the most dogmatic of St. Paul's Epistles; but an impartial examination of the two will show that the same mind was at work upon two different sets of circumstances with the same apparatus of dogmatic principles. "The Christology of the Colossian

A. What is the view taken of the Person of Jesus in this Epistle?

(a) St. Paul speaks of Jesus as "the Lord," "our Lord," about twenty-five times. *Kύριος*, the LXX rendering of Jehovah, passed on into the N. T., whose writers take it up, and give it to Jesus (1 Thess. i. 1-3; iii. 11 &c). The title was the concentration of dogma. It is impossible for any subsequent declaration of the Divinity of Christ to rise beyond that afforded by St. Paul's frequent application of the attribute of "Lord" to Jesus in this Epistle.

(b) But not only is the recognition of Jesus as "the Lord" a speculative dogma in the mind of the writer of this Epistle; it is carried out fearlessly in practice. All worship is, upon Scriptural principles, confined to God alone. But worship is freely given to Christ in First Thessalonians (iii. 11, 12. Cp. 2 Thess. ii. 16, 17). Therefore it was the dogmatic conviction of the writer of this letter that Christ is God. It might seem as if the mind and thought, heart and intellect of the martyr at whose death he had assisted had passed into St. Paul. For St. Stephen's discourse, and the charge against him, together with his dying prayer, contain in germ all the Pauline theology. That Jesus shall "change the rites which Moses delivered unto us" (Acts vi. 14) is the root idea of the whole momentous controversy upon the Law developed by St. Paul in several Epistles. That a dying believer worshipped Christ with

Epistle is in no way different from that of the Apostle's earlier letters. The doctrine is practically involved in the opening and closing words of his earliest extant Epistle (1 Thess. i. 1; v. 28).—Lightfoot, *Colossians and Philemon*.

such prayer as could be rightly offered to God only (Acts vii. 5-9) was a fact which had behind it the dogma of the Divinity of Christ. As the echo of Stephen's teaching about the Law is prolonged in Galatians, so the echo of his prayer to Christ is prolonged and multiplied in the Epistles to the Thessalonians.

B. The following dogmatic Christological principles are to be found in the First Epistle to the Thessalonians.

i. Christ is *Divine*. (a) Cp. His Titles (ii. 15, 19, v. 23 &c.). (b) He is divinely conjoined with the Father (i. 1). (c) He is prayed to with Him (iii. 11). 2. Christ is *in Heaven* (i. 10, iv. 16). 3. Christ is *coming again* (iv. 14-18). 4. Christ is *the Redeemer* (i. 11, v. 9, 10).

No "Christology" or "Soteriology" in the N. T. can go beyond this.

ii. The *eschatological* element in the Epistles to the Thessalonians is peculiarly abundant. To these passages apply certain principles of interpretation which when applied for example to our Lord's so-called Apocalyptic declarations on the kingdom of God solve all difficulties. The vision of prophecy presents objects in juxtaposition not succession, in space, so to speak, rather than time, mystically not chronologically; its objects are lifted into a relation beyond and out of time. All history is viewed, as it is viewed by God, as even we can view it when we see it in plan rather than in section. That is, it is a cycle of typical judgments, finished and completed in the Last Judgment, of which each successive crisis possesses some general characteristics. Add to this the moral and spiritual ends

which are gained by keeping the Advent before each successive generation.

Consider, in the next place, the opening verses of 2 Thess. ii. The view supposed to be Apostolical, supposed to be Christ's, *does* arise. How is it treated? Why as a fanaticism, a falsehood, and a delusion. St. Paul beseeches them on behalf of [Rev. V. 'touching'] the coming &c., as though he were teaching in honour of that day, that the expectation of it might not be a source of disorder in the church.

But further. Admit not merely that the primitive Christians looked for and expected Christ (which they did, at that time, with an almost excessive tension) but, that they considered that experience would belie Him cruelly, if the world was obstinate enough to last on after that generation, what would have been the result?—Why this, that when St. John, or the last survivor of Christ's immediate followers died, Christianity would have died with him. If the Gospel, if Christ and His Apostles, had been committed to the doctrine that He must visibly appear in one generation, the Gospel must have died out with that generation. But the Gospel did not so die out. Therefore, the Gospel was committed to no such doctrine.

The view advocated in the note on 1 Thess. iv. 17 is confirmed by considerations derived from passages external to these Epistles. St. Paul did not expect the close of the present dispensation without a great ingathering of the Jews. Did he suppose that this would be the work of the few years which yet remained to him? (Rom. xi. 25, 26). There are passages in

which he speaks clearly of his own death and resurrection (1 Cor. vi. 14; 2 Cor. iv. 14, v. 2; Philipp. i. 23; 2 Tim. iv. 6). These expressions are logically inconsistent with a formulated belief on the part of St. Paul that Christ would come before he died.⁴

The practical point to be perceived in regard to the eschatological element in these Epistles is this. One vision fills the soul of the Thessalonian converts—that of the great Coming. At first, it is in danger of assuming fanatical proportions, and shaking their lives to the very centre. A few calm words in the Second Epistle (ii. 1) plead for the honour of the great Advent, and of the majestic gathering to the Redeemer. Then the perspective, for a while disturbed, is permanently readjusted, and remains at the same point even now, securing the perfect practical coincidence of the natural order of things with the supernatural expectation. When men seek to state the exact day, and that a near day, St. Paul, speaking through the Ages, blames such fanaticism, and points us back to our Lord's words (v. 1). He puts down the childish fingers that count the number of the days. "Of that day and hour knoweth no one" (St. Matt. xxiv. 36).

iii. The *Moral* and *Social*

⁴ Cp. St. Augustine on 1 Thess. v. 1, 2: "St. Paul showed that it was not necessary for them to know this—sufficient was it for them to be sure that, whilst men shall be slumbering and unprepared, the Lord will come as a thief. By believing this, they would be wakefully prepared after the lapse of any amount of time. St. Paul kept within his own limits, in that, Apostle though he were, he did not presume to teach others, because he knew that the Apostle of our profession had said 'it is not yours to know.'"

element in these Epistles. He emphasizes the new virtue (as it might be called) of *purity*—the new and awful line drawn round the citadel of the human soul by the gift of the Holy Spirit to those who believed and were baptized (iv. 8). He speaks with peculiar emphasis of *labour*, in his mind evidently connected with true "brotherly love" (iv. 9–12). This is significant of a new world, and a new order of ideas. In Greek society tradesmen and mechanics were held to be incapable of true philosophy or spiritual religion, or refined thought; and slavery had thrown discredit upon free labour, and all the smaller forms of commerce. It is full of significance that the first Apostolic Epistle speaks out so boldly and earnestly upon the dignity and becomingness of industry, the nobility of working with our own hands, though they may be blackened by the work, the duty of preferring our own coarse bread, won by the sweat of our brow, to the precarious food of the beggar, or the ignominious luxury of the parasite. This was one great social and moral result of the message, which, if its origin was in God's eternal counsels, came from a carpenter's shop, and was published by a company of fishermen, among whom a tent-maker of Tarsus had obtained admission.

iv. The First Epistle to the Thessalonians has often been pronounced to be as entirely uneclesiastical as it is supposed to be undogmatic. The Christians of the place could, of course, have had no separate buildings, and must have been content to meet in the house of Jason (Acts xvii. 5), of Aristarchus, of Secundus (Acts

xx. 21., or of some other believer. Yet there are certain lines of church life and organization which we can fairly trace in the Epistle to the Thessalonians.

(a) St. Paul recognizes the Thessalonians as one organized body, as a *Church* (i. 1). At a period considerably later he does not always so address those to whom he writes (Col. i. 1, 2).

(b) That these believers were all *baptized* is necessarily implied in the very conception of a *Church*. St. Paul's own history and experience show that he was not likely to entertain the notion that a believer could be united to the Church without the baptismal initiation. The direction which he himself had received from our Lord after his conversion led him to Baptism (Acts ix. 18). If Baptism was thus necessary for St. Paul, it must have been equally necessary for his converts. But the Apostle recognizes Baptism in this Epistle by most powerful practical teaching drawn from its very idea as a consecration of body, soul, and spirit, by the indwelling of the Holy Ghost.

It is from this point of view that the awful passage upon impurity (1 Thess. iv. 3, 8) considers sin of this kind a direct personal insult to the Holy Spirit.

(c) The Thessalonian Church also possessed a *stated Ministry* (1 Thess. v. 12, 13). St. Paul had not left them, without providing, in some way, for ministerial order and succession. The Church was thus equipped and provided for a continued existence.

(d) There is evidence in the Epistle that the Church was gathered together at convenient opportunities—apparently for two

purposes. (1) The "holy kiss" of affectionate greeting (v. 26) had evidently a character which was, so to speak, official and liturgical. To those conversant with Christian antiquity, the rite is integrally connected with the Holy Communion.⁵ (2.) But the Church further met to be instructed by reading (v. 27). St. Paul's letters were destined for the widest publicity; intended to take the place of the Law and Prophets in the Synagogue worship—to be a Christian Law promulgated by public reading. It is scarcely necessary to observe what a guarantee was thus afforded for the authenticity of these letters, and what authority they claimed. The command of the Epistle was the command of the Apostle.

The Christians of Thessalonica, then, were a *Church*, consisting of *baptized* believers, with an organized *Ministry*—a Church, with gathered assemblies, where the *Holy Communion* was administered and the *Apostolic Epistles* were read as inspired Scripture.

v. In the First Epistle to the Thessalonians there are two *local* references which are worthy of special mention. (a) At the beginning of the Epistle, St. Paul writes:—"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad" (1 Thess. 1, 8). In the word "sounded

⁵ In Justin Martyr's well-known passage describing early Christian worship it stands *between* the "Common Prayers" and the Eucharist, just before the Oblation. The kiss of peace always accompanied the Holy Communion, both in the East and West. The only difference was in the time. In the East it was immediately before the Oblation, in the West after the consecration and before the reception.

out," observe a metaphor derived from the trumpet's brilliant tone and power of distant resonance. It can scarcely be doubted that St. Paul was thinking of the geographical position of Thessalonica which had been particularly noted by Cicero. It was by land a chief station on the great Roman military road (*via Egnatia*); while by sea it had a principal share in the commerce of the Levant, and was in constant communication with almost every shore of the known world. The Apostle may have thus lightly touched upon a new fame in the Gospel, succeeding to and surpassing the ancient Macedonian glory.⁶ (b) The second *local* reference is more undeniable. St. Jerome adverts to St. Paul's power of laying his finger upon the distinguishing characteristics of every phase of human nature which he addressed in every region of the world.⁷ One of the most notable instances of this feature in St. Paul's writings—he proceeds to say—is to be found in the Epistles to the Thessalonians.

⁶ In the 9th century the two brothers, Cyril and Methodius, belonging to the Slavo-Bulgarian nationality, which extends from the banks of the Danube to the mountains of Thessaly, Hellenized Slaves, evangelized Moravia, Bohemia, and Pannonia; and, like the best of our missionaries in modern times, created an alphabet for their converts. They were born at Thessalonica, and are still held in undying affection by the Slavo-Bulgarians.

⁷ The simplicity (Rom. xvi. 17-19), the facility, the haughtiness (ibid. xi. 20, 25, xii. 3-15, 16) of the Roman character are reflected in his addresses to the Roman Christians. The intellectual pride of the Corinthians; the women boldly sitting in public assemblies with uncovered head, the men with long floating hair, heating themselves with wine in their temples, and carrying the same custom into a holier assembly and a more august rite, are observed by every careful reader of the let-

The national type of character continued absolutely unchanged up to the time of the great commentator of the Western Church. The same virtues of charity, hospitality, fraternal good-will; the same vices of indolence, aimless lounging, petty meanness in making oneself a parasite for the sake of daily food which the Epistles would lead us to attribute to one section of the people of Thessalonica, continued to mark the Macedonians.

vi. How does St. Paul handle *Scripture* in these Epistles?

His quotations from the O. T.⁸ are (with the exception, perhaps, of 2 Thess. ii. 4, Dan. xi. 36) half-conscious quotations, the reminiscences or allusions of a mind full of Scripture; not exact quotations for the purpose of discussion or authoritative settlement of questions. This feature in the Epistle is one proof of the predominatingly Gentile origin and training of the majority of the Thessalonian Church.

A more important question re-

ters to the Corinthians (1 Cor. x. 14, 15, 20, iv. 6). The hysterical (Gal. iii. 1) and passionate nature of the Celt is reflected from the mirror of the Epistle to the Galatians.

⁸ The following list will show clearly that there are several such:—

1 Thess. i.	5.....	Psaln xxix. 4.
"	ii. 16.....	Gen. xv. 16.
"	" 18.....	Nehem. xiii. 20.
"	" 19.....	Proverbs xvi. 31.
iv.	9.....	Isai. viii. 16; liv. 13.
"	14.....	Psaln xlviii. 14.
"	15, 16	Jer. xxv. 30, 31.
v.	3.....	Ezekiel xiii. 10.
"	8.....	Isai. lix. 17.
"	14.....	Isai. xxxv. 4.
2 Thess. i.	8.....	Psaln xxix. 7.
"	9.....	Psaln xxix.
ii.	4.....	Daniel xi. 36.
"	8.....	Psaln xxxiii. 6;
"	iii. 1.....	Isai. xi. 4.
"	iii. 1.....	Psaln cxlviii. 15.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

- 2 Cor. 1. 19. **CHAP. 1.** PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: ^bGrace *be* unto you, and peace, from
^b Eph. 1. 2. 2 God our Father, and the Lord Jesus Christ. ¶ ^cWe give
^c Rom. 1. 8. thanks to God always for you all, making mention of you
^d Eph. 1. 16. 3 in our prayers; ^dremembering without ceasing ^eyour work
^d Phil. 4. of faith, ^fand labour of love, and patience of hope in our Lord
^d ch. 2. 13. 4 Jesus Christ, in the sight of God and our Father; knowing,
^e John 6. 29. 5 brethren ^gbeloved, ^gyour election of God. For ^hour gospel
^{Gal. 5. 6.} came not unto you in word only, but also in power, and ⁱin the
^{Jam. 2. 17.} Holy Ghost, ^kand in much assurance; as ^jye know what manner
^f Rom. 16. 6. 6 of men we were among you for your sake. And ^mye became
^g Col. 3. 12. followers of us, and of the Lord, having received the word in
² Thess. 2. 13. 7 much affliction, ⁿwith joy of the Holy Ghost: so that ye were
^A Mark 16. 20. 8 ensamples to all that believe in Macedonia and Achaia. For
¹ Cor. 2. 4. from you ^osounded out the word of the Lord not only in Mace-
ⁱ 2 Cor. 6. 6. donia and Achaia, but also ^pin every place your faith to God-
^k Col. 2. 2. ward is spread abroad; so that we need not to speak anything.
^{Heb. 2. 3.} 9 For they themselves shew of us ^qwhat manner of entering in
ⁱ ch. 2. 1. 5, we had unto you, ^rand how ye turned to God from idols to serve
² Thess. 3. 7. 10 the living and true God; and ^sto wait for his Son ^tfrom heaven,
^m 1 Cor. 4. 16. ¹ Or, *beloved of God, your election.*
[&] 11. 1. ² Thess. 3. 9. ⁿ Acts 5. 41. ^o Rom. 10. 18. ^p Rom. 1. 8. ^q ch. 2. 1. ^r 1 Cor. 12. 2. ^s Gal. 4. 8. ^t Rom. 2. 7. Phil. 3. 20. Rev. 1. 7. ^u Acts 1. 11. 2 Thess. 1. 7.

I. 1. The omission of the apostolic title may be studiously in consonance with the character of this Epistle, which has little of the severity of some others.

in God &c.] εν, pregnant and mystical, like the "abiding" of our Lord and of St. John, denotes continuous inner union with, perpetually living in, ensphered and encircled by.

The Rev. V. omits the words after *peace*. The writer of these notes prefers retaining them.

2. *at our prayers*; *ενι* with gen. signifies "at the time of any event;" "at the point of time when it takes place." Cp. Rom. i. 10.

3. (1) *εργον*, (2) *αγαπον*, (3) *υπομονης* are added to (1) faith, (2) love, (3) hope. He attributes the three great Christian graces to the Thessalonians, to each of which he thoughtfully assigns its specific property and attribute. (1) On "work" in sing. cp. St. John vi. 28, 29 note. (2) "Labour of love" well exemplified in the *Thessalonian* Jason (Acts xvii. 5-9). (3) *i.e.* "hope's patient waiting for our Lord"—patience given by the hope which has our Lord Jesus Christ for its object (cp. 2 Thess. iii. 5).

4. Rather 'Knowing, brethren beloved of God, your election, how that our Gospel...

assurance; even as ye know what manner of men we shewed ourselves towards you' &c.

6. *followers*] *μιμηται* [Rev. V. 'imitators']. Cp. Philip. iii. 17, iv. 9: imitators in joy amid affliction.

7. The Bishop of Derry prefers the A. V. There were in that Church *as many examples* as individuals. They became so many "moulds of form" for the Christian life. [Rev. V. 'So that ye became an example.']

8. *sounded out*] *εξηχηται* [Joel iii. 14, LXX]; as it were with the sound of a trumpet in Macedonia, where they were, and Achaia, where St. Paul was.

spread abroad] Rev. V. 'is gone forth.'

9. *they themselves shew* [Rev. V. 'report'] concerning us.

Rev. V. 'a living and true God,' *αληθης* is the *true* as opposed to the mendacious, and *αληθινος* (here) the *very* as opposed to the shadowy (cp. St. John i. 9 note). Great words, as addressed at that date to men and women who might daily look upon Olympus! Cp. the antithesis in 1 John v. 20, 21. For Christ as the living God, see St. John v. 26, vi. 57.

10. *wait*] A notion of *patience* and *confidence* is implied in *ανα-μηνω*. The breath

"whom he raised from the dead, *even* Jesus, which delivered us
"from the wrath to come.

CHAP. 2. FOR "yourselves, brethren, know our entrance in unto
2 you, that it was not in vain: but even after that we had suffered
before, and were shamefully entreated, as ye know, at ^bPhilippi,
"we were bold in our God ^dto speak unto you the gospel of
3 God "with much contention. 'For our exhortation *was* not
4 of deceit, nor of uncleanness, nor in guile: but as "we were
allowed of God ^kto be put in trust with the gospel, even so we
speak; "not as pleasing men, but God, ^kwhich trieth our hearts.
5 For "neither at any time used we flattering words, as ye know,
6 nor a cloke of covetousness; "God *is* witness: "nor of men
sought we glory, neither of you, nor *yet* of others, when "we
might have ¹been ²burdensome, "as the apostles of Christ.
7 But "we were gentle among you, even as a nurse cherisheth her
8 children: so being affectionately desirous of you, we were willing
^kto have imparted unto you, not the gospel of God only, but
9 also "our own souls, because ye were dear unto us. For ye
remember, brethren, our labour and travail: for "labouring
night and day, "because we would not be chargeable unto any

¹ Or, *used authority.*

* Rom. 1. 11. & 15. 29. '2 Cor. 12. 15. " Acts 20. 34. 2 Thess. 3. 8. = 2 Cor. 12. 13, 14.

of Advent-tide blows about the First Epistle to the Thessalonians. If joy be said to be the key-note of the Epistle to the Philippians (iii. 1), hope may truly be termed that of the present Epistle.

delivered] Rev. V. 'delivereth.' The phrase 'Jesus, Who is ever delivering' (Rom. xi. 26. This is the translation of *gōēl*, Isai. lix. 20, LXX) expresses the particular system of Christianity, the appointment of a Mediator. This ever present deliverance implies a past. He redeemed us once for all; He is ever delivering *as*.

II. 2. *we were bold in our God*] Rev. V. 'we waxed bold.' Cp. Acts ix. 29.

contention] Rev. V. 'conflict.' Inward emotion and struggle, as well as outward, is included in *ἀγών*. Cp. Col. ii. 1.

3. *exhortation*] The whole Gospel preaching and message is so called, as permeated by, and living in, an atmosphere of gentle, soothing affection. *παράκλησις* as addressed to the careless, slothful, tempted, fallen, is *exhortation*; as addressed to the sad and seeking it is *solace and comfort*.

was [is] not &c.] The origin and source from which it was derived and uttered was not deception [Rev. V. 'error'] nor impunity, nor was it conceived in an atmosphere of guile. Cp. the complicated network of lying in which Jacob became entangled (Gen. xxvii. 19). The N. T. leads us to suppose that there existed in the age of the Apostles a connexion between the form of spirituality and licentiousness. Of this St. Paul declares his innocence, and with it he elsewhere upbraids the false teachers.

4. *But according as we have been approved* (*δοκιμασμεθα*) *of God...God Which proveth* (*δοκιμάζοντι*) *our hearts.*

" Acts 2. 24.
" Matt. 3. 7.
Rom. 6. 9.

" ch. 1. 5, 9.
" Acts 16. 22.
" ch. 1. 5.
" Acts 17. 2.
" Phil. 1. 30.
" 2 Cor. 7. 2.
" 2 Pet. 1. 10.
" 1 Cor. 7. 25.
" Gal. 2. 7.
Tit. 1. 3.
" Gal. 1. 10.
" Prov. 17. 3.
Rom. 8. 27.
" Acts 20. 33.
" 2 Cor. 2. 17.
" Rom. 1. 9.
" John 5. 41, 44.
" 1 Tim. 5. 17.
" 1 Cor. 9. 4.
" 2 Cor. 10. 1.
" 2 Thess. 3. 9.
" 2 Cor. 11. 9.
" 1 Cor. 8. 1.
" 1 Cor. 2. 3.
" 2 Cor. 13. 4.
" 2 Tim. 2. 24.

pleasing] Excessive obsequiousness underlies *ἀπείκοντες* (see on Col. iii. 22).

5. We did not use words such as flattery uses, or pretexts such as those of avarice.

cloke of covetousness] The perpetual pretext (*πρόφασις*) of covetousness.

6. *Nor (were we) seeking glory (out) of men* (*as its source*), *nor from you, nor from others* (*as its particular occasion*; *ἐξ ἀνθρώπων...ἀφ' ὑμῶν...ἀπ' ἄλλων*). The prepositions are here used with accentuated antithesis.

7. *gentle*] For *ἡπιος* many MSS. read *νήπιος*, "babes;" but the reading is not in accordance with St. Paul's practice. The spiritually infirm, the morally and intellectually weak, are usually thus described by St. Paul (Rom. ii. 20; Gal. iv. 3; Eph. iv. 14 &c.); and in the context he presents himself and the Thessalonians in an aspect which would precisely reverse, and by implication contradict, the figure of babyhood applied to himself. *They are the babes; he is the τρυφός, "mother, who is also a nurse."*

8. Rev. V. 'we were well pleased to impart...because ye were become...'

9. *working night and day*] 'that we might not burden' &c., Rev. V. j. The narrative in the Acts (Acts xvii. 1-10) does not absolutely limit St. Paul's stay to some three weeks. The conversion of many idolaters (1 Thess. i. 9), and his own express statement, that he remained long enough in Thessalonica to receive assistance, 'once and again' from Philippi (Philip. iv. 16) are opposed to such limitation. The spectacle of such an one as St. Paul working, would be a memorable one in a shopkeeping and industrial community like Thessalonica. His "working night and day" would show that in Thessalonica, at least, one unbroken day in

- v ch. 1. 5. 10 of you, we preached unto you the gospel of God. ^aYe are witnesses, and God *also*, ^bhow holily and justly and unblame-
- ^a 2 Cor. 7. 2. 11 ably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, ^cthat ye would walk worthy of God, ^dwho hath called you unto his kingdom and glory.
- ^a Eph. 4. 1. 12 as a father *doth* his children, ^cthat ye would walk worthy of God, ^dwho hath called you unto his kingdom and glory.
- Phil. 1. 27. 13 ¶ For this cause also thank ye God ^ewithout ceasing, because, when ye received the word of God which ye heard of us, ye received it ^fnot as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
- ^a 1 Cor. 1. 9. 14 For ye, brethren, became followers ^eof the churches of God which in Judea are in Christ Jesus: for ^fye also have suffered like things of your own countrymen, ^geven as they *have* of the Jews: ^hwho both killed the Lord Jesus, and ⁱtheir own prophets, and have ^jpersecuted us; and they please not God, ^kand are contrary to all men: ^lforbidding us to speak to the Gentiles that they might be saved, ^mto fill up their sins alway: ⁿfor the wrath is come upon them to the uttermost. ¶ But we, brethren, being taken from you for a short time ^oin presence, not in heart, endeavoured the more abundantly ^pto see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a ch. 1. 3. 18 great desire. Wherefore we would have come unto you, even
- ^a Gal. 1. 22. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a Acts 17. 5. 18 great desire. Wherefore we would have come unto you, even
- ^a Heb. 10. 33, 34. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a Acts 2. 23. 18 great desire. Wherefore we would have come unto you, even
- ^a Matt. 5. 12. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a Acts 7. 52. 18 great desire. Wherefore we would have come unto you, even
- ^a Esth. 3. 8. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a Luke 11. 52. 18 great desire. Wherefore we would have come unto you, even
- ^a Acts 13. 50. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a Matt. 23. 32. 18 great desire. Wherefore we would have come unto you, even
- ^a Matt. 24. 6, 14. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a 1 Cor. 5. 3. 18 great desire. Wherefore we would have come unto you, even
- ^a Col. 2. 5. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a ch. 3. 10. 18 great desire. Wherefore we would have come unto you, even
- ^a Rom. 1. 13. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- ^a 15. 22. 18 great desire. Wherefore we would have come unto you, even
- ^a 2 Cor. 1. 14. 19 I Paul, once and again; but ^qSatan hindered us. For ^rwhat
- Phil. 2. 16. 18 great desire. Wherefore we would have come unto you, even

¹ Or, *chased us out*.

the week only could be undividedly given to directly Apostolic labour. St. Paul's motives in continuing to work were three: (1) *independence*; (2) *example* (2 Thess. iii. 8, 9); (3) *charity*, having something to give in alms (Acts xx. 34).

10. *among you that believe*] Although it may not always have seemed so to others.

11, 12. Rev. V. 'as ye know how we dealt with each one of you, as a father with his own children, exhorting you and encouraging you, and testifying, to the end that ye should walk worthily of God, Who calleth you into His own kingdom' &c.

his kingdom] Contrast Acts xvii. 2; but it is scarcely warrantable to find in these verses (11, 12) any special illustration of the history (Acts xvii. 7), or of the prophecy of the Man of Sin (2 Thes. ii.).

13. Rev. V. '...that, when ye received from us the word of the message, *even* the word of God, ye accepted it' &c. Rev. V. omits 'effectually.'

14. *followers*] Rev. V. 'imitators' (i. 6). The *own countrymen* (*συμφυλέται*) were the unconverted Jews in Thessalonica.

15. There is an undertone of horror, indignation, and realization of their guilt in "they killed the Lord Jesus."—Him, Who as their Master, they were bound to serve. *their own prophets*] Many MSS. and Rev. V. omit *idios*. But the word is not without good external attestation, and it adds much force to the Apostle's argument here. (1) These prophets, the flower and glory of their race, were *their very own*! (2) It adds peculiar vividness to the parallel presented by the Thessalonian Christians, who were per-

secuted by their *own* brethren and fellow-countrymen (v. 14).

persecuted] *chased* [Rev. V. 'drave'] out by persecution.

they please not God, and...men] Alternately credulous (*credat Judæus Apelles*), and incredulous; wanting in flexibility and urbanity; their furious spirit of riot, their intense nationality, their bitter and insolent contempt presented itself to St. Paul almost as it did to Juvenal and Tacitus.

16. *forbidding us* &c.] This, in the Apostle's thought, is a very special instance of their "adversus omnes alios hostile odium" (Tacitus).

to fill up their sins] Cp. Gen. xv. 16; *always*, i.e. before, at the time of, and after Christ.

to the uttermost] *eis télos* has three possible meanings: (1) *Even to the end* of anything.

(2) *At last*. (3) *Utterly*. Four years before this Epistle was written (i.e. A.D. 52-3), at the Paschal feast, a terrible riot occurred, in which, some historians say, 30,000 Jews were slain. Others have adduced this passage as evidence that the Epistle was written *after* the siege of Jerusalem. But the language of "ex post facto" prophecy would have been more definite and more amplified. These brief words have the large generality, the indefinite horror and grandeur, of a true prophetic burden.

17. *taken from you*] ἀπορροφανθέντες ἀπ' ὑμῶν. Rev. V. 'bereaved of you.'

18. Rev. V. 'because we would fain' &c. There is an agent as *personal*, as the *will* of man:—"Satan hindered us." He is often the real factor in history, acting through wicked men, when his name is not men-

is our hope, or joy, or 'crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ 'at his coming? For ye are our glory and joy.

CHAP. 3. WHEREFORE "when we could no longer forbear, ^bwe thought it good to be left at Athens alone; and sent 'Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you 3 concerning your faith: ^dthat no man should be moved by these afflictions: for yourselves know that 'we are appointed there- 4 unto. 'For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and 5 ye know. For this cause, ^ewhen I could no longer forbear, I sent to know your faith, ^hlest by some means the tempter have 6 tempted you, and 'our labour be in vain. ^kBut now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, 'as we also to see you: 7 therefore, brethren, ^mwe were comforted over you in all our 8 affliction and distress by your faith: for now we live, if ye ⁿstand 9 fast in the Lord. ^oFor what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our 10 God; ^pnight and day 'praying exceedingly 'that we might see your face, ^qand might perfect that which is lacking in your faith? 11 ¶ Now God himself and our Father, and our Lord Jesus Christ, 12 ^r'direct our way unto you. And the Lord ^s'make you to in-

• Prov. 16. 31.
• 1 Cor. 15. 23.
Rev. 1. 7.

^a ver. 5.
^b Acts 17. 15.
^c Rom. 16. 21.

^d Eph. 3. 13.
^e 1 Cor. 4. 9.
^f 1 Pet. 2. 21.
^g Acts 20. 24.

^h ver. 1.
ⁱ 1 Cor. 7. 5.
^j 2 Cor. 11. 3.
^k Gal. 2. 2.
^l Phil. 2. 16.
^m Acts 18. 1. 5.

ⁿ Phil. 1. 8.
^o 2 Cor. 1. 4.
^p Phil. 4. 1.
^q ch. 1. 2
^r Acts 26. 7.
^s 2 Tim. 1. 3.
^t Rom. 1. 10.
^u ch. 2. 17.
^v 2 Cor. 13. 9.
11.

^w Mark 1. 3.
^x ch. 4. 10.

¹ Or, *glorifying*?

² Or, *guide*.

tioned (see e.g. Acts xvii. 13). The passage is dogmatically a "dictum probans" for the personality of Satan.

19. *crown of rejoicing*] Rev. V. 'of glorying' (καυχῆσθαι). See Philip. iv. 1 note.

at His coming] St. Paul's hope extends even to that.

III. 1. *left*] to be left behind; καταλειφθῆναι has about it a tinge of desertion and forlornness. The word is suffused with the sadness which abides after a farewell.

at Athens alone] alone stands forcibly last. Upon the departure of Timothy, Paul and Silvanus felt themselves to be indeed alone in a city which was so beautiful, but so far from God.

our brother...Christ] Rev. V. 'our brother and God's minister in the Gospel of Christ.' In A. V. note each attribute of praise given to Timothy. "Our brother" indicates that he is their associate in a common faith, with an additional thought of fraternal affection. His being a 'Minister (διάκονος) of God' indicates his laborious office of preaching, and that with a special call and authority from God (cp. Eph. vi. 21). To these is added yet another:—"our fellowlabourer," our assistant in proclaiming the Gospel (cp. Philip. ii. 25).

3. *moved*] σαίνεσθαι means literally to "wag the tail"—hence (1) to flatter, or fawn upon; (2) to have the mind moved, in the direction of pleasure or of terror.

for yourselves know] How? Because St. Paul had told them of Christ's saying (St. John xvi. 33).

appointed thereunto] Destined and fixed by the counsel of God. Affliction is the Christian's natural condition. The Gospel is the covenant of the Cross. Cp. Acts ix. 16. Suffering is, according to the Apostle, the perpetual law of Christ's kingdom (Acts xiv. 22; 2 Tim. iii. 12).

4. *tribulation*] Rev. V. 'affliction' (cp. v. 3). Particular troubles and persecutions came speedily (Acts xvii. 4, 5-13).

5. *our labour*] Spiritual labour.

6. *our brought us the good tidings...Love*; εὐαγγελισαμένους is a "magnificent participle" (Bengel), not without a reference to the "good news."

8. *we live*] Contrast "I die daily." What a tender heart he had, who yearned over his children with such affection (Anselm).

10. *perfect that which is lacking &c.*] See on Col. i. 24. St. Paul's stay at Thessalonica, comparatively brief, would have prevented the full instruction of the young Church (Acts xvii. 1-10).

11. Or, *He, our God and Father*. Note through these Epp. how the strain of exhortation is gently stirred by the sigh of prayer (cp. 1 Thess. iii. 11, v. 23; 2 Thess. i. 11, ii. 16, iii. 5-16); and that prayer naturally and spontaneously directed to Jesus by St. Paul.

direct] κατευθίναί, "make straight." Note the singular verb, preceded by two subjects—"our God and Father Himself" [Rev. V.], and "our Lord Jesus Christ" (cp. 2 Thess. ii. 17). The Epistle which stands first in order of time, is a manual of prayer

* ch. 4. 2.
 2 Pet. 1. 7.
 1 Cor. 1. 8.
 Phil. 1. 10.
 1 John 3. 20, 21.
 2 Zech. 14. 5.
 Jude 14.

• Phil. 1. 27.
 Col. 2. 6.
 • ch. 2. 12.
 • Col. 1. 10.
 • Rom. 12. 2.
 Eph. 5. 17.
 • Eph. 5. 27.
 1 Cor. 6. 15, 18.
 Eph. 5. 3.
 • Rom. 6. 19.
 • Col. 3. 6.
 • Eph. 4. 17.
 1 Cor. 15. 34.
 Gal. 4. 8.
 2 Thess. 1. 8.
 1 Lev. 19. 11,
 13.
 1 Cor. 6. 8.
 2 Thess. 1. 8.
 • Lev. 11. 44.
 1 Cor. 1. 2.
 1 Pet. 1. 14.
 • Luke 10. 16.
 1 Cor. 2. 10.
 & 7. 40.
 1 ch. 5. 1. Jer. 31. 34. John 14. 26. Heb. 8. 11. • Matt. 22. 39. John 13. 34. Eph. 5. 2. 1 Pet. 4. 8.

crease and abound in love ^aone toward another, and toward all
 13 men, even as we do toward you: to the end he may ^astablish
 your hearts unblameable in holiness before God, even our
 Father, at the coming of our Lord Jesus Christ ^awith all his
 saints.

CHAP. 4. FURTHERMORE then we ¹beseech you, brethren, and
²exhort you by the Lord Jesus, ^athat as ye have received of us
^bhow ye ought to walk ^aand to please God, so ye would abound
 2 more and more. For ye know what commandments we gave
 3 you by the Lord Jesus. For this is ^athe will of God, even
^cyour sanctification, ^dthat ye should abstain from fornication:
 4 ^athat every one of you should know how to possess his vessel
 5 in sanctification and honour; ^bnot in the lust of concupiscence,
 6 ^aeven as the Gentiles ^cwhich know not God: ^dthat no man go
 beyond and ^ddefraud his brother ^ein any matter: because that
 the Lord ^mis the avenger of all such, as we also have forewarned
 7 you and testified. For God hath not called us unto uncleanness,
 8 ^abut unto holiness. ^cHe therefore that ^ddespiseth, despiseth
 not man, but God, ^ewho hath also given unto us his holy Spirit.
 9 ¶ But as touching brotherly love ^aye need not that I write unto
 you: for ^aye yourselves are taught of God ^ato love one another.

¹ Or, request.

² Or, beseech.

³ Or, oppress, or, overreach.

⁴ Or, in the matter.

⁵ Or, rejecteth.

to Christ—see also 2 Thess. iii. 16. The
 prayer was abundantly granted (Acts xx. 1,
 3; 1 Tim. i. 3).

12. 'You' is emphatic; *you*—whatever
 comes of *us*, whether our way be made
 straight to you, or not—may He make you
 increase in spiritual enlargement, and
 abound with spiritual abundance before
 Him Who is our God and Father.

13. *with all his saints* They are looked
 upon as emphatically *His* (cp. Acts ix. 13).

IV. 1. Rev. V. 'Finally, then, brethren,
 ...exhort you in the Lord Jesus, that, as ye
 received...to please God, even as ye do
 walk,—that ye abound' &c. With inimi-
 table tact, St. Paul assumes that they were
 actually walking in the right way. He
 does not simply exhort them to walk thus,
 but to abound more and more.

2. *commandments* παραγγελίας, Rev. V.
 'charges.' The Apostle employs this word
 somewhat frequently to the Thessalonians
 (v. 11; 2 Thess. iii. 4, 6, 10, 12). To
 Timothy he uses it himself (1 Tim. i. 18,
 v. 13), and bids him freely use it to others
 (1 Tim. i. 3, iv. 11, v. 7, vi. 17). When
 writing directly on affairs connected with
 the management of the Church he freely
 commands. His very tenderness is majestic.

3. Our sanctification is that which most
 pleases God. He mentions sanctification
 generally as a frame of mind, holy disposi-
 tion, and then indicates the greatest enemy
 to sanctification—the *fornication* of heathen
 communities. It was an evil widely-spread
 and certain to assault true believers. For
 sins of the flesh, as eating into the very heart
 of Gentile social life, see Acts xv. 19, 20.

4. Rev. V. 'to possess himself of his
 own vessel,' i.e. probably, his own body
 rather than his wife. Cicero speaks of the
body as "*vas et receptaculum animi*." St.
 Barnabas calls the Body of Jesus "*the*
vessel of the Spirit."

5. Rev. V. 'not in the passion of lust.'
 Ignorance of God is here conceived as the
 fountain of impurity (cp. Rom. i. 24).

6. Another aspect of impurity is here
 given—the wrong done to one's brother.
 Rev. V. 'that no man transgress and
 wrong' &c. (παρασκευαίω).

in any matter "in the matter," i.e. of
 which I am speaking. The Lord—*Christ*—
 specifically referred to as the Judge, is 'an
 avenger in all these things.'

7. Rather, 'God called us not for un-
 cleanness, but in sanctification' [Rev. V.].
 For (ἐν) means the aim or end in view;
 (ἐν) the medium, *contexture*, and surround-
 ing conditions of life.

8. Rev. V. 'Therefore he that rejecteth
 (i.e. the calling of v. 7), rejecteth not man,
 but God, Who giveth His Holy Spirit unto
 you.' The writer of these notes prefers the
 reading *who hath given*. The Apostle, he
 remarks, was only thinking of, and only
 appealed to, the first great act of God in the
 spiritual order, in the past gift of the Holy
 Ghost to those who believed and were bap-
 tized. The gift of Him Who is not only
 the Sanctifier of men, but the very Living
 Sanctity of God, enhances the guilt of
 those who repudiate the Apostle's teaching
 upon purity.

9. *taught of God*] Cp. Isai. liv. 13, LXX;
 St. John vi. 45. The term

- 10 'And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, *that ye increase
 11 more and more; and that ye study to be quiet, and *to do your own business, and *to work with your own hands, as we com-
 12 manded you; *that ye may walk honestly toward them that
 13 are without, and that ye may have lack ¹of nothing. ¶ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, ^aeven as others
 14 ^bwhich have no hope. For ^cif we believe that Jesus died and rose again, even so ^dthem also which sleep in Jesus will God
 15 bring with him. For this we say unto you ^eby the word of the Lord, that ^fwe which are alive and remain unto the coming of

¹ Or, of no man.

* ch. 1. 7.
 * ch. 3. 12.
 * 2 Thess. 3. 11.
 * Acts 20.35.
 2 Thess. 3.7, 8, 12.
 * Rom. 13.13.
 Col. 4. 5.
 * See Lev. 19. 28.
 * Eph. 2. 12.
 * 1 Cor. 15.13.
 * 1 Cor. 15.18, 23.
 * 1 Kin. 13. 17, 18.
 * 1 Cor. 15.51.

refers to the permanent relation established between the human mind and the Divine Teacher. We are pupils all our life through in the school of God. St. Paul is here referring to the words of our Lord (cp. St. John xiii. 35); and blending Isai. liv. 13 with them, he speaks of Jesus, Who taught them to his disciples, as *God*. The *your-selves* and "God-taught" may well point to the Thessalonians as a people docile, and apt to take the impression of Christianity. Note here, as often in St. John's Epp., the subtle thread of connexion with what precedes. St. Paul was speaking of adultery, of impurity, of that which the world esteems *love*, but which is so cruel and so false. This leads him to speak of true fraternal affection [^f love of the brethren, Rev. V.]. Not extreme *love*, but extreme *selfishness*, is at the root of impurity. From the false love the Apostle here proceeds to the true.

10. *increase*] Rev. V. 'abound,' as in v. 1.

11. *study*] φιλοτινείσθαι, be ambitious. There is a true and false ambition. 'Whereas ambition commonly doth prompt men to be restlessly busy in the concerns proper to others, he biddeth them to be ambitious the contrary way, in affecting quiet, and abstinence from other affairs beside their own' (Barrow). The word is used three times by St. Paul, always, it is remarkable, in a good sense—here; Rom. xv. 20; 2 Cor. v. 9. The way in which St. Paul here shows us a natural impulse turned into its right direction affords a fine illustration of Bp. Butler's doctrine that "religion does not demand new affections, but only claims the direction of those we already have. Let the *man of ambition* go on still." "If thou wilt seek glory, seek a glory, but one which is immortal" (Chrysost.).

be quiet] Not *physical* but *moral* rest—a calm, steady, regular way of proceeding.

work with your own hands] There is a special propriety in this admonition, because it is addressed to men who had, as it were, tasted of the world to come.

12. St. Paul is addressing a population largely composed of laborious workmen and mechanics. He enters into their spirit completely. In this passage a series of ideas,

which were foreign to the thought of the old Greek world, but which are the very life of modern progress, find their sanction in the N. T. (see Introd.). Careful application to trade; judicious economy; honour and self-respect, founded upon the labour which makes the hands hard and horny; manly independence; are recognised in these two verses. There is an appeal to the sense of industrial honour in the lofty word *honestly* or 'becomingly,' εὐσχημένως, and in the half-proud freedom of 'having need of no man' (A. V. and Rev. V.).

13. *We...ignorant*. A formula used by St. Paul to call attention to a new subject (Rom. i. 13, xi. 25; 1 Cor. x. 1, xii. 1; 2 Cor. i. 8). The link of transition from vv. 9-12 is this:—Christian "brotherly love" includes love for, and thought of, those who sleep in Jesus.

are asleep] Rev. V. 'fall asleep.' The sacred writers compare by a beautiful euphemism the dead with those that sleep. Those who have left this mortal life do not cease to exist, but are only resting in a sweet sleep, with a certain hope of living again. It was concerning such that the Thessalonians had directly asked a question: and what St. Paul says of those *already dead* would apply to all who shall die, even until the second advent of the soul.

others] The rest, the heathen (Eph. ii. 3). 14. *which sleep*] Rev. V. 'that are fallen asleep in (ἀα) Jesus'; the mediatorial ἀα, those who through Him are rightly accounted as 'sleeping.'

will God bring] ἄγει, a tender word, used of the living (cp. 2 Tim. iv. 11). By a beautiful interchange, *death* is here, as often, predicated of *Jesus*; *sleep*, of *believers* (1 Cor. xv. 3, 6-18, 20-51).

15. *we say...Lord*] The formula for a new revelation. What I speak to you is as if the Lord said it to you.

we...remain] Rev. V. 'are left.' *We*, the *we* of him who believes in the "Holy Catholic Church, the communion of Saints." Writing as a living man to living men, he puts himself in the same attitude with those who shall be alive at

- * Matt. 24. 30, 31. 16 the Lord shall not prevent them which are asleep. For ^{the} Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with ^{the} trump of God: ^{and} the
- * 1 Cor. 15. 53. 17 dead in Christ shall rise first: ^{then} we which are alive ^{and} remain shall be caught up together with them ⁱⁿ the clouds, to meet the Lord in the air: and so ^{shall} we ever be with the
- * 1 Cor. 15. 51. 18 Lord. ^{Wherefore} ^{comfort} one another with these words.
- * Acts 1. 9. **CHAP. 5. BUT** of ^{the} times and the seasons, brethren, ^{ye} have
- Rev. 11. 12. 2 no need that I write unto you. For yourselves know perfectly
- * John 12. 26. ^{SO}
- * ch. 5. 11. **CHAP. 5. BUT** of ^{the} times and the seasons, brethren, ^{ye} have
- * Matt. 24. 3, 38. 3 For when they shall say, Peace and safety; then ^{sudden} destruction cometh upon them, ^{as} travail upon a woman with
- * 2 Pet. 3. 10. ^{Jer. 13. 21. Hos. 13. 13.}
- Rev. 3. 3. ^{1 Or, exhort.}
- * Isai. 13. 6. Luke 17. 27, 28, 29. 2 Thess. 1. 9.

the Great Advent. The word 'left,' 'left over' (περιλειπόμενοι), may not be without a tinge of sadness. The fear which the Thessalonians had for their beloved ones was, lest they might have suffered some loss. They pitied them because they were taken. By this twice-repeated word (vv. 15, 17) St. Paul seems to say—Not *they* are to be pitied. Rather *we* who are left over, left without them in the world. If there is any leaving *out* in the case, it is *we* who are left *out*, not *they*.

shall in no wise go before &c. [Rev. V. 'precede'], anticipate 'them that are fallen asleep'; i.e. shall not arrive more quickly to communion with Christ, nor have an earlier enjoyment of beatitude.

16. *a shout*] κέλευσμα, a cry of command, like that of the general to his army.

with the voice of the Archangel] Cp. St. Jude, v. 9. For different orders of Angels, see Col. i. 16. At the earthquake of Manilla (1863), the cathedral fell upon the clergy and congregation. The mass of ruin overhead and around the doomed assemblage was kept for a time from crushing down upon them by some peculiarity of construction. Those outside were able to hear what was going on in the church, without the slightest possibility of clearing away the ruins, or of aiding those within, upon whom the building must evidently fall before long. The voice of the priest officiating was heard uttering the words, "Blessed are the dead that die in the Lord." As this sentence came forth, the multitude burst into a passion of tears. Again the same voice spoke in a calm and even tone, "The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first."

first] St. Paul only deals here with the resurrection of the *just*, as in marg. ref.—*first*, the first act of the last great drama.

17. *alive*] Some carry on to this the qualification annexed to the "dead;" so that "we which are alive in Christ" answers to "the dead in Christ." The Apostle seems to declare that some at the Lord's Advent will not die; but, being found alive, will

suddenly be changed into the immortality which is given to the other saints, and *caught away* (cp. Acts viii. 39) in the clouds with them. This may bear upon the translations of Enoch and Elijah.

in the air] The Apostle speaks of the first meeting-place of the living and dead with their Lord as *in the air*. The air is not to be their abiding-place. Rather St. Paul elsewhere appears to sanction the Jewish idea of the air being an ample space tenanted by evil spirits (Eph. ii. 2). There seems to be nothing in the pregnant brevity of this awful passage against our understanding that the godly, absolved, are *rapt* away above as assessors of the Judgment (Psalm cxlix. 9; 2 Cor. vi. 3, 6).

18. *comfort*] A little more than 300 years after the Epistle arrived at its destination, 7000 people were put to death in the circus at Thessalonica, within three hours, by order of the Emperor Theodosius (A.D. 389). St. Ambrose employed the words of this verse to comfort the bereaved people of Thessalonica. One other historical association, in this instance a contrast, may be noted. Cicero wrote a letter, full of passionate grief, to those who were dearest to him. Of his hopes of re-union on earth he can only say, with fatalistic resignation, "*Hæc non sunt in manu nostra*." The last word of that letter of despair is the name of the city from which it was dated—*Thessalonice*.

V. 1. *But concerning the times and the seasons no need to be written* to (1.) τῶν χρόνων, time *chronologically*; (2.) τῶν καιρῶν, time in relation to eras or crises (cp. Dan. ii. 21; Wis. viii. 8; Acts i. 7).

2. *Why* does the Apostle use the special image of the *thief* in reference to the Second Advent, and assume an *accurate* knowledge of the matter on their part? Because even at this early period, at the time when the first Epistle of St. Paul was written, it was grooved into Christian consciousness from the language of Jesus.

3. *they shall say*] Rev. V. 'are saying.' Cp. Ezek. xiii. 10 (LXX). The *suddenness* of the *parousia* is illustrated *ness* of the pangs of labour.

4 child; and they shall not escape. ¹But ye, brethren, are not
 5 in darkness, that that day should overtake you as a thief. Ye
 are all ²the children of light, and the children of the day: we
 6 are not of the night, nor of darkness. ³Therefore let us not
 7 sleep, as *do* others; but ⁴let us watch and be sober. For ⁵they
 that sleep sleep in the night; and they that be drunken ⁶are
 8 drunken in the night. But let us, who are of the day, be sober,
⁷putting on the breastplate of faith and love; and for an helmet,
 9 the hope of salvation. For ⁸God hath not appointed us to
 10 wrath, ⁹but to obtain salvation by our Lord Jesus Christ, ¹⁰who
 died for us, that, whether we wake or sleep, we should live
 11 together with him. ¹¹Wherefore ¹²comfort yourselves together,
 12 and edify one another, even as also ye do. ¶ And we beseech
 you, brethren, ¹³to know them which labour among you, and are
 13 over you in the Lord, and admonish you; and to esteem them
 very highly in love for their work's sake. ¹⁴And be at peace
 14 among yourselves. ¶ Now we ¹⁵exhort you, brethren, ¹⁶warn them
 that are ¹⁷unruly, ¹⁸comfort the feebleminded, ¹⁹support the weak,

¹ Or, *exhort*.² Or, *beseech*.³ Or, *disorderly*.⁴ Rom. 14. 1.

5. For ye are all sons of light...sons of the day. Cp. marg. ref. "Our Baptism entitleth us thereunto, which is the Sacrament of our initiation, whereby we are made children of God. Whence, in the Greek fathers Baptism is usually called an *enlightening*, and persons newly baptized *newly-enlightened*" (Sanderson).

6. others] The rest (cp. iv. 13).

7. Sleep and drunkenness are samples of the whole line of feeling and conduct of thoroughly indolent and dissipated men, whose pleasure is in the darkness and cover of the night.

8. Faith, hope, and love appear in this verse. Trace here the germ of the image expanded in Eph. vi. 11, 17.

9. The "*for*" follows next after the word *salvation* at the close of v. 8: because 'God appointed us...unto the obtaining of salvation' [Rev. V.].

9, 10. Through our Lord...for us. *ὑπὲρ ἡμῶν*, on our behalf, and in our place.

that] In order that (*ὅνα*), the holy purpose of the Lord's redeeming death. The word *wake* (*γρηγορεύειν*) or 'watch' was so popular a motto of early Christian life (cp. St. Mark xiii. 34, 35, 37) that it took the form of a name—Gregory. It has been said that there are three sleeps for man—those of nature, sin, and death; and three correspondent awakenings—those of nature, righteousness, and life eternal. It is of the second that St. Paul here speaks.

11. Rev. V. 'exhort one another, and build each other up.' To 'edify' is one of the metaphorical expressions which have passed into the language of Christianity from the lips of our Lord Himself (cp. St. Matt. xiv. 18). The Christian Church and the Christian soul are alike compared to a building or temple. Those who by sympathy, word, or deed, assist the growth of

Christian wisdom, feeling, or life, are conceived of as *builders*, helping others or themselves to supply some part for the construction of the spiritual edifice, and are said to *edify* (cp. 1 Cor. viii. 1, xiv. 3, 4; Col. ii. 7).

12. Introduces a marked *ecclesiastical* element—"to know them which are presiding over you in the Lord." It may be going too far to say that these *ποιοῦντες* (*ποιοῦντες*, prefects, presidents) may refer to, or include, Bishops. But, at all events, at this early period, St. Paul distinctly recognises a *teaching ministry*, an order of men separated from the rest of the congregation. St. Paul's exhortation happily expresses the blended feelings of (1) respectful esteem and (2) affectionate love. It is characteristic that St. Paul does not touch the question of bad and unfaithful ministers. Writing later to a ruler of the Church, he does not shrink from doing so (1 Tim. iii. 3-6).

13. And be at peace &c.] A saying of our Lord's (marg. ref.). Omit *and*. The Apostle passes on from the special duty of respect and affection to spiritual pastors and masters to the general duty of mutual Christian peacefulness. It is a short step from contempt and dislike of pastors to all the bitter evils of party spirit.

14. Rev. V. 'admonish the disorderly, encourage the faint-hearted...be long suffering toward all.' The *feeble-minded* are perhaps those Thessalonian Christians who having a tender susceptibility about those whom they had loved and lost, may also have had some of the other characteristics of that weakness. The morbid conscientiousness, the form of self-torment, known to spiritual writers as *scrupulousness*, would be expressed by "little-minded."

- v Gal. 5. 22. 15 ^vbe patient toward all *men*. ^aSee that none render evil for evil
 Eph. 4. 2. unto any *man*; but ever ^afollow that which is good, both among
 2 Tim. 4. 2. 16, 17 yourselves, and to all *men*. ¶ ^bRejoice evermore. ^cPray with-
 • Lev. 19. 18. 18 out ceasing. ^dIn everything give thanks: for this is the will
 Prov. 20. 22. 19 of God in Christ Jesus concerning you. ^eQuench not the Spirit.
 Matt. 5. 39. 20, 21 ^fDespise not prophesyings. ^gProve all things; ^hhold fast that
 1 Cor. 6. 7. 22, 23 which is good. ⁱAbstain from all appearance of evil. And
 1 Pet. 3. 9. ^kthe very God of peace ^lsanctify you wholly; and *I pray God*
 • Gal. 6. 10. your whole spirit and soul and body ^mbe preserved blameless
 2 Cor. 6. 10. 24 unto the coming of our Lord Jesus Christ. ⁿFaithful *is* he that
 Phil. 4. 4. 25 calleth you, who also will do *it*. ¶ Brethren, ^opray for us.
 • Luke 18. 1. 26, 27 ^pGreet all the brethren with an holy kiss. ^qI ^rcharge you by
 Rom. 12. 12. Col. 4. 2. the Lord that ^sthis epistle be read unto all the holy brethren.
 1 Pet. 4. 7. 28 ¶ ^tThe grace of our Lord Jesus Christ *be* with you. Amen.
 • Eph. 5. 20. Col. 3. 17. ^uOr, *adjure*. ^v1 Cor. 2. 11, 15. 1 John 4. 1.
 • Eph. 4. 30. 1 Tim. 4. 14, 39. ^wPhil. 4. 8. ^xch. 4. 12. ^yPhil. 4. 9. ^zch. 3. 13. ^{aa}1 Cor. 1. 8. ^{ab}1 Cor. 1. 9. 2 Thess. 3. 3.
 1 Cor. 14. 1, 39. ^{ac}Col. 4. 3. 2 Thess. 3. 1. ^{ad}Rom. 16. 16. ^{ae}Col. 4. 16. 2 Thess. 3. 14. ^{af}Rom. 16. 20, 24. 2 Thess. 3. 18.

15. If it be not strictly true that Christianity alone, or first, forbade to return evil for evil, yet the Gospel (1) brought into the position of a practical principle the spirit of gentle good-will, until it embraced even enemies; and (2) made a speculative philosophical refinement a rule of life for all. Rev. V. '...good, one toward another and toward all.'

16. Note (1) that Christianity unlocks the whole of man's nature, and makes a claim upon his *affections* and *emotions* as well as upon his *external conduct*. (2) Christian joy is not merely another word for high spirits. One peculiar source of sorrow belongs to a Christian as such—the painful sense of sin and disproportion between his standard and his attainments. A Christian is not a man who *has* no sin, but one in whom sin does not *rule*; and for this remaining sin he has special sorrow. Yet, by one of the antinomies which lie at the root of the Christian life, he has joy in sin forgiven, in the Spirit given, in the means of grace, in the hope of glory.

17. *without ceasing*] The ideal of prayer is the silent reference of all our actions to God; e.g. (1) habitual inclination, a *spirit of supplication* (Zech. xii. 10); (2) vigilant attendance upon prayer as a main purpose of life; (3) embracing all fit opportunities for prayer; (4) not desisting until our prayers are answered; (5) interlacing devout ejaculations with all our occupations and all occurrences; (6) appointing certain times, and carefully keeping them—like "the continual sacrifice" (cp. Dan. viii. 11; Neh. x. 53; with Heb. xiii. 15); (7) observation of times ordained by authority, or settled by custom (Barrow).

18. *for this...toward you*. This is God's will in Christ—eternal perpetual joy, unending prayer, unbroken and universal thanksgiving.

19. A reference to the fire of Pentecost, and to that kindled in the Christian's spirit. *Wherever the Spirit is. He burns*: there-

fore He is not to be *quenched* in ourselves or others (Bengel).

20, 21. Among the noble gifts of the Spirit in 1 Cor. xii. 10, the *critical* hold their place. The Apostle seems to say, "Make a religious, but grave, and thorough examination, by such tests as you possess." (Cp. 1 Cor. xii. 10; 1 John iv. 1.)

22. *appearance*] Rev. V. 'form.' Abstain absolutely and universally from all sin.

23. Rev. V. 'And the God of peace Himself sanctify...; and may your spirit... be preserved entire, without blame at the coming' &c. Cp. Gen. ii. 7. St. Paul severs the entire man into *three* parts, *spirit, soul, body*. Of these three divisions St. Paul, Bp. Bull and others have given this explanation. (1) *Body*=material organization; (2) *Soul*=sensitive faculty, conceived as indissolubly connected with breath (Jer. xv. 9). (3) *Spirit*=the superior faculty, capable of Divine communications, which man lost at the Fall, but recovers again in his regeneration. The key to St. Paul's meaning is the principle that besides body and soul—which make up man's natural being—regenerated man possesses *spirit*, the principle of supernatural life.

24. This little verse has been called the "sum of all delight." "If you enjoy His calling, rejoice in His *faithfulness* Who will do all that is implied in being *preserved*."

26. Rev. V. 'salute' &c. (1 Cor. xvi. 16; 2 Cor. xiii. 12; 1 Pet. v. 14). Hooker refers to this passage for the purpose of showing the lawfulness of discontinuing ancient customs, when utterly unsuitable to a changed order of society.

27. Rev. V. 'I adjure you...be read' &c. Great authority was attributed to Apostolic Epistles from the earliest times. They were carried by the Apostle's delegates; they were held to have equal dogmatic authority with the Apostle himself; they were read out and finally deposited among the archives of the Church; they were taken out on solemn days and read as sacred documents.

SECOND EPISTLE TO THE THESSALONIANS.

INTRODUCTION.

I. Much of this Epistle has already been discussed in the Introduction to the First Epistle. The Man of Sin is treated of in ii. 3 notes. The Apostle specially meets the two evils (1) of *feverish fanatical excitement* in relation to the Advent, and (2) of *disorderly mendicancy*.

II. The Second Epistle to the Thessalonians was written while Silvanus could still be named with Paul and Timothy, and while all three were at Corinth, A.D. 53.¹

III. In these Epistles we perceive a precise adaptation to the wants of the Church and to the crisis of human society. (1) The Church still gazed after her Lord, Who had ascended about twenty years before; in the times to come she wanted clear direction and authoritative example, that she might tell those who were to come after. (2) He Who ascended was so to come in like manner as He had gone up into Heaven. Was the Church to expect His return with the hurried pulse of a feverish expectation, or with the reverential calmness of a quiet expectation? (3) The Christian community, in the very freedom and spirituality of the new life, might be tempted to reject all ordinances and all ecclesiastical organization.

(4) The words of the great Teacher were unwritten for a while; they lived in memories which were quickened by the Holy Spirit. What was the relation of those words to the doctrine which was being borne to the heart of Italy and Greece, to the cities of Africa and Asia Minor? (5) The old society was sick to death with diseases which it felt to be fatal, but for which it was unable to find a name, or to apply a remedy.

The Epistles to the Thessalonians contain precisely the answer to these questions. (1) The first writings of the New Testament Canon call Jesus "the Lord" and breathe forth repeated prayers to Him. (2) While they maintain the attitude of Advent, they warn the faithful against Pseudo-Apocalyptic fever-fits. (3) They incidentally imply an ecclesiastical organization, already compacted and recognized. (4) They disclose to those who will search for them carefully, words of Jesus, afterwards recorded in the Gospels. (5) They proclaimed to a world degraded by lust, and vitiated by the system of slavery, that *purity* is the first of moral virtues, and *industry* the first of social duties. Thus they served to prepare the way for the sanctities of Christian marriage, as well as for the recognition of the dignity of free labour and commercial pursuits.

¹ subscriptions which place it at *Corinth*, at *Rome*, and at *Laodicea*, are erroneous.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

- * 2 Cor. 1. 19. **CHAP. 1.** PAUL, ^aand Silvanus, and Timotheus, unto the church of
 the Thessalonians ^bin God our Father and the Lord Jesus Christ:
 2 ^cGrace unto you, and peace, from God our Father and the Lord
 3 Jesus Christ. ¶ ^dWe are bound to thank God always for you,
 brethren, as it is meet, because that your faith groweth exceed-
 4 ingly, and the charity of every one of you all toward each other
 aboundeth; so that ^ewe ourselves glory in you in the churches of
 God ^ffor your patience and faith ^gin all your persecutions and
 5 tribulations that ye endure: *which is* ^ha manifest token of the
 righteous judgment of God, that ye may be counted worthy of
 6 the kingdom of God, ⁱfor which ye also suffer: ^kseeing *it is* a
 righteous thing with God to recompense tribulation to them that
 7 trouble you; and to you who are troubled ^lrest with us, when
^mthe Lord Jesus shall be revealed from heaven with ⁿhis mighty
 8 angels, ^oin flaming fire ^ptaking vengeance on them ^qthat know
 not God, and ^rthat obey not the gospel of our Lord Jesus
 9 Christ: ^swho shall be punished with everlasting destruction
 from the presence of the Lord, and ^tfrom the glory of his
 10 power; ^uwhen he shall come to be glorified in his saints, ^vand
¹ Gr. *the angels of his power.* ² Or,
 Isai. 2. 19. * Ps. 89. 7. † Ps. 68. 35.

I. 3. *We are bound*] *ὀφείλομεν*, morally obliged. Cp. marg. ref.; ii. 13.

meet] Because we have a worthy cause. *charity* &c.] Rev. V. 'the love of each one of you all.'

5. *a manifest token*] Their faith and patience was the token.

6-8. Rev. V. 'if so be that it is...affliction (also in v. 4) to them that afflict you, and to you that are afflicted...us, when the revelation of the Lord Jesus from heaven with the Angels of His power in flaming fire, rendering vengeance to them' &c.

7. *rest*] Opposed to affliction as *relaxation to pressure*, the loosening to the tightening grasp. Cp. 2 Cor. vii. 8, viii. 13.

8. (1) *that know not God*, and (2) *obey not the Gospel*] (1) *Gentiles*; (2) *Jews*. No soul believes the supernatural mysteries revealed by God, unless by a submission of his will he brings his intellectual faculties into captivity to the obedience of Christ (2 Cor. x. 5). Intellectual submission is a part of Christian trial and Christian obedience.

9. *shall suffer as punishment eternal destruction*. This, the first occurrence chronologically of the word *αἰώνιος* in the Epistles of St. Paul (see St. Matt. xviii. 9, and St. Mark ix. 43 notes), may be the proper place for an examination of its meaning. (1) *The etymology of the word αἰών*. Aristotle saw that *αἰών* was in some way connected with

ἀεί, and supposed that the connexion was that of direct derivation. (2) The meaning of the word in classical Greek is unlimited, prospective duration, eternity at least *à parte post.*, Plato distinguishes *αἰών* as "abiding," from *χρόνος* as its "mutable image," very much in the spirit of St. Augustine ('Confes.' xi. 11-13). (3) In Hebrew four words—implying eternity as *infinite prolongation*, perfect stability, antiquity, and undefinability—are alike rendered occasionally by *אֵוֶן*, *אֵוֶנוֹת* in the LXX. In the N.T. the word *αἰώνιος* occurs 72 times, 44 in connexion with life. Thus it is in the highest degree probable that the phrase "eternal ruin" or "destruction" means a "destruction" prospectively final—*everlasting* in the sense in which its subjects are everlasting.

10. (1) *saints*. (2) *All them that believe*. *Saints*, not as in modern language, the exceptionally holy; "believer" has a more extensive, "Saint" a more intensive, meaning. *to be glorified in his saints*] The admirable glory of Christ will manifest itself through the Saints. St. Paul uses the same intensely mystical language which we find in St. John (xvii. 10; cp. vii. 39). To "glorify" Christ is to make His glory known; to acknowledge Him as being what He is. Note the force of the aor. (*ἰδοῦσαθ' ἑαυτά*). The faint and intermittent

to be admired in all them that believe (because our testimony among you was believed) in that day. ¶ Wherefore also we pray always for you, that our God would ^{1c}count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and ²the work of faith with power: ³that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

* ver. 5.

^a 1 Thess. 1. 3.
^v 1 Pet. 1. 7.
 & 4. 14.

2. NOW we beseech you, brethren, ^aby the coming of our Lord Jesus Christ, ^band by our gathering together unto him, ^cthat ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. ^dLet no man deceive you by any means: for *that day shall not come*, ^eexcept there come a falling away first, and

^a 1 Thess. 4. 16.
^b Matt. 24. 31.
^c Matt. 24. 4.
 1 John 4. 1.
^d Eph. 5. 6.
 • 1 Tim. 4. 1.

¹ Or, *vouchsafe*.

glorifications of Christ, broken and suspended on earth, are over. He comes to be "glorified" by the one great decisive act of their bright and unending life.

to be admired] Used in the archaic sense of "being wondered at" [Rev. V. 'marvelled at'].

in that day] Join with "when he shall come:" or, possibly, our testimony had its sphere and object in *that day*.

II. Rev. V. 'to which end we also pray... may count you worthy of your calling, and fulfil every desire of goodness and every work' &c.

12. The *final ends* of his prayer: (1) *Christ* is glorified in them; (2) *they* are glorified in Christ. And, this latter, according to the grace of Him Who as God is the giver of all free and glorious largess, and as Lord Jesus Christ has won it. Note in "the name of our Lord Jesus Christ" here another instance of the word as denoting true *personality*.

II. 1. *by the coming*] on behalf of (ὕπερ: Rev. V. 'touching') the Advent—as if pleading for the honour of the Day, that it might not cause confusion in the Church.

our gathering together unto him] Cp. 1 Thess. iv. 17; Luke xvii. 37. ἐκσυνοχῇ means, (1) the act of congregating together in one spot; (2) the multitude, the congregation itself thus gathered (cp. Heb. x. 25; 2 Macc. ii. 7).

2. Rev. V. 'To the end that ye be not quickly shaken from your mind, nor yet be troubled;' νοῦς means definite conviction, deliberate opinion, settled judgment (Rom. xv. 5; 1 Cor. i. 10).

is at hand] Rev. V. 'is now present;' ὡς ὅτι ἐνέσθηκεν is a very vivid expression, and denotes close propinquity. The error of these men was changing the warning of true prophecy, caught from the lips of Christ Himself (1 Thess. v. 3), into the fanatical cry "The Day of the Lord is on us." This error was grounded upon three plausible arguments: (1) revelation by the Spirit—the Spirit of Prophecy; (2) teaching, probably alleged teaching, discourses

and affirmations said to have for a basis others uttered by St. Paul himself; (3) misinterpretation of 1 Thess. v. 3.

3. Rev. V. 'beguile...; for it will not be, a falling away] The falling away: ἡ ἀποστασία is often applied to desertion of the true religion and true God (cp. Acts xxi. 21; Heb. iii. 12).

the Man of Sin] There have been four great schools of interpretation in reference to the Man of Sin; and each great school has something important to teach the Church. (1) The patristic expositors impress upon us the *individuality* of the lawless one. (2) The mediæval writers bring out the idea, not only that there are many Antichrists, each a type of the perfect incarnation of Lawlessness (which is a Scriptural and patristic idea), but that such types may be found in isolated Popes. (3) The older Protestant interpreters, stimulated by the presence of abuses and tyranny, express strongly the existence of a permanently anti-Christian and lawless element in the system of the Papacy. (4) Another school recalls us to the thoughts which were actually in the mind of St. Paul. The reference (v. 4) to Antiochus Epiphanes is beyond doubt. The mad and impious attempts of Caligula to profane the Temple, by ordering the erection of his statue in the Sanctuary, also haunt St. Paul's imagination. In this prophetic and historical groundwork is a key to much, at least, of the Apostle's language. With this remember a general principle of prophetic interpretation. Some fuller development of evil awaits the Church and the world—the complete embodiment of Daniel's idea of Antiochus, the consummated realization of the intentions of Caligula. How this may take place we can only surmise. How it can be connected with the Jewish Temple, we cannot even guess. But a philosophical deification of humanity (v. 4); a general loosing of the bonds which unite society in Christendom; a re-assertion of the utmost rights of the flesh, and subversion upon principle of the

- / Dan. 7. 25.
 1 John 3. 18.
 Rev. 13. 11.
 2 John 17. 12.
 1 Isai. 14. 13.
 Ezek. 28. 2.
 Rev. 13. 6.
 1 Cor. 8. 5.
 1 John 2. 18.
 & 4. 3.
 1 Dan. 7. 10.
 Job 4. 9.
 Isai. 11. 4.
 Rev. 2. 16.
 1 ch. 1. 8, 9.
 Heb. 10. 27.
 1 John 8. 41.
 Eph. 2. 2.
 Rev. 18. 23.
 2 Matt. 24. 24.
 Rev. 13. 13.
 2 Cor. 3. 15.
 1 Rom. 1. 24,
 &c. Ezek. 14. 9.
- 4 /that man of sin be revealed, ^othe son of perdition; who opposeth and ^aexalteth himself ^aabove all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, 5 when I was yet with you, I told you these things? And now ye know what ¹withholdeth that he might be revealed in his time. 7 For ²the mystery of iniquity doth already work: only he who 8 now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, ¹whom the Lord shall consume ^mwith the spirit of his mouth, and shall destroy ⁿwith the brightness of his coming: *even him*, whose coming is ^oafter the working 10 of Satan with all power and ^psigns and lying wonders, and with all deceivableness of unrighteousness in ^athem that perish; because they received not the love of the truth, that they might be 11 saved. And ^rfor this cause God shall send them strong delusion, 12 ^sthat they should believe a lie: that they all might be damned
- 1 Or, *holdeth*.

moral law (ὁ ἀνομος, ὁ ἄνθρωπος τῆς ἀμαρτίας); and all this summed up in a great and variously gifted man—may complete the awful hints of Daniel (viii. 11, 12) and of St. Paul. The Church will know in time.

of sin] In whom the principle of sin is so completely inherent, that it seems to take concrete form in, and to be inseparable from, him. Note the tendency to personification in the scriptural conception of sin from the very beginning (Gen. iv. 7. See also John viii. 34). It runs through the whole of the Epistle to the Rom. v. 21, vi. 6, 12 &c. revealed] part of his elaborate parody of Christ (see v. 12 note).

the son of perdition] See marg. ref. One by his crimes fitted for death, and sure to be destroyed.

4. Rev. V. 'He that opposeth.' "Is this Satan? No (see v. 9), but some *one man* who receives the full energy of Satan's power" (Chrysostom).

above] Against... God or (lit.) object of worship (σέβασμα). Cp. Dan. xi. 36; where St. Jerome, while asserting a certain fulfilment in Antiochus Epiphanes points to a principle of concentration and enlargement in the two great opposing figures which tower above all others upon the prophetic canvas, Christ and Antichrist. Some, remarking that the title of the Roman Emperor (τοῦ Σεβαστοῦ, Acts xxv. 21), comes very near to σέβασμα, conjecture that the Cæsarism, which was politically the most conspicuous feature of Rome, may have been in St. Paul's time the chief σέβασμα of the world; but this is at variance with the use of the word (Acts xvii. 23).

Omit as God. The Temple of God (εἰς τὸν ναὸν τοῦ Θεοῦ) is to be distinguished from the Holy of Holies within, and from the mere Temple-courts or enclosure which surrounded it (ἱερόν): ναός, meaning the 'inner shrine,' is applied by St. Paul to Christians, collectively and singly (1 Cor. iv. 16 &c.). Expositors suppose (1) that

St. Paul speaks of the actual Temple at Jerusalem—whether as then standing—or as restored in the future (Ezek. xxxvii. 26); or (2) take it for the Christian Churches everywhere (Ephes. ii. 21).

showing himself] ἀποδεικνύντα ἑαυτὸν; Rev. V. 'setting himself forth.' The ambitious self-designation of the Man of Sin is indicated. Contrast Acts ii. 22.

6. The greatest of the Christian Fathers held that the Roman Empire was the withholding power, and that St. Paul's reserve here was the result of prudence and charity. what withholdeth] τὸ κατέχον (in the next verse, masculine, ὁ κατέχων), Rev. V. 'that which restraineth.' God's purpose in the restraint is to the end that he may be revealed in **his own season**—not before.

7. the mystery of lawlessness; cp. the opposite "mystery of godliness" (1 Tim. iii. 16): the essential idea of ἀνομία is sin as violation of law. Rev. V. 'only there is one that restraineth now, until' &c.

8. that Wicked] ὁ ἀνομος, the Lawless One. whom the Lord &c.] Rev. V. 'whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming.' Ἐπιφάνεια in N. T. signifies (1) the First Advent, with its saving light (2 Tim. i. 10); (2) the glorious return (1 Tim. vi. 14; 2 Tim. iv. 1, 8).

10. with all deceit of unrighteousness for them that are perishing; the falsehood has a natural and congenial effect on them.

11. shall send] Rev. V. 'sendeth.' strong delusion] ἐνέργειαν πλάνης. Rather, 'an inner working of error.'

12. damned] judged. The judgment of those who belong to the Man of Sin is not because they have been deceived intellectually, but because the deception by which they are entangled has its life and power in a corrupted will, which is attracted by and revels in the unrighteousness of the anti-Christian system.

The most marked features in this passage

- who believed not the truth, but ¹had pleasure in unrighteousness. ²Rom. 1. 32.
- 13 ¶ But ³we are bound to give thanks always to God for you, ⁴brethren beloved of the Lord, because God ⁵hath ⁶from the beginning chosen you to salvation ⁷through sanctification of ⁸the Spirit and belief of the truth: whereunto he called you by our gospel, to ⁹the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, ¹⁰stand fast, and hold ¹¹the traditions which ye have been taught, whether by word, or our epistle.
- 16 ¶ Now our Lord Jesus Christ himself, and God, even our Father, ¹²which hath loved us, and hath given us everlasting consolation and ¹³good hope through grace, comfort your hearts, ¹⁴and establish you in every good word and work.
- CHAP. 3. FINALLY,** brethren, ¹⁵pray for us, that the word of the Lord ¹⁶may have free course, and be glorified, even as *it is* with you: and ¹⁷that we may be delivered from ¹⁸unreasonable and ¹⁹wicked men: ²⁰for all men have not faith. But ²¹the Lord is faithful, and ²²who shall establish you, and ²³keep you from evil. And ²⁴we have confidence in the Lord touching you, that ye both do and will do ²⁵the things which we command you. And ²⁶the Lord direct your

¹ Gr. *may run*.² Gr. *abund.*³ 2 Cor. 7. 16. Gal. 5. 10. ⁴ 1 Chr. 29. 18.

(vv. 3-12) are these—(a) A caricature of *Christ*; (b) A caricature of *Christianity*.

(a) The Man of Sin has, like Christ, (1) an *Apocalypse* (ἀποκαλύψης, v. 3), cp. vv. 6-8; (2) a *solemn coming* upon the stage of human history (ἐλθῶν, v. 3); (3) an *advent* (ὁ δὲ ἡ παρουσία—v. 9); (4) *power, signs, wonders* (v. 9); (5) *designation* (v. 4); (6) a definitely appointed *season of his own* (ἐν τῷ αὐτοῦ καιρῷ—v. 6).

(b) The leading features of the *Christian system* are powerfully travestied by imitative *anti-Christianity*. (1) Anti-Christianity is a mystery (v. 7) imitative of the mystery of godliness. (2) Anti-Christianity has an *energy*, an inworking (τὸ μυστήριον ἡδὲ ἐνεργεῖται, v. 7; ἐνεργεῖαν πλάνης, v. 11; cp. Eph. ii. 2), imitative of the *energy*, the inworking, of the word of God (1 Thess. ii. 12; Heb. iv. 12), of God (Philip. ii. 13; Gal. ii. 8), of the indwelling Spirit (Col. i. 29). (3) Anti-Christianity has a *faith*—a solemn making of an act of faith—imitative of the faith of Christians (v. 11). (4) The imitative “good pleasure” of anti-Christianity is in unrighteousness, as God is well-pleased in Christ, or God’s servants in good (εὐδοκῶσάντες ἐν τῇ ἀδικίᾳ, v. 12).

13. *from the beginning*] A. V. [and Rev. V.] read ἀρ’ ἀρχῆς (not ἀπαρχὴν a first-fruit). Cp. Matt. xxv. 34; 1 John i. 1. *hath chosen*] Rev. V. ‘chose.’ The verb here is, not as elsewhere ἐξελέξατο, but εἰλετο ‘took to Himself.’

through sanctification] “In (ἐν) sanctification,” and Sanctification is the criterion of God’s “choosing to Himself.”

14. *whereunto*] i.e. unto which choice to Himself from the beginning; salvation in spiritual sanctification; and belief in truth.

15. *the traditions which ye were taught...*

or by *Epistle of ours*. God *hands down* to us by the Ministers of the Gospel. *Tradition* of this kind is a great benefit.

16. Chrysostom invites to this verse the special attention of those who deny the co-equal Divinity of the Son, because He is named after the Father in the baptismal formula. Here He stands first.

everlasting consolation] Rev. V. ‘...Which loved us and gave us eternal comfort.’ A consolation reaching to the life that now is, and to that which is to come.

17. Rev. V. ‘establish them in every good work and word.’

III. 1. *may have free course*] Rather *may run* (cp. Ps. cxlvii. 15; 2 Tim. ii. 9). In Heb. iv. 12, *the word* is spoken of as living, and capable of living work, as the living are.

It has been supposed that the expression so familiar in Latin Christendom, “*cursum Evangelii*,” came from this passage.

2. St. Paul’s words here apply to the place from which he wrote. Probably, he may allude to the “false brethren” and “false apostles” of 2 Cor. xi. 13, 26.

from unreasonable men] ἀπὸ τῶν ἀνόγων. Some refer the word to *wandering Jews*, who had no fixed place of abode, but went about stirring up tumults against St. Paul and the Gospel (cp. Acts xix. 13). But the usage of the LXX and of later Greek alike points to an *ethical* significance in the word—to sinfulness, under the aspect of *vanity* and *absurdity*.

3. *from the Evil One*: ἀπὸ τοῦ πονηροῦ may be taken either as (1) neuter, or (2) masculine. It may be understood (1) of evil looked upon in its entirety, as one collected mass; or (2) as exhibited in a personal being, whether (a) the Lawless One of ii. 8, or, (b) much more probably, Satan.

II. THESSALONIANS. III.

- hearts into the love of God, and into 'the patient waiting for
 6 Christ. ¶ Now we command you, brethren, in the name of our
 Lord Jesus Christ, ^a that ye withdraw yourselves 'from every
 brother that walketh ^a disorderly, and not after 'the tradition
 7 which he received of us. For yourselves know ^m how ye ought to
 follow us: for ⁿ we behaved not ourselves disorderly among you;
 8 neither did we eat any man's bread for nought; but ^o wrought
 with labour and travail night and day, that we might not be
 9 chargeable to any of you. ^p Not because we have not power,
 but to make ^q ourselves an ensample unto you to follow us.
 10 For even when we were with you, this we commanded you, ^r that
 11 if any would not work, neither should he eat. For we hear
 that there are some ^s which walk among you disorderly, 'work-
 12 ing not at all, but are busybodies. ^t Now them that are such
 we command and exhort by our Lord Jesus Christ, ^u that with
 13 quietness they work, and eat their own bread. But ye, bre-
 14 thren, ^v be not weary in well doing. And if any man obey
 not our word ^w by this epistle, note that man, and ^x have no
 15 company with him, that he may be ashamed. ^y Yet count
 16 ^{him} not as an enemy, ^b but admonish ^{him} as a brother. ¶ Now
 'the Lord of peace himself give you peace always by all means.
¹ Or, the patience of Christ, ² Or, faint not. ³ Or, signify that man by an
 1 Thess. 1. 3. epistle.
^a Rom. 15. 33. & 16. 20. 1 Cor. 14. 33. 1 Thess. 5. 23.

5. into the patience of Christ; i.e. endurance of the cross of Christ, patiently borne after the example and in the strength of Christ. The verse is another instance of prayer to Christ.

6. "Not we say this, but Christ—such is the meaning of 'in the name of our Lord Jesus Christ'" (Chrysost.). This passage is important as bearing upon Apostolical authority and excommunication. Cp. 1 Cor. v. 3, 4, 5; 1 Tim. i. 20; 2 Tim. ii. 17, 18:—which passages illustrate the definite form assumed by excommunication. Exclusion from the Lord's Supper was the most palpable form of exclusion from the Church. The tone of St. Paul is stronger and more indignant here than in 1 Thess. iv. 11.

disorderly] *ἀτάκτως*; the metaphor is 'taken from military usage, where it is not allowable to break and leave the ranks.

the tradition] The whole course and institution of the Christian life, which St. Paul had delivered to them. Rev. V. 'they received.'

7, 8.] On St. Paul's trade and work, cp. 1 Thess. ii. 9; Acts xx. 34, 35.

follow] Rev. V. 'imitate.'

8. Rev. V. 'Neither did we eat bread for nought at any man's hand but in labour and travail, working night and day, that we might not burden any of you.'

power...to follow us] Rev. V. 'the right... that ye should imitate us.'

10. Rev. V. 'if any will not work, neither let him eat.' A favourite proverb in the Jewish schools. Relieve the poor, but those that are poor indeed.

11. μηδὲν ἐργαζομένους, ἀλλὰ περιμεραζομένους,

working at no business, but being busybodies. The *περί* gives *περιεργία*, a bad sense, because that which *encircles* anything does not belong to the thing itself, but lies outside and beyond it. They were neglecting their proper work (v. 2), and occupying themselves in busybody fashion with things which lay outside their own proper sphere. This was a feature of the national characteristics of those whom he addressed.

12. by our Lord] Rev. V. 'in our Lord' (cp. 1 Thess. iv. 1).

their own bread] i.e. not other people's. The "*cibus alienus*" of Latin comedy, the *ἀλλοτρία μάσα* of Greek, is one of the degrading features of the parasite's idle life.

14. Such a modification as that in the marg.; i.e. by the means of the Epistle set a brand upon him, is far-fetched.

15. And yet connects rhetorically a statement which might seem inconsistent with what goes before.

count him &c.] Such admonitions were used among the Rabbis to one not formally excommunicated, nor excluded from the fold. The circumstances are different from those in Matt. xviii. 17. Excommunication is not like poison given to an enemy for destruction, but like medicine administered to a brother for restoration. The fact of a man's having been a brother should work in us a memory of the old fraternity.

16. Cp. John xiv. 27. Again a prayer to Christ.

always by all means] Rev. V. 'at all times, in all ways.' Many read "*everywhere*." Are we to adopt (1) the former (*ἐν παντί τόπῳ*)—so Tisch.; or (2) the

- 17 The Lord *be* with you all. ¶^aThe salutation of Paul with mine own hand, which is the token in every epistle: so I write. ^a1 Cor. 16. 21. Col. 4. 18.
 18 ¶^eThe grace of our Lord Jesus Christ *be* with you all. Amen. ^eRom. 16. 24.

latter? (*ἐν παντί τόπῳ*)? (1) is strong in *antiquity*, in *external authority*, in *sense*. Peace from God is prayed for them at every time, and in every kind of it; *internally*, peace in their own souls, peace in freedom from schism and dissension among themselves; *externally*, peace from persecution and the strife of tongues. (2) occurs with obvious meaning in 1 Cor. i. 2; 2 Cor. ii. 14; 1 Tim. ii. 8; but its significance may be questioned here.

[The Lord *be* with you all] The old liturgical form, Latin and Greek—ὁ κύριος μεθ' ὑμῶν—*Dominus vobiscum*—which took the place of Numbers vi. 24 in the old rite. It most probably refers to the great promise

(Matt. xxviii. 20), and implies, “may that promise be fulfilled!”

17. which] δ. The *fact* of a salutation in his writing was “a sign” in every Epistle. To avoid fraud, which had large facilities in the epistolography of his day, St. Paul was used to send round a specimen of his handwriting, which was easily recognised (1 Cor. xvi. 21; Coloss. iv. 18); probably the writing was so peculiar as to be a safeguard against forgery.

18. With some slight variations in form, the “Grace” closes all the Pauline Epistles (and that to the *Hebrews*), and is peculiar to them. Such a preacher of Divine Grace was Paul! Omit *Amen*.

TIMOTHY AND TITUS,

THE PASTORAL EPISTLES.

I. The two Epistles of St. Paul to Timothy with the Epistle to Titus have been designated *The Pastoral Epistles*; and the expression marks with correctness the most important element which they have in common. It should, indeed, be borne in mind, since the fact has considerable weight in estimating some of the peculiarities of these Epistles, that they are personal as well as pastoral, differing in this respect from all the other Epistles of St. Paul except the brief one addressed to Philemon on a special occasion. But so far as they are concerned with the general interests of the Church, it is with the duties of pastors that they deal; and it is impossible to overrate their importance in this respect. The other Epistles afford us all needful instruction respecting the great dogmatic truths of Christianity, and the chief points of Christian morals. But respecting the practical organisation and government of the Church, they furnish only incidental hints. The deficiency is supplied by these three Epistles. They were written near the close of the Apostle's career, when it was becoming necessary for him to provide for the due government, after he should have passed away, of the Churches he had founded. Brief as they are, they afford a clear insight into the principles by which he was guided, and they

give advice which in all ages of the Church has been accepted as the Apostolic standard of pastoral duty.

II. The acceptance of these Epistles by the Church, from the age of the Apostolic Fathers, has been general and unhesitating.¹ In Irenæus, the disciple of St. Polycarp, who quotes the three Epistles as the undisputed works of St. Paul, we have the testimony of a man who was brought up under Polycarp, in the neighbourhood of the Church to whose Bishop these letters were addressed; and his testimony must be regarded as unanswerable evidence that they were accepted as St. Paul's in the very communities, and by the very men, whose knowledge of the circumstances to which they relate would be the most trustworthy. After this, the testimony of Ecclesiastical writers to them is frequent and unanimous. All three Epistles are included in the Muratorian Canon, and they are enumerated by Eusebius among the undisputed portions of the N. T.² Further,

¹ Cp. Clem. Rom. ii. with Tit. iii. 1; vii. with 1 Tim. v. 4; xxix. with 1 Tim. ii. 8; and Polycarp's Epistle to the Philip-
pians iv. with 1 Tim. vi. 10, 7.

² The non-acceptance of the three Epistles by Marcion and others is due to the fact that their errors being of the very same nature as those against which St. Paul's exhortations are directed, their refusal to admit them stands on the same ground as their repudiation of the doctrine and authority of the Church. There are

it may be taken for granted in discussing the authenticity of these Epistles, that we have to deal with documents intensely penetrated with the Apostolic spirit, and commending their authority to the conscience of the Church by their inherent force.

III. *Authenticity.* From the commencement of the present century, this has been vehemently and persistently attacked.

Three difficulties are raised. (a) It is not possible to find a place within the history of St. Paul, as recorded in the Acts of the Apostles, for the incidents mentioned in the course of these Epistles. Is it then justifiable to refer them to a period of his life subsequent to that narrated by St. Luke; and if so are their statements harmonious and historically credible? (b) They are marked by peculiarities of language and style, which they possess in common, but which distinguish them clearly from the other three groups of St. Paul's Epistles. (c) All three Epistles contain denunciations of certain forms of false teaching; and it is alleged that the errors thus indicated are identical with some which appeared a generation or two after St. Paul, but had not been developed in his life-time. A similar objection is based on the indications afforded in the Epistles of the organisation of the Church at the date they were written—an

organisation, it is alleged, which marks a stage of development subsequent to the time of St. Paul. In a word, it is argued that the historical, the literary, and the controversial characteristics of the Epistles are alike incompatible with what is known of St. Paul and his times. Our answers to these objections will be of two kinds. In respect to the first two, we admit the facts, but we dispute the inferences drawn from them. In respect to the latter, we dispute the facts themselves.³

It will be found an advantage to consider first the 2 Ep. to Timothy. That Epistle is characterised by the strongest internal marks of genuineness. In every line it expresses the deepest feeling and most intense earnestness; and its reiterated, intense exhortations correspond with almost painful naturalness to the position of an Apostle like St. Paul addressing a disciple like Timothy, in view of approaching death and of having to leave him behind in circumstances of such danger and difficulty. Is this position in harmony with the recognised facts of the history of St. Paul? The Ep. is written by St. Paul as a prisoner, and a prisoner at Rome (i. 17), and under circumstances irreconcilable with the incidents of the Roman captivity recorded in the Acts of the Apostles, and in the so-called

passages in the Pastoral Epistles which, on Marcion's principles, he could not but cut out, and therefore his excisions prove nothing but his own views.

³ The controversy was first developed by Schleiermacher (1807) who disputed the genuineness of the 1 Ep. to Timothy. Eichhorn and De Wette pushed Schleiermacher's arguments to their natural conclusion, and pronounced against all three. In 1835, Baur fixed their sup-

posed date definitely to the middle of the second century, on the ground that the errors combated in them were the fully developed heresies of Marcion. Since then, it cannot be said that any new element of material importance has been introduced into the controversy. If one critic has accepted as genuine the 2 Ep. to Tim., and another the Ep. to Titus, yet practically it may be said to be one result of the long controversy that the three Epistles stand or fall together.

Epistles of the Captivity.⁴ If the incidents mentioned in this Epistle are to be satisfactorily accounted for, we must infer that St. Paul was released from the captivity at Rome of which the Acts of the Apostles speak, must have undertaken further travels, must afterwards have been a second time imprisoned, and in this second imprisonment have suffered his martyrdom. Is there any reason why we should hesitate to believe that this was the case?

So far from there being any such objection, we have independent evidence to the same effect. It was the general tradition of the Church in the first centuries that St. Paul was released from his first imprisonment, and made further missionary journeys. Thus it was the current report in the time of Eusebius, that St. Luke's narrative in the Acts of the Apostles did not mark the close of St. Paul's life; but that he took other journeys, was again imprisoned at Rome, and there martyred.

Of this current report we have two extant testimonies, one of which is perfectly explicit, the other carrying a high degree of probability. The latter is afforded by a passage in the Ep. of Clement of Rome to the Corinthians (ch. v.):⁵ the former by the Muratorian fragment on the Canon (c. A.D. 170), which refers as to a well-known fact to St. Paul's journey from the City of Rome to

Spain, in fulfilment of his distinct intention (Rom. xv. 24, 28). Epiphanius, St. Cyril of Jerusalem, St. Chrysostom, St. Jerome and Theodoret, all write as if the second imprisonment were generally believed, while it is further an uncontested fact that St. Paul suffered a martyr's death at Rome. Such being the case, it follows that the 2 Ep. to Timothy, bearing witness to a second imprisonment, supplies the very link which is wanting to harmonise the facts and presumptions otherwise established.

These historical considerations alone, combined with the marks already noticed of the Epistle being a genuine Apostolic writing, are sufficient to remove all doubts respecting the authenticity of the 2 Ep. But if anyone could entertain the supposition that some forger was ingenious enough to fit it, with consummate appearance of artlessness, into these scattered traditions, the personal details in the Epistle render such a notion inconceivable. For example, in the Ep. no fewer than 23 members of the Apostolic Church are mentioned. These are neither exclusively names to be found elsewhere, nor all new names; but, just as might have been expected in a real letter, some ten persons are mentioned of whom we read in the other scanty records of the same time which have descended to us; while the others occur for the first time. In the case of the old names, new details are given,

⁴ Ephesians, Colossians, Philippians, and Philemon.

⁵ "After that Paul had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, having taught righteousness

unto the whole world, and having reached the boundary of the West (i.e. the western extremity of Spain, the pillars of Hercules, Lightfoot); and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance."

which could in no way have been expected.⁶

Indeed, the impress of genuineness in these personal references is so strong as to have compelled some of the most hostile critics to allow that the verses containing them are fragments of genuine letters from St. Paul. But this is an admission that those very portions of the Epp. which are most capable of being put to a definite test come out of the trial satisfactorily; and the arbitrariness of refusing to allow this fact to afford any testimony to the genuineness of the other portions is patent. Further, when hostile criticism of one school admits the genuineness of the personal passages, and hostile criticism of another school makes a similar admission respecting the didactic passages, we may safely conclude that the whole negative position is untenable.

Observe, moreover, some striking points which recall the other Epp.

⁶ Thus cp. Col. iv. 14 and Philemon v. 24 with 2 Tim. iv. 19, 11. A forger must have had very extraordinary qualities to be able so to realise the personality of St. Paul's attendants as to give their history subsequent to the time covered by the received records, and to put a note of disgrace on one who, so far as the genuine Epistles went, had been honourably recognised as St. Paul's fellow-labourer. Of the new names, one is certainly the name of a real person, Linus (2 Tim. iv. 21), who, according to early tradition and the positive authority of Irenæus, was the first Bishop of the Church of Rome. Yet it is to be noted that the Epistle must have been earlier than the origin of that tradition, for he is put in no prominent place, but is mentioned after Eubulus and Pudens, personages of whom we know nothing else for certain. This mention of Linus might of itself be deemed enough to show that the Epistle was written in St. Paul's lifetime, for his headship of the Roman Church can with

immense probability be traced to the time of the Apostle.

of St. Paul. (a) Note, for example, the thanksgiving and prayer (2 Tim. i. 3) which forms the exordium of the 2 Ep. Of the eight letters of St. Paul which begin with thanksgiving for the progress of his converts in the faith, six go on to speak of his continual prayer for them. Indeed, the resemblance of the opening of this Epistle with that to the Romans has been actually made a ground for attributing it to a deliberate imitator. But criticism which at one moment uses differences to prove that an Epistle is not St. Paul's, and at another uses resemblances to show that it was the work of an imitator, is too hard to please to be worth much consideration. (b) In the Epistle to the Philippians, written during his first captivity, St. Paul speaks of his desire to depart (*εἰς τὸ ἀναλῦσαι*, i. 23), of his conflict (*ἀγὼν*, i. 30), of his willingness to be offered (*σπένδομαι*, ii. 17), of his pressing on (iii. 14) in his contest for a prize. The same ideas recur to him after the lapse of several years, at the close of his second imprisonment, and are expressed in the same language. "I am now," he says (2 Tim. iv. 6, 7) "ready to be offered (*σπένδομαι*), and the time of my departure (*ἀναλύσεως*) is at hand. I have fought the good fight (*ἀγῶνα*); I have finished my course." The words and the thoughts are alike unique, yet what could be more natural than their recurrence when a second imprisonment brought into immediate prospect the fate apprehended in the first?

Such are the reasons, positive and negative, which establish be-

authenticity of the 2 Ep. to Timothy.

It may be regarded, with the utmost confidence, as the last recorded utterance of the Apostle Paul, revealing to us his position and his feelings in the final crisis of his life. It is the seal to St. Paul's long ministry, and is the most solemn expression of his convictions.

We pass now to the other two Pastoral Epistles, and it will be seen that we have gained a point of view which removes at once a great part of the difficulties from which we started. There are not so many definite circumstances of time and place furnished in the 1 Ep. to Timothy; but though great ingenuity has been expended in the endeavour to bring them within the narrative of the Acts of the Apostles, all such attempts are, to say the least, extremely forced. The Epistle is addressed (i. 3) to Timothy at Ephesus, whom St. Paul, on starting from that city on a journey to Macedonia, had left behind in charge of the Church there. St. Paul hoped soon to return himself, but thought it possible he might be detained some time (iii. 14). Now, in the Acts of the Apostles St. Paul is described as having been twice at Ephesus (Acts xviii. 19; xix. 10), but under circumstances incompatible with the statements in the Epistle. And although the Apostle speaks of hoping to come back soon, the whole tone of the instructions in the Epistle implies that he was placing in Timothy's hands a general responsibility for the Church at Ephesus; the reference to his intended return and possible delay being only to explain his giving these instructions by letter instead of by word of mouth.

Similar difficulties arise with

respect to the Epistle to Titus if we attempt to place it within the period of the Acts. The circumstances it states are (i. 5) that St. Paul had recently left Titus in Crete that he might "set in order the things that are wanting, and ordain elders in every city." To suppose that, although St. Luke makes no mention of a journey to Crete, it may have occurred during St. Paul's stay at Ephesus, is also to suppose that St. Paul must have been in Crete long enough to have evangelised several towns, and must have left behind him a Church in a somewhat advanced state of organisation. He could hardly have been absent from Ephesus long enough for this purpose. He proposes also to winter at Nicopolis (iii. 20), and desires Titus to come to him there. But his winters before his journey to Caesarea are all accounted for elsewhere, unless we again suppose an inexplicably long absence from Ephesus in the course of his three years' stay there.

But on the supposition, well-founded on other grounds, that the Apostle's journeys were not concluded by his first imprisonment, we have a space of time amply sufficient for the incidents mentioned in the three Pastoral Epistles, and all chronological difficulty disappears. Without constructing an indisputable scheme of the Apostle's journeys and of his life during the period to which they relate, two points may be fairly assumed. The one is that St. Paul's first visit after his release was to Spain. Secondly, his last journey before his second imprisonment appears, as we have shewn, to have been through Miletus, Troas, and Corinth. He

would seem, therefore, to have gone first to Spain, then to have returned to the East to visit the Asiatic churches, taking, perhaps, Crete in his way. He left Titus there, and went on to Ephesus, and from thence, in an order which it may be difficult to ascertain precisely, takes the final journeys which are recorded in the 2 Ep. to Timothy.

Now this assignment of the three Epp. to this the last period of St. Paul's life, at once accounts for the peculiarities which are common to them, and upon which adverse criticism has been based. The mere fact, indeed, of a wide difference in phraseology from other known works of St. Paul would of itself be no material evidence against these Epp. having been written by him. The style and language of a great writer naturally change with his subject, and the more so in proportion to his greatness; and St. Paul is the last man to have been restricted in his style and mode of expression. It is in every way to be expected that the letters of a man—to the Jews becoming a Jew, to the Greeks a Greek, to the Romans a Roman, able to be all things to all men—would vary, both in their phraseology and in their mode of expression, with the subject he was treating, his time of life, and the persons whom he addressed. On the supposition we have been ex-

plaining, these reasons all apply emphatically to the present Epp. They are separated by an interval of several years from the rest; they are written, as none of the others are, to disciples who have long been the Apostle's intimate companions, and they treat of new topics and new circumstances.⁷ It is evident that Christian truth has assumed, as in the "faithful sayings," something of a fixed habitual form, and takes the mould of almost proverbial expressions. Christian doctrine is assuming the character of a definite rule of right judgment and wise action, and is present to men's minds as a fixed and recognized standard, applicable as a test of thought and practice. In addition to this, peculiar stress is laid upon the outward expression of religion in piety, reverence, and sobriety of conduct. The Gospel, in a word, is contemplated not only in its central truths and primary elements, but in its practical working as a wholesome, controlling and directing influence in all the details of life.

Now, what can be more natural than that this aspect of the Gospel should have become more prominent in the Apostle's mind as he contemplated, towards the close of his life, the Churches he had founded? In proportion as he had succeeded, in a Church like Ephesus, in securing the due re-

⁷ In many instances these new expressions represent more than a merely varied vocabulary. They indicate the presence in the writer's mind of a new class of ideas. Thus the expression "This is a faithful saying"—twice (1 Tim. i. 15, iv. 9), with the addition, "and worthy of all acceptance"—is applied to striking Christian maxims. The word *godliness* or piety (*εὐσεβεία*) is frequently employed as though it were the customary expression for the

character of Christian life (1 Tim. ii. 2; iii. 16; iv. 7 &c.); and it is similarly employed in 2 Pet. (iii. 11). Another very characteristic expression is the phrase "sound doctrine," and similar applications of the word "sound" or wholesome (1 Tim. i. 10, vi. 3; 2 Tim. i. 13, iv. 3; Titus i. 9, 13 &c.); and akin to this is the more frequent use here than in other Epistles of the word *σώφρων*, sober-minded.

cognition of fundamental truths, they would become, in the course of a few years, the received standard of truth, and his attention would be concentrated on their development in practice. And when once it is recognized that these Epp. were written later, they reveal to us a development in the history of the Church which is both very natural and very instructive. The old characteristics of St. Paul are before us distinctly, and all that is new corresponds to a new situation.

There remains one other objection, that derived from the nature of the heresies and errors which are denounced in the Epp. The contention that these heresies were those of definite Marcionism, may now be said to be without defenders. It is, however, evident that the errors have at all events an affinity with the Gnostic errors which subsequently grew to such a height; and the question is whether this affinity necessarily implies that they belonged to a later date than that of the last years of St. Paul's life. Our knowledge of the details of Church history during the thirty years which followed St. Paul's first imprisonment at Rome is very imperfect and obscure; and these Epp., on the assumption of the date for which we are contending, would afford our most definite information respecting the state of the Churches of Asia Minor in the first part of that period, except what may be inferred from the messages to the Seven Churches in the Book of the Revelation. Whether, indeed, we adopt or not the earlier date for the Book of the Revelation, there is certainly nothing in those messages inconsistent with the description of

the false teachers in the Pastoral Epp.⁸ That errors akin to these, but by no means identical, existed a generation later, is rather a reason for thinking it probable that the germs of the same errors were previously in existence, gradually changing their form and becoming more developed. When so little is known of the early growth of Gnosticism, it is arbitrary in the extreme to pronounce that the form of error described in the Pastoral Epp. could not at the time supposed have existed at Ephesus.

But, further, there are decided indications of the errors in question belonging to an early stage of that movement which at length developed the distinct Gnostic sects. One of the few things on which we can rely respecting the early history of Gnosticism is that it sprang out of Judaism; and side by side with the partially Gnostic features of the errors denounced in the Pastoral Epp. are Jewish characteristics. How to explain their combination?⁹ By the simple

⁸ On the contrary, the mention in the message to the Church of Ephesus of "them which say they are Apostles, and are not" (Rev. ii. 2), and in the message to the Church of Smyrna, "of them which say they are Jews, and are not, but are the synagogue of Satan" (Rev. ii. 9) corresponds closely to the description of the false teachers whom Timothy had to resist. In particular, the fact that at Ephesus there were those who said they were Apostles, and were not, might throw some light on St. Paul's strong reiteration to Timothy of his Apostolic authority. However this may be, what we are concerned to observe is that there are no sufficient grounds for assuming that such errors as St. Paul denounces did not exist at Ephesus at the time supposed.

⁹ One finds the explanation in the desire of the forger to give a colouring of St. Paul's time to his composition. Another opposes to this his own strange view that

fact, that the errors in question were really in the Judæo-Gnostic stage. It is shewn in the Commentary on the Ep. to the Colossians that this particular form of error was even then in existence, and what can be more natural than that a few years afterwards it should have reached a somewhat further development? If, in short, the Epistles are on other grounds accepted as genuine, then these errors are early Gnostic heresies, precisely in that intermediate stage of development through which, on other grounds, we have every reason to believe they passed.

Similarly with respect to the stage of *ecclesiastical* organisation exhibited in the Epistles. On the one hand, the organisation represents a distinct advance from the condition of the Church exhibited in St. Paul's other Epp., and, on the other hand, it is still short of the stage when Episcopal government was clearly developed and established. We see the outlines of that form of government firmly drawn, but the very titles of the two superior offices—of Bishops and Presbyters—are still interchangeable. The conditions are neither those of the early Apostolic age, nor those of the end of the first century, still less of the second. They exhibit an intermediate stage in a transition which must have occurred, but which may well have varied in its rapidity in different Churches, and the details of which it is very difficult to follow in particular instances. The indications, therefore, of the date

of the Epp. thus afforded suit precisely the period to which, on other grounds, we have assigned them.

IV. *Contents.*—The 1 Ep. to Timothy is distinguished from the Second by being less personal in its motive and spirit, and by being more expressly directed to the public duties with which he had been entrusted by the Apostle. St. Paul commences by saying that Timothy had been left at Ephesus in order that he might charge some that they teach no strange doctrine, nor give heed to fables and endless genealogies, which minister questions rather than godly edifying—or a dispensation of God—which is in faith; and he declares that the end or purpose of the commandment is “love out of a pure heart, and of a good conscience, and of faith unfeigned.” To promote the attainment of this end should be Timothy's main object; and after once more denouncing the errors by which men were being led away from it, St. Paul proceeds (cp. ii.) to describe the public life of the Church, and the duties and qualifications of its various members. Then the Apostle passes to the internal organisation of the Church, and describes the qualifications, first of a Bishop and then of a Deacon. From the omission of an intermediate grade, the “Bishops” (*ἐπίσκοποι*) are here evidently the presbyters subsequently referred to, and whom Titus is instructed (i. 5) to ordain in every city. Within the Church thus organised, Timothy is to contend against the errors which the Apostle foresaw, himself being an example to the believers in all his conduct. The Apostle then proceeds to give a number of practical directions as to the manner

though both Jewish and Gnostic errors are mentioned by the Apostle in almost the same breath, they are to be regarded as entirely apart from each other, and as having no organic connexion.

in which Timothy should conduct himself in his relations to the various classes of his flock—particularly in reference to the widows, of whom the Church from the first (Acts vi. 1) took special care, but the management of whom seems also to have occasioned no little difficulty. There follow a few practical directions to Timothy himself. As the Apostle draws to a close, one additional suggestion after another occurs to him; out of the fulness of his heart he passes from fervent exhortation (ch. vi. 11) to simple precepts (v. 17); and at length concludes by entreating Timothy “to keep that which is committed to his trust” (v. 20). It closes, contrary to St. Paul’s usual custom, without salutations. But the Epistle bears the character of a formal charge to Timothy himself. It is written for that purpose and for that only, and would hardly therefore have afforded an appropriate opportunity for the mention of other persons and other interests. In the parallel Epistle to Titus, there are also no salutations at the close, but simply directions to Titus respecting matters of business in which he would

have to act with others. The latter Epistle closely resembles the first to Timothy, in a briefer form. Its directions are substantially the same; but its independence is valuable, as shewing that St. Paul organised on the same principles the different Churches which he founded.

We may thus conclude with all confidence that we have in these three Epistles a picture of the Church of the first days as it emerged from the tutelary care of the Apostles. The picture is one which, amidst all its shadows, presents the ideal in the pursuit of which the Church of subsequent centuries has found its utmost energies exerted; and it bears in every line the impress of the combined enthusiasm and strong practical wisdom of St. Paul. The sacred writings are throughout characterized by a combination of the loftiest faith in the mysteries of godliness with profound practical wisdom; and this is a combination of which no instance can be shewn in those apocryphal and forged productions among which it has been attempted to range these Epistles.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAP. 1. PAUL, an apostle of Jesus Christ ^aby the commandment ^bof God our Saviour and Lord Jesus Christ, ^cwhich is our hope; 2 unto ^dTimothy, ^emy own son in the faith: ^fGrace, mercy, and peace, from God our Father and Jesus Christ our Lord. 3 ¶ As I besought thee to abide still at Ephesus, ^gwhen I went into Macedonia, that thou mightest charge some ^hthat they 4 teach no other doctrine, ⁱneither give heed to fables and endless genealogies, ^kwhich minister questions, rather than godly edifying which is in faith: *so do.* Now ^lthe end of the commandment is charity ^mout of a pure heart, and ⁿof a good conscience, 6 and ^oof faith unfeigned: from which some ^phaving swerved have 7 turned aside unto ^qvain jangling; desiring to be teachers of the law; ^runderstanding neither what they say, nor whereof they

ⁱ Or, not aiming at.

I. 1. Rev. V. 'Christ Jesus' (twice), and omits *Lord*.

by the commandment of God] Cp. Gal. i. 1. The designation *God our Saviour*, in the sense of Redeemer in Jesus Christ, is almost peculiar to the Pastoral Epistles (ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4). It occurs, however, in Jude, and in Luke i. 47. The *idea* is found in St. Paul's other Epistles (e.g. 2 Cor. v. 19).

2. *my own son*] Rev. V. 'my true child' "in the faith," which constitutes the close spiritual relationship of a convert. Cp. 1 Cor. iv. 17.

mercy] An addition to St. Paul's usual salutation, "grace and peace," and peculiar to the Pastoral Epistles.

3-18. A digression on the wrong and right use of the Law in its agreement with the Gospel, and a further digression on the mercy of God in converting him and entrusting him with the ministry. The habit of digressing, or "going off at a word," is a well-known characteristic of St. Paul.

3. The sentence is left incomplete, again in accordance with St. Paul's style, which is ever governed by sequence of thought, rather than by rules of rhetorical or even grammatical arrangement.

went] *was going*. It cannot be certainly determined from these words whether St. Paul visited Ephesus at this time. He might have left Timothy in passing, or have sent him there; and thus Acts xx. 25 might be literally fulfilled.

Rev. V. 'not to teach a different doctrine'—other than that which I have taught, and you have learned. *ερεπιδασκαλεῖν* implies more than to teach other doctrine: it is to assume the office of a teacher. Cp. its

opposite in Tit. ii. 3. See note at the end of the chapter.

4. *fables and endless genealogies*] Of these the *fables*, myths, are preserved in abundance in the Talmud; and it is more reasonable to look for the "genealogies" in the mystic interpretations of the Jewish schools than to assume them to be the anachronisms of a forger who had transplanted into an Epistle to be attributed to an Apostle the succession of æons, or personal emanations from the Deity, which were taught a century later by Marcion and Valentinus. Philo, the Jew, who was teaching at Alexandria during the time of our Lord's ministry, found in the genealogies a whole system of psychology. The names with him represented the various conditions of the soul (*τρόποι τῆς ψυχῆς*). Something of this kind were, probably, the "endless genealogies" of the Ephesian teachers.

which minister questions &c.] *inasmuch as they* [Rev. V. 'the which'] *minister questions of controversy, rather than a dispensation of God* (i.e. the Gospel) which is (stands) in faith, not in idle questions nor in the Law. *Dispensation* (*οἰκονομία*) not "edifying" (*οἰκοδομία*).

5. But the aim of the commandment [*παράγγελας*, Rev. V. 'charge'] not of the Law only, nor of the Gospel merely, but of all practical teaching as opposed to fables &c., is *love out of...faith unfeigned*, which is the root of love (Gal. v. 6), and which purifies the conscience (Acts xv. 9). Unless faith is real, the guilt is not removed and the training of the conscience is not attempted.

6. *swerved*] Lit. missed their aim, have turned away to vain talking.

7. *nor whereof they affirm*] i.e. Nor what

^a Acts 9. 15.

^b Jude 25.

^c Col. 1. 27.

^d Acts 16. 1.

^e Phil. 2. 19.

^f Tit. 1. 4.

^g Gal. 1. 8.

^h 2 Tim. 1. 2.

ⁱ Acts 20. 1.

^j Phil. 2. 24.

^k Gal. 1. 6, 7.

^l ch. 4. 7.

^m 2 Tim. 2. 14,

16, 23.

ⁿ Tit. 1. 14.

^o ch. 6. 4.

^p Rom. 13. 8,

10.

^q 2 Tim. 2. 22.

^r ch. 6. 4, 20.

^s ch. 6. 4.

- * Rom. 7. 12.
 * Gal. 3. 19.
 * 2 Tim. 4. 3.
 Tit. 1. 9.
 * ch. 6. 15.
 * Col. 1. 25.
 2 Tim. 1. 11.
 * 2 Cor. 12. 9.
 * 1 Cor. 7. 25.
 * 2 Cor. 3. 5,
 6, & 4. 1.
 * Acts 8. 3.
 1 Cor. 15. 9.
 * Luke 23. 34.
 John 9. 39.
 Acts 26. 9.
 * Rom. 5. 20.
 1 Cor. 15. 10.
 * 2 Tim. 1. 13.
 * Luke 7. 47.
 * 2 Tim. 2. 11.
 Tit. 3. 8.
 * Matt. 9. 13.
 Luke 5. 32.
 Rom. 5. 8.
 1 John 3. 5.
 * 2 Cor. 4. 1.
 * Acts 13. 39.
- 8 affirm. But we know that ^pthe law *is* good, if a man use it
 9 lawfully; ^cknowing this, that the law is not made for a righteous
 man, but for the lawless and disobedient, for the ungodly and
 for sinners, for unholy and profane, for murderers of fathers
 10 and murderers of mothers, for manslayers, for whoremongers,
 for them that defile themselves with mankind, for menstealers,
 for liars, for perjured persons, and if there be any other thing
 11 that is contrary ^rto sound doctrine; according to the glorious
 gospel of ^tthe blessed God, ^uwhich was committed to my trust.
 12 ¶ And I thank Christ Jesus our Lord, ^wwho hath enabled me,
^xfor that he counted me faithful, ^yputting me into the ministry;
 13 ^zwho was before a blasphemer, and a persecutor, and injurious:
 but I obtained mercy, because ^aI did it ignorantly in unbelief.
 14 ^bAnd the grace of our Lord was exceeding abundant ^cwith
 15 faith ^dand love which is in Christ Jesus. ^eThis *is* a faithful
 saying, and worthy of all acceptance, that ^fChrist Jesus came
 16 into the world to save sinners; of whom I am chief. How-
 beit for this cause ^gI obtained mercy, that in me first Jesus
 Christ might shew forth all longsuffering, ^hfor a pattern to
 them which should hereafter believe on him to life everlasting.

it is concerning which they make such strong assertions.

8. *that the law is good*, is readily conceded, "provided that one" (in his teaching) "use it agreeably to the design of a law," i.e. for the purpose of restraining evil-doing. This verse is irreconcilable with the theory that the writer was opposing the Marcionites, and must, therefore, have written in the 2nd century. Marcion taught that the law was evil.

9. *the law*] Better law: law in general, including of course the Mosaic Law. It is doubtful whether "law" when anarthrous, is ever used by St. Paul for the law of Moses exclusively. See Rom. ii. 12 note.

9. *a righteous man*] i.e. for a just and virtuous man, the opposite of the character which follows:—*the lawless and disobedient*, who break the law; *the ungodly and sinners*, who rebel against God; *the unholy and profane* in their own impure lives.

11. *according to*] Referring to all the preceding sentence from v. 9. "All which teaching is in accordance with the Gospel." *the glorious gospel*] Rather, the Gospel (the good tidings) of the glory of the blessed God, as revealed especially in the Incarnation and Death of Jesus Christ and the salvation of man.

committed to my trust] A form frequent with St. Paul (Rom. iiii. 2; 1 Cor. ix. 17; Gal. ii. 7; 1 Thess. ii. 4; Titus i. 3).

12. The mention of the great trust committed to him awakens a train of grateful memories in the Apostle's mind, which he pours out in a digression which has indirectly an important bearing on his subject, showing how in his own case the Gospel did what the Law could not do—transformed a blasphemer into a saint.

12. And I give thanks to Him Who em-

powered [Rev. V. 'enabled'] me, Christ Jesus our Lord. Cp. Gk. of Acts ix. 22. Faithfulness was the divinely-required qualification for the work—"appointing me to the ministry" (εἰς διακονίαν, Rev. V. 'to His service').

13. *who was*] i.e. "although I was before a blasphemer" (in words), "and a persecutor" (in deed), "and an insulter" (in spirit).

14. *grace* (i.e. free mercy) brought with it faith and love to God and man, which have their root in Christ Jesus; faith and love being signs and testimonies of the grace of God.

15. *This is a faithful saying*] This expression is found only in the Pastoral Epistles (marg. refl. and iii. 1, iv. 9). These passages, if not always quotations from hymns or liturgical formularies, may be Christian maxims or sayings in use in the Churches. Their occurrence, therefore, may be another indication that these three Epistles were written late in the Apostle's ministry; and it leads towards the conclusion that they were all written about the same time.

Christ Jesus came into the world] With a definite allusion to the pre-existence before "the Word was made flesh, and dwelt among us."

chief] Lit. "first;" not in time, but in excess. "Not because he sinned first, but because he sinned most" (Augustine). Note the tense: "of whom I am chief," not I was. A pardoned sinner is a sinner still.

16. *first*] as chief.
for a pattern] The first draught or sketch to serve as the outline for all future times. The longsuffering of Christ in St. Paul's case is the pattern of all such unbounded longsuffering for those who should hereafter believe on Him.

- 17 Now unto ¹the King eternal, ²immortal, ³invisible, ⁴the only wise God, ⁵be honour and glory for ever and ever. Amen.
- 18 ¶ This charge ⁶I commit unto thee, son Timothy, ⁷according to the prophecies which went before on thee, that thou by them
- 19 mightest ⁸war a good warfare; ⁹holding faith, and a good conscience; which some having put away concerning faith ¹⁰have
- 20 made shipwreck: of whom is ¹¹Hymenæus and ¹²Alexander; whom I have ¹³delivered unto Satan, that they may learn not to ¹⁴blaspheme.

¹ 2 Tim. 4. 14.

² 1 Cor. 5. 5.

³ Acts 13. 45.

⁴ Pa. 10. 16.
⁵ Dan. 7. 14.
⁶ Rom. 1. 23.
⁷ John 1. 18.
⁸ Jude 25.
⁹ 1 Cor. xiv. 11.
¹⁰ ch. 6. 13.
¹¹ 2 Tim. 2. 2.
¹² ch. 4. 14.
¹³ ch. 6. 12.
¹⁴ ch. 3. 9.
¹⁵ ch. 6. 9.
¹⁶ 2 Tim. 2. 17.

17. On the recollection of these mercies the Apostle breaks forth in a doxology (cp. vi. 16; Rom. xvi. 25-27).

the King eternal] Lit. King of the ages (*τῶν αἰώνων*), all those successive epochs and dispensations which together made up in the Hebrew mind the idea of eternity.

immortal] Incorruptible (*ἀφάρτητος*); Who neither perishes nor changes.

the only wise God] **the only God.**

18. *This charge*] viz. "to war the good warfare," in doing which Timothy would be also obeying the foregoing commands.

according to &c.] i.e. according to the prophetic utterances previous to his ordination, which marked him out for his office and sanctioned the laying on of hands. Cp. xiii. 12. The designation of Timothy to the Ministerial office might be accompanied with an exhortation that he would prove himself a good soldier of Jesus Christ.

that...by them] Clad in them, as in armour.

Cp. 1 Peter iv. 1.

a good warfare] the good warfare, which every minister of the Gospel has to wage. Cp. 2 Tim. iv. 7.

19. *holding faith, and a good conscience*] Which are ever closely bound together.

which] A good conscience.

having put away] **having thrust from them,** wilfully and deliberately.

20. *Hymenæus* is mentioned again as an heretical teacher in marg. ref. Of *Alexander* nothing is known, unless he be "Alexander the coppersmith" (marg. ref.).

may learn] Might be taught by chastisement (see marg. ref. notes). This seems to have been a judicial punishment, inflicted with the view of bringing the offender to repentance; and to have consisted in a solemn delivering over of the offender to Satan, in order to the infliction by Satan of some bodily disease or suffering, to be continued, it would appear, till on his repentance the penitent was restored to the Church. It was, therefore, different from, though probably accompanied by, excommunication, or exclusion from the communion of the faithful. That the infliction of bodily disease was permitted to Satan, we have the authority not only of the Jewish Scriptures and Jewish belief, as in the case of Job, but of St. Paul (2 Cor. xii. 7), and of our Lord Himself (Luke xiii. 16).

ADDITIONAL NOTE on verse 3.

We may see in these errors the Gnostic heresies in early process of formation: a process which must have been going on, at least during the later period of St. Paul's life and ministry. The elements, indeed, were in existence, and were beginning to enter into various combinations, as early as Christianity itself. Jewish speculation had found in the Sacred Books abundant matter for mystical interpretation, if it had not also imported some Magian tenets. The Dualism of the East, with its rival principles of good and evil, had brought with it both of its opposite, but equally logical, results—a stern asceticism and an unblushing licentiousness. And Greek philosophy, as remodelled by the Neo-Platonicians of Alexandria, was coalescing with both the other elements, taking up into itself the not uncongenial theories of the East, and leading to new and ingenious interpretations of the Scriptures of the Old Testament, by which the words of Moses and the Prophets were made the vehicles, if not claimed as the origin and prototypes, of the dogmas of the Academy. By degrees these elements, combined in different proportions and under various influences, began also to attach themselves to the doctrines of Christianity. What had been philosophies without the Church, became heresies within it; and St. John probably at the close of the first century, and Irenæus, Theophilus, and Tertullian, with many others, in the second, had to defend the Gospel itself against the fantastic, but seductive, errors of the various Gnostic sects. As yet, however, these errors existed only in their rudiments, and the notions, which went to make them up, were held probably in different proportions in different places. At Ephesus, while Timothy was there, it would seem to have been the Jewish element which prevailed; not—as previously in Galatia, and partially, perhaps, at Rome—a dogmatic system which insisted on circumcision and the acceptance of the whole Mosaic Law as necessary to salvation; but rather, a tendency to exalt the Law, as expounded probably by mystic interpretations and Rabbinical traditions, to a counsel of perfection which would raise the Christian to higher degrees of holiness. These opinions, therefore, are treated by the Apostle not so much as *heresies*, in the later sense of the term, which cut off those who held them from the Church, but rather as mischievous errors which endangered the health of the spiritual life. Of the same general character as the unsound doctrines which infested the Church at Colosse, they do not appear to have run up so far into that mystic theosophy as, e. g., "the worshipping of angels," which was apparently the basis of the heresy of Cerinthus towards the close of the century and the link of these errors with Gnosticism, properly so called; but as regards deterioration of morals, both in principle and practice, their effect would seem to have been worse.

* Ezra 6. 10.
Jer. 29. 7.
b Rom. 13. 1.
c Rom. 12. 2.
d ch. 1. 1.
2 Tim. 1. 9.
e Ezek. 18. 23.
John 3. 16.
Tit. 2. 11.
2 Pet. 3. 9.
f John 17. 3.
2 Tim. 2. 25.
g Rom. 3. 29.
30.

CHAP. 2. I **'EXHORT** therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all 2 men; ^afor kings, and ^bfor all that are in ²authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this ^cis 'good and acceptable in the sight ^dof God our 4 Saviour; ^ewho will have all men to be saved, ^fand to come 5 unto the knowledge of the truth. ^gFor there is one God, and ^hone mediator between God and men, the man Christ 6 Jesus; ⁱwho gave himself a ransom for all, ^kto be testified ^lin 7 due time. ^mWhereunto I am ordained a preacher, and an apostle, (ⁿI speak the truth in Christ, and lie not;) ^oa teacher 8 of the Gentiles in faith and verity. ¶ I will therefore that

Tit. 2. 14.

^k 1 Cor. 1. 6.

2 Tim. 1. 8.

^l Rom. 6. 6. Eph. 1. 9. ^m Eph. 3. 7. 2 Tim. 1. 11. ⁿ Rom. 9. 1. ^o Rom. 11. 13. & 15. 16. Gal. 1. 16.

¹ Or, desire.

² Or, eminent place.

³ Or, a testimony.

II. 1. The general commandment given (i. 18) is now pursued into detail.

that, first of all] first of all that: first, in order of direction and perhaps of importance, not in regard to time.

supplications...for all men] The idea most prominent in *δεήσεις*, "supplications," is that of want; in *προσευχαί*, "prayers," that of solemn devotion; in *ἐντεύξεις*, "intercessions," that of individual earnest pleading with God. They all imply intercessions, in the ordinary sense of the word, as they are all, as well as thanksgiving, to be made "for all men."

2. in authority] Rev. V. 'in high place.' The plural *kings* is used in a general sense for "whoever happens to be king." The Jews were enjoined to pray for the heathen state under which they lived (marg. refl.).

that] i.e. by the wisdom and moderation of their rule, which we pray for.

honesty] Or, "gravity" (*σεμνότης*), which, like *godliness*, is endangered by wars or seditions and persecutions.

3. The connexion is, For the practice of praying for all men, is both "good" in itself and "acceptable in the sight of our Saviour, God (i. 1 note), Whose will it is that all men should be saved" &c. But He does not will to save all men irrespective of their own acceptance of the terms of salvation. He wills them to be saved on certain conditions; to come to the full knowledge of the Gospel; knowledge, i.e. not merely intellectual but moral, influencing the affections and life. This full knowledge, then, will include penitence, faith, love, and obedience. In *ἐπίγνωσις* full knowledge, used so frequently in the Pastoral Epistles, there may be a tacit opposition to *γνῶσις*, knowledge, so much in the mouth of the earliest corruptors of Christianity, and which, a little later, gave them the appellation of Gnostics (cp. Col. i. 9 note).

5. Confirmatory of the position in v. 4.

For there is one God] Who is the Saviour of all, "one mediator too between God and men, the man Christ Jesus;" Who being man,—the second Adam, representing in

Himself the whole human race—is the Mediator of all men. It is the stress of the argument that the unity of the Mediator carries with it the universality of the mediation, which brings the *humanity* of the Mediator prominently forward here. The Mediator between God and man is both God and man: but in order to become Mediator, it was necessary that the Son, Who is God, should be made man; for "it was by being incarnate that he mediated" (Theodoret). In Gal. iii. 20, the prominence is given by the argument to the *Godhead* of the Mediator.

6. a ransom for all] *ἀντίλυτρον*, He made Himself a ransom in exchange for us, in our behalf; redeemed life by life (cp. Matt. xvi. 26). The doctrine of our Church is distinctly that of St. Paul in this passage, taken in its plain and literal sense. See the Consecration prayer in the Order of the Ministration of the Holy Communion.

to be testified in due time] Rev. V. 'the testimony to be borne in its own times,' i.e. as it seemed fit to the wisdom of God Who revealed the truth. This, the whole previous passage, was the great truth which, "when the fulness of the time was come" (Gal. iv. 4) and onward to the second coming of the Lord, was to be testified by Apostles, Evangelists, and Ministers of the Gospel. Cp. Titus i. 3.

7. Whereunto] "For which testimony" as that which I too was to proclaim.

am ordained] Was ordained [Rev. V. 'appointed']...an Apostle; yes, an Apostle whatever Judaizing teachers may say, although not of the twelve and born, as it were, out of due time. Omit in Christ.

in faith and verity] Rev. V. 'in truth.' A faithful teacher will teach the truth.

Some have seen in the parenthesis, "I speak the truth, I lie not," the evidence of a late forgery imitating the manner of St. Paul on an occasion where such vehemence was uncalled for; and others have imagined it an instance of the habitual use of a phrase even where it was hardly necessary or justifiable. But unless the "teachers of

men pray ^{every} where, ^{lifting up} holy hands, without ⁹ wrath and doubting. In like manner also, that ¹⁰ women adorn themselves in modest apparel, with shamefacedness and sobriety; not with ¹¹ broidered hair, or gold, or pearls, or costly array; ¹² but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But ¹³ I suffer not a woman to teach, ¹⁴ nor to usurp authority over the man, but to be in silence. For ¹⁵ Adam was first formed, then Eve. And ¹⁶ Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. THIS ¹⁷ is a true saying. ¶ If a man desire the office of a ¹⁸ bishop, he desireth a good ¹⁹ work. ²⁰ A bishop then must be blameless, ²¹ the husband of

Mal. 1. 11.
John 4. 21.
Ps. 134. 2.
Isai. 1. 15.
1 Pet. 3. 3.
1 Pet. 3. 4.
1 Cor. 14.
33-36.
Eph. 5. 24.
Gen. 1. 27.
1 Cor. 11. 8.
Gen. 3. 6.
ch. 1. 15.
Acts 20. 28.
Phil. 1. 1.
Eph. 4. 12.
Tit. 1. 6.
ch. 5. 9.

¹ Or, *plaited*.

the law" at Ephesus differed from Judaizers in Galatia, at Corinth, and elsewhere, there can be no doubt that they denied or depreciated St. Paul's Apostleship; and his strong asseveration, when asserting himself to be an Apostle, is therefore consistent as well with the circumstances of the case, as with St. Paul's usual style and train of thought. This Epistle is official, not private.

8. Return from his digression to other directions for public worship.

men] the men in antithesis to the women (v. 9). *Every where*—in every place where they pray in public.

lifting up holy hands] Unprofaned by violence or impurity (cp. Ps. xxvi. 6). The attitude of prayer among the Jews and early Christians, as well as among the Greeks and Romans, was the palms uplifted towards heaven; indicative of the offering of the petition and perhaps of the readiness to receive the gifts sought. Our posture of folded palms, said to be common to Indo-Germanic races, perhaps denotes *subjection* or *submission*: as when, in the act of feudal homage, the folded hands of the vassal were placed between the hands of the suzerain.

doubting] Cp. Mark xi. 24; Jas. i. 6, 7. Doubt, as well as wrath, hinders the efficacy of prayer. Rev. V. renders *διαλογισμὸς* here by 'disputing,' as agreeing better with the context here and in Phil. ii. 14.

9. Directions for women at public worship.

adorn themselves &c.] The sentence includes dress and ornament, demeanour and deportment.

shamefacedness] *shamefastness* (as in Ed. 1611); a shrinking from all that is indelicate and unbecoming.

sobriety] Sobermindedness, the well-balanced state of mind which results from habitual self-restraint. *σωφρων* and its derivatives (except the verbs) occur only in the Pastoral Epistles, and there frequently; an indication that these Epp. were written by the same hand, and perhaps at about the same time.

gold, or pearls &c.] There would seem to have been in the Ephesian Church, women who could afford such ornaments.

11. In public worship the men only are to teach as well as to pray. Cp. marg. ref. t.

12. *usurp authority... silence*] Rev. V. 'have dominion...quietness.'

13, 14. The reason for the prohibition: (1) The man was first in creation; (2) The woman first in transgression. It was not Adam who was 'beguiled' [Rev. V.] by the serpent; but the woman being 'beguiled' hath fallen into transgression, the effects of which continue still. *ἐξαπατηθεῖσα* is "thoroughly deceived," so deceived that deceit's fatal effects followed. Cp. 2 Cor. xi. 3.

15. *saved in childbearing*] *through her childbearing*. See Gen. iii. 16. To bring forth children in sorrow contained in two ways the conditions of her salvation. (a) In bearing its sorrows and fulfilling its resultant duties patiently and faithfully, she would be discharging the function which God had specially allotted to her, and through which, as a condition, she will be saved. But (b) the woman's sentence of childbearing involved the appointed means of her own and of the world's salvation. Her seed was to bruise the serpent's head. And thus in a deeper sense, but consistent with the former, she will be "saved through her childbearing" as the instrument of the incarnation of Him, Who, "when the fullness of the time was come" was "born of a woman." But her salvation is conditional: *if they, i.e. the sex, continue* &c.

III. 1. *bishop*] See Note at the end of the chapter.

Rev. V. 'Faithful is the saying (see i. 15 note),...seeketh...' a good work. For the bishopric, or presbyterate, the overseeing of the Church, is the name of a work, not of a dignity.

2. *the husband of one wife*] i.e. if he be married. The precept does not *require* a bishop to be married: but it is impossible to reconcile it with the prohibition of the

- one wife, vigilant, sober, ¹of good behaviour, given to hospitality, ²apt to teach; ³not given to wine, ⁴no striker, ⁵not greedy of filthy lucre; but ⁶patient, not a brawler, not covetous; one that ruleth well his own house, ⁷having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not ⁸a novice, lest being lifted up with pride ⁹he fall into the condemnation of the devil. Moreover he must have a good report ¹⁰of them which are without; lest he fall into reproach ¹¹and the snare of the devil. ¶ Likewise ¹²must ¹³the deacons be grave, not doubletongued, ¹⁴not given to much wine, not greedy of filthy lucre; ¹⁵holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being ¹⁶found blameless. ¹⁷Even so ¹⁸must their wives be grave, not slanderers, sober, faithful in all

¹ Or, modest.

² Or, not ready to quarrel,

and offer wrong, as one in wine.

³ Or, one newly come to the faith.

marriage of the clergy. But what is to be understood by *the husband of one wife*? Do the words prohibit the polygamy of the clergy? or remarriage after divorce? or also remarriage in general after the death of the first wife? Not polygamy, which though lawful among Jews, was not common; and was contrary to the spirit of Christianity (cp. also v. 9). But though polygamy was rare, divorce was widely prevalent both among heathens and Jews (Mal. ii. 14-16; Matt. xix. 10). There was reason then for requiring as a qualification for ministers of the Church and indeed for widows (v. 9) holding office in it, that they should not have been divorced and married again.

But did the prohibition extend to a second marriage after the death of a first wife or husband? The question is difficult; but probably it did. The words are general, and there is nothing to limit them to a second marriage after divorce. Again: St. Paul considered it better, at any rate with regard to the circumstances of the times, that widows and widowers should remain unmarried (1 Cor. viii. 8). And one of these circumstances might be the disrepute in which second marriages were held even among heathen writers. Certain, however, it is, that the view of the early Christian Church was that though a second marriage, after the first had been dissolved by death, was not unlawful, it was not expedient. And if such was, in any degree, the estimation in which second marriages were regarded in the Apostle's time, it is not improbable that they would be considered by him a disqualification for office in the Church. A precept, however, like this, would not hold where no prejudice against such marriages existed.

vigilant] *νηφάλιος*, sober, 'temperate,' Rev. V. (here and in v. 11).

sober] *Self-restrained* (*σωφρων*, Rev. V. 'sober-minded').

of good behaviour] Rev. V. 'orderly.'

apt to teach] i.e. both able and ready.

³ *not given to wine*] Rather, *not violent over wine* [Rev. V. 'no brawler'], and hence violent in a similar manner from any other cause. In Grecian society, such habits carried little or no reproach.

⁴ As a contrast, note how the conduct of Eli's sons marked the incapacity of an otherwise pious and good man.

⁶ *a novice*] i.e. a recent convert. For the ordination of such there was no necessity, if the Gospel had been preached at Ephesus for 12 or 13 years.

lifted up with pride] Rev. V. 'puffed up,' *the condemnation of the devil*] Most probably that into which the devil fell. Pride was the cause of the fall of Satan.

⁷ *lest he fall into reproach*] From those within or from those without the Church.

the snare of the devil] Perhaps the temptation to recklessness, or apostasy, when a minister, and particularly a recent convert, in the first ardour of his zeal, finds himself an object of suspicion and reproach.

⁸ See note at the end of chapter.

doubletongued] Saying one thing to one man, another to another.

not greedy of filthy lucre] The administration of the alms of the Church, for which the order of Deacons was originally instituted, was still one of its principal duties: hence the especial necessity of freedom from covetousness and of honesty in money matters, as a qualification.

⁹ *holding the mystery of the faith*] Having their belief in the revealed Gospel contained in a heart of integrity and purity. *A mystery* is that which, unknown or incomprehensible previously, has now been revealed; and when revealed, has become the object of faith.

¹⁰ *be proved*] Perhaps by giving the people opportunities of expressing their opinion, as is done in the Church of England Ordination service.

use the office of] Rev. V. 'serve as' (so v. 13).

¹¹ *Women in like manner must be.*

12 things. Let the deacons be the husbands of one wife, ruling
 13 their children and their own houses well. For 'they that have
 'used the office of a deacon well purchase to themselves a good
 degree, and great boldness in the faith which is in Christ Jesus.
 14 ¶ These things write I unto thee, hoping to come unto thee
 15 shortly : but if I tarry long, that thou mayest know how thou
 oughtest to behave thyself "in the house of God, which is the
 church of the living God, the pillar and 'ground of the truth.
 16 And without controversy great is the mystery of godliness:
 " God was 'manifest in the flesh, 'justified in the Spirit, 'seen of

¹ Or, ministered.

² Or, stay.

³ Gr. manifested.

⁴ See Matt. 25.
21.

* Eph. 2. 21.
 2 Tim. 2. 20.
 * John 1. 14.
 * Matt. 3. 16.
 John 1. 32.
 Rom. 1. 4.
 1 Pet. 3. 18.
 * Luke 2. 13.
 & 24. 4.
 John 20. 12.
 1 Pet. 1. 12.

The Greek has no article. It is very difficult to determine whether by "women" we are to understand deaconesses as an order, or the wives of deacons. For the first, it is argued, that it is not likely that St. Paul would omit here all mention of an order which existed at Cenchrea; that the expression, "in like manner," has just before (v. 8) introduced the mention of a new office; that the qualifications required include no special reference to domestic duties; and that in the case of the Bishops, the qualifications of *their* wives are not alluded to. On the other hand, the evidence for the existence of an order of Deaconesses at this early date is far from clear; the mention of these "women" in the midst of the qualifications for the office of Deacon, seems to point to the Deacons' wives whose character and work would be material to their husbands' fitness, rather than to Deaconesses unconnected with them. And if a class of female ministers is indicated by the Catalogue of Widows (v. 9), it becomes probable that "women" here is to be understood of the wives of Deacons.

13. The interpretations of this controverted passage are in the main two. βαθμός may mean (1) A high place in God's favour, either in this world or in the world to come, together with the privilege of coming boldly to Him (Heb. ix. 19; Eph. iii. 12) in the faith which is in Christ Jesus. (2) A high position in the Church in the estimation of its members, and, perhaps, by promotion to the superior orders, together with great boldness or freedom of speech, as a minister and preacher in the faith of Christ Jesus (cp. the position held by Philip the Deacon; Acts vi. 5, viii. 5-40, xxi. 8, 9). There are no traces indeed, in the times of the Apostles, or in the primitive Church, of its Ministers passing through the grade of Deacons to the order of Presbyters; though it would be difficult to prove that such a step was never taken then, as it was undoubtedly not long afterwards.

15. *thou oughtest*] Rev. V. 'men ought.' *the living God*] No lifeless idol, like the Diana of Ephesus, whose "house" was one of the wonders of the world.

ground] ἐδραίωμα, *basement*.

16. *without controversy*] ὁμολογουμένως,

confessedly great is the truth of which the Church is the pillar and basement, the revealed doctrine of the Incarnation.

great is the mystery of godliness] The truth, unknown before, but now revealed, "of godliness," or the Divine life. The Son of God becoming the Son of man was the sole cause of the sons of men becoming the sons of God. Cp. Col. i. 27.

God] Who [Rev. V. 'He Who']. The reading εἰς (not εἰς), has not only the support of the majority of the oldest and best MSS., and of the oldest Versions excepting the Latin, while the authority of the Greek Fathers preponderates on the same side; but it is also by far the most difficult reading. The doctrinal importance of this critical controversy has been much overrated. Whichever reading is adopted, it is the *personal Christ* which, however expressed, must be understood as the subject of the words "manifested," "justified" &c.; and as His pre-existence is deducible from His manifestation in the flesh, His Divinity is implied in the reading εἰς, or even εἰς, as conclusively as it is expressed in the reading εἰς. He who can accept the pre-existence of the Son without acknowledging His Divinity, could explain away the full force of the reading "God." Arius would, perhaps, be satisfied with either reading; Socinus is confuted by the literal exposition of either. The whole passage, which is rhythmical and falls into three pairs of antitheses, bears strong marks of being a quotation from a primitive hymn (as Eph. v. 14), or a confession of faith.

In it is briefly but pregnantly comprised the revealed truth of the Incarnation, of which the Church is to be the pillar and basis, and which Timothy was to maintain in the face of all the heresies which were soon about to arise.

manifest] manifested: was incarnate, and therefore had a previous existence, in which He was not incarnate. Cp. 1 John i. 1, 2.

justified] Though thus made man, He was shown and proved to be just (Matt. xi. 19), to be perfectly righteous, as no other man since the Fall ever has been.

Spirit] Not His divine nature, nor the Holy Spirit, but the higher or spiritual part of man's being, which he has over and above the flesh (σάρξ) and the animal soul

^a Acts 10. 34. angels, "preached unto the Gentiles, ^bbelieved on in the world,
Gal. 2. 8. "received up into glory.
Eph. 3. 5.
Col. 1. 27. ^b Col. 1. 6. ^c Acts 1. 9. 1 Pet. 3. 22.

(*πνεῦμα*); and in which, when aided by God's Spirit—that Spirit Who "witnesseth with our spirit" (Rom. viii. 16)—takes place all moral action, the motives, desires, and habits of virtue and holiness. In this spiritual part, then, of the nature which He had assumed, and which in Him was united to His Divine nature, was the incarnate Word, "justified,"—proved, and acknowledged, notwithstanding His true manhood, to be perfectly just and holy.

[*seen of angels*] At His Nativity, His Temptation, His Agony, His Resurrection, and His Ascension.

[*preached unto the Gentiles*] Rev. V. 'among the nations.' See Eph. iii. 1-11.

ADDITIONAL NOTE.

QUALIFICATIONS OF BISHOPS AND DEACONS.

In this and the two following chapters we trace the ecclesiastical organisation of a Christian Church in the transition period between the time when the Churches were under the immediate government of the Apostles (as Corinth, *e.g.* at the time when St. Paul wrote his Epistles to the Corinthians)—having their own ministers, the superior grade of whom were called *Episcopi*, Bishops or Presbyters indifferently, and the inferior, Deacons; while the work of each was determined by the special gifts, *charismata*, bestowed by the Holy Spirit upon them,—and the form into which it had settled down, probably by the end of the first, certainly early in the second century, when each Church, or body of Christians in a city, had its one chief Pastor, then called specifically *Episcopus*, Bishop, together with its Presbyters and its Deacons. At Ephesus, where Timothy had been left by St. Paul to supply his place there as chief Pastor and Governor of the Church he had under him a body of *Episcopi* or Presbyters and a class of Deacons, both of whom were to be chosen, ordained, directed, and, if necessary, admonished and punished by him. There seems, too, to have been an organised system of female helpers, widows, who were also under his superintendence, and a Church fund for the relief of the poor, which he was to regulate. We have here, then, the *fact* of Episcopal government, differing little from the settled Episcopacy of the next age, excepting in the circumstances that the chief pastor held only an intermediary and perhaps temporary charge, as the *locum tenens* of the Apostles, and that the appellations of Bishop and Presbyter were applied indifferently to the higher order of ministers under him.

The title *Episcopus*, Overseer,—which had been borne at Athens by political agents sent to overlook and regulate the affairs of their subject states, and had thus found a place in the Roman official nomenclature towards the close of the Republic,—had been used by the LXX translators, somewhat indefinitely, as an official designation, and was applied *e.g.* to Eleazar (Num. iv. 16), to the officers of the host (Num. xxxi. 14), and to civil officers, judicial or fiscal (Isai. lx. 17). Hence it probably suggested itself to Hellenistic and Gentile converts as a suitable designation for those Church officers who had the pastoral oversight of the people. The term Presbyter (or, abbreviated, Priest), Elder, from an appella-

tion of age and thence of honour, had come also to be employed as a title of office, and was used by the Jews, not only for one class of the members of the Sanhedrim, but also for those who presided over every synagogue. It thence passed readily into the Christian Churches.

The proofs of the identity of "Bishop" and "Presbyter," in the language of the Apostle and probably till towards the end of the first century, may be thus briefly summed up. 1. St. Paul (Acts xx. 17) called to Miletus the "Elders" or "Presbyters" of the Church of Ephesus, but he addressed them as those whom the Holy Ghost had made "overseers," "Bishops" (v. 28). Irenæus, however, says that the Bishops were summoned. 2. In Phil. i. 1, he salutes the saints "with the Bishops and Deacons;" and it is most improbable that this Church should have several Bishops and no Presbyters, or that, if there were Presbyters, they should be omitted in the salutation. 3. In this chapter of the 1st Epistle to Timothy he enumerates the qualifications of Bishops and of Deacons, making no mention of Presbyters; but in v. 17-22, when speaking of the maintenance, discipline, and ordination of the ministers of the Church, he calls them Presbyters or "Elders." 4. St. Peter (1 Peter i. 2), addressing the Presbyters, exhorts them (if the reading is correct) to exercise the office of Bishop over the flock, "taking the oversight." Even Clement of Rome uses the appellation interchangeably, Ep. i. s. 42, 44. After this, in the second century, the distinction had been already made, and Ignatius and Polycarp restricted the term Bishop to the chief officers of the Church (see Lightfoot on Philippians, pp. 94-96).

It has been doubted whether the office of Deacon is identical with, or can be traced back to, the appointment of the seven in Acts vi., which, it is maintained, was a temporary office to meet a special emergency. The seven are nowhere called Deacons; and Philip is designated "the evangelist" (Acts xxi. 8). But the circumstances which gave rise to the appointment were not peculiar to Jerusalem. Wherever a Church was planted, there would be the poorer members to be cared for, and it would not be desirable for the preachers of the Gospel to be all occupied in "serving tables." The solemnity of the appointment of the seven with prayer and the laying on the hands of the Apostles, has more the character of the ordination of a ministry than the designation to a temporary function. The terms *διακονία* and *διακονεῖν* occur not unfrequently in connexion both with the administration of temporal relief and the exercise of an office of the ministry requiring and receiving special spiritual *charismata*. We meet with Deacons in the Church at Philippi (Phil. i. 1), and a Deaconess in that at Cenchrea (Rom. xvi. 1), and, finally, in the Pastoral Epistles the Diaconate appears as a recognised Order. The primitive Church believed in the identity of the Order of Deacons with the institution of the seven. Not only does Irenæus speak of Stephen and the rest as Deacons, but even as late as the fifth century the Church at Rome, although the Presbyters were numerous, restricted the number of Deacons to seven; and the Council of Neocaesarea (A.D. 315) forbade the number of seven to be exceeded in any city, however great. It was, indeed, to remedy the inconvenience caused by this limitation that an Order of Subdeacons was instituted. See Lightfoot on Philippians, p. 187.

CHAP. 4. NOW the Spirit ^a“speaketh expressly, that ^bin the latter times some shall depart from the faith, giving heed ^cto seducing spirits, ^dand doctrines of devils; ^e“speaking lies in hypocrisy; ^f3 ^g“having their conscience seared with a hot iron; ^h“forbidding to marry, ⁱand ^jcommanding to abstain from meats, which God hath created ^kto be received ^lwith thanksgiving of them which ^m4 believe and know the truth. For ⁿevery creature of God ^ois good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. ^p6 ¶ If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, ^q“nourished up in the words of faith and of good doctrine, whereunto thou hast ^r7 attained. But ^s“refuse profane and old wives’ fables, and ^t“exercise thyself ^urather unto godliness. For ^v“bodily exercise profiteth ^wlittle: ^x“but godliness is profitable unto all things, ^y“having promise of the life that now is, and of that which is to come. ^z9, 10 ^{aa}“This is a faithful saying and worthy of all acceptance. For

¹ Or, for a little time.

^a Heb. 5. 14. ^b 1 Cor. 8. 8. Col. 2. 23. ^c ch. 6. 6. ^d Ps. 37. 4. Matt. 6. 33. Rom. 8. 28. ^e ch. 1. 15.

^f John 16. 13.
^g 2 Tim. 3. 1.
^h 1 Pet. 1. 20.
ⁱ 2 Tim. 3. 13.
^j 2 Pet. 2. 1.
^k Dan. 11. 35,
37, 38.
^l Rev. 9. 20.
^m Matt. 7. 15.
ⁿ Rom. 16. 18.
^o 1 Cor. 7. 28,
36, 38.
^p Heb. 13. 4.
^q Rom. 14. 3,
17.
^r 1 Cor. 8. 8.
^s Rom. 14. 6.
^t 1 Cor. 10. 25.
^u Tit. 1. 15.
^v 2 Tim. 3. 14.
^w ch. 1. 4.
^x 2 Tim. 2. 16.
^y Tit. 1. 14.

IV. Digression to imminent erroneous teaching, suggested by the above statement of the truth of the Incarnation.

1. *Now]* But: notwithstanding the revelation of this great truth.

the Spirit speaketh expressly] Not merely in Matt. xxiv., or in 2 Thess. ii. 3 seq., but also probably by unwritten revelations made to him or others. Cp. Acts xx. 30; 1 John ii. 18; 2 Peter iii. 2, 3; Jude 18.

in the latter times] Rather, in later times, times subsequent to those at which St. Paul was writing. The errors St. Paul has in view, though germinating—some, indeed, being already held and taught, as by the Essenes—developed subsequently into such heresies as those of the Marcionites, Encratites, and Manichæans.

seducing spirits] Spirits opposed to the Spirit of Truth (John xvi. 13).

doctrines of devils] i.e. doctrines taught by demons, the spirits of the false prophets or teachers, “many of whom,” when St. John wrote, were “already gone out into the world.”

2. *speaking lies in hypocrisy]* through the hypocrisy of liars: the instrument by which some would be led to depart from the faith; whose conscience (was) seared, i.e. had lost its sensibility. Rev. V. ‘men branded in their own consciences,’ as slaves were with their master’s brand,—the self-convicted slaves of sin.

3. These ascetic tenets, which were held among the Jews by the Essenes, early endeavoured to find a place in the Christian Church. See Col. ii. 16.

know the truth] “Fully know” it (*ἐπεγνωκόσσι*); with allusion, perhaps, to “knowledge,” Gnosis, a word already becoming technical, and much in the mouths of heretics and false teachers, cp. 1 Cor. viii. 1, 2.

The stress of the argument here is evi-

dently—not that God is the Creator of all these things, as if in opposition to the doctrine afterwards taught by the Gnostics, that material things were made by an inferior god, — but that God, Who is the Creator, created them for the use of His servants.

5. *sanctified]* Set apart and made meet for the godly use of Christian men.

The phrase “the word of God” probably means here Holy Writ, in the language of which the prayer and thanksgiving would be usually couched, as it is, e.g., in a “Grace before meat,” given in the Apostolic Constitutions (vii. 49).

There would seem to be an allusion to the Eucharist, the type of all Christian banquets, in which it is probable that from the earliest times the words of institution were recited together with prayer and thanksgiving. It is also plain (Rom. xiv. 6; 1 Cor. x. 30) that giving of thanks at meals was a Christian practice. Such supplication and thanksgiving, expressed for the most part in the language of the Word of God, hallows those gifts which were also good by virtue of their creation, and enables those who use them in moderation and thankfulness, “whether they eat or drink...to do all to the glory of God” (1 Cor. x. 31).

6. *faith]* the faith, the truths of the Gospel.

whereunto...attained] Rev. V. ‘which thou hast followed until now.’

7. *exercise]* “Train” (*γυμναζε*).

8. Allusions to gymnastic training would be appropriate and significant in writing to Timothy, whose father was a Greek. Cp. 1 Cor. ix. 24-27.

promise of the life that now is] The best promises even of the present life are spiritual.

9. *This is a faithful saying]* Here referring to the foregoing maxim. See on i. 15.

* 1 Cor. 4. 11,
12.

* ch. 6. 17.

* Ps. 38. 6.

* ch. 6. 2.

* Tit. 2. 15.

* Tit. 2. 7.

1 Pet. 5. 3.

* 2 Tim. 1. 6.

* ch. 1. 18.

* Acts 6. 6.

* 8. 17.

* 19. 6.

* Acts 20. 28.

* Ezek. 33. 9.

* Rom. 11. 14.

1 Cor. 9. 22.

Jam. 5. 20.

* Lev. 19. 32.

therefore 'we both labour and suffer reproach, because we

*trust in the living God, *who is the Saviour of all men, specially of those that believe. *These things command and teach.

11 ¶ Let no man despise thy youth; but *be thou an example of the believers, in word, in conversation, in charity, in spirit, in

12 faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. ^bNeglect not the gift that is in thee,

13 which was given thee *by prophecy, ^dwith the laying on of the hands of the presbytery. Meditate upon these things; give

14 thyself wholly to them; that thy profiting may appear ¹to all. ¹⁶Take heed unto thyself, and unto the doctrine; continue in

them: for in doing this thou shalt both ¹save thyself, and ²them that hear thee.

CHAP. 5. REBUKE *not an elder, but intreat *him* as a father;

¹ Or, in all things.

10. *therefore*] Rev. V. 'to this end,' promise of life, and its realisation in ourselves and others.

we] Paul, Timothy, and all ministers of the Gospel.

specially] In the highest degree: most effectively. Potentially and in its purpose salvation is universal (ii. 3, 4; 1 John ii. 2); but in effect it is limited by man's unbelief (Mark xvi. 16). And it is in order that all those of whom God is the Saviour may be effectually saved by belief of the Gospel that its ministers both toil and suffer reproach.

12. *despise*] *i.e.* have reason to despise it. See 1 Cor. xvi. 11. Timothy was probably at this time thirty-eight or forty, and therefore much younger than some of the Presbyters or Elders he had to govern.

be] Rather, *become an example* both in public teaching, private converse, and in conversation, rather, *conduct* (2 Cor. i. 12; Gal. i. 13). Omit *in spirit*.

13. *to reading...doctrine*] As belonging to the offices of his ministry. Rev. V. 'Give heed' to the (or your) public reading of the O. T. (2 Cor. iii. 13, 14) and possibly some of the New (see Col. iv. 16; 1 Thess. v. 27), to your exhortation to the duties of the Gospel, and to your teaching of its doctrines.

14. *Neglect not*] By not employing diligently *the gift* (χάρισμα) — the special gift conferred on Timothy at his ordination to qualify him for, and to give effect to, the work of the ministry; — a gift which is invoked in our Service for the Ordering of Priests.

prophecy] The revelation (marg. ref.) made to the Church or to some members of it, which designated Timothy as called to the ministerial office.

with the laying on &c.] Cp. Acts xiii. 1-3. The rite of imposition of hands, as at the same time designating for an office or duty and invoking a blessing or Divine gift for the due performance of it, is found in the O. T. at the inauguration of Joshua (Num.

xxvii. 18, 23; Deut. xxxiv. 9). Employed not only by the patriarchs (Gen. xlviii. 14), but by our Lord in imparting blessing (Matt. xix. 13), and in healing (Luke xiii. 13), it was continued in the Christian Church as the outward sign of the obsecration and imparting of spiritual gifts, whether of the miraculous powers which were granted to some believers in different degrees and kind, or of the strengthening grace which is needed by all who have been baptized, or of the special qualifications and powers bestowed for the discharge of any particular office or work in the Church. The "doctrine of laying on of hands" is (Heb. vi. 1, 2) among "the principles" or rudimentary tenets "of the doctrine of Christ."

The Presbytery is here spoken of as an institution, a body united by brotherhood and discipline, not merely as a number of unconnected and independent Presbyters.

In 2 Tim. i. 6, St. Paul reminds Timothy of "the gift of God which is in thee by the putting on of *my* hands." The inference is that Timothy was ordained by the Apostle in the exercise of that function which was afterwards committed and confined to the chief officer of each Church, in the second century called distinctively the Bishop, together with the Presbyters. So in our Ordinal. The ordination of Timothy was *by* (δῶν) the imposition of the hands of St. Paul (2 Tim. i. 6), and *with* (μετὰ) that of the Presbytery. The former was the instrument of Ordination; the latter an important and ordinary, but probably not an essential, concomitant.

It is not known where Timothy was ordained; possibly at Ephesus.

15. *Meditate*] μελέτα, *Let these things be thy care* [Rev. V. 'Be diligent in'].

give thyself wholly] Lit. "be in them;" make them your life's employment. Cp. the exhortation in the Form of Ordering Priests.

profiting] Rev. V. 'progress.'

V. 1. *an elder*] In age, not here a Presbyter in office. Timothy was yet young.

2 and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. ¶ Honour widows^b that are widows indeed. But if any widow have children or nephews, let them learn first to shew¹ piety at home, and to requite their parents: ^cfor that is good and acceptable before God. ^eNow she that is a widow indeed, and desolate, trusteth in God, and ^fcontinueth in supplications and prayers night and day. ^hBut she that liveth² in pleasure is dead while she liveth. ⁱAnd these things give in charge, that they may be blameless. But if any provide not for his own, ^kand specially for those of his own³ house, ^lhe hath denied the faith, ^mand is worse than an infidel. Let not a widow be ⁿtaken into the number under threescore years old, ^ohaving been the wife of one man, well reported of for good works; if she have brought up children, if she have ^plodged strangers, if she have ^qwashed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. ^rAnd withal they learn to be idle, wandering about from house to house; and not only idle, but

^b ver. 5, 16.^c See Gen. 45, 10, 11.^d Matt. 15. 4.^e Eph. 6. 1, 2.^f ch. 2. 3.^g 1 Cor. 7. 32.^h Luke 18. 1.ⁱ Acts 26. 7.^j Jam. 5. 5.^k ch. 1. 3.^l Isai. 58. 7.^m Gal. 6. 10.ⁿ 2 Tim. 3. 5.^o Tit. 1. 16.^p Matt. 18. 17.^q Luke 2. 36.^r ch. 3. 2.^s Acts 16. 15.^t Heb. 13. 2.^u 1 Pet. 4. 9.^v Gen. 18. 4.^w Luke 7. 38.¹ Or, kindness.² Or, delicately.³ Or, kindred.⁴ Or, chosen.

3-16. Directions about Widows. Such provision as was made at Jerusalem for the widows of Hellenistic believers (Acts vi. 1) was doubtless made for these helpless members of the society wherever a Church was founded; and directions might be needed to prevent any misapplication of charity in their case. St. Paul therefore instructs Timothy (vv. 3-8) to honour with the alms of the Church only those who were "widows indeed." But besides the general body of widows who had a claim on the alms of the Church, and sometimes perhaps chosen out of them, was a list (vv. 9-16) of widows having special qualifications and probably special duties, which developed itself into the institution of Ecclesiastical Widows in the early Church, at least in the second century and onwards till the Council of Laodicea. Whether such widows were identical with the Deaconesses; or whether they performed in some Churches the office which Deaconesses discharged in others; or whether both institutions coexisted in the same Church; are questions which the data we possess do not seem sufficient to solve.

3. *Honour*] Here and probably in v. 17, shew respect by contributing to support or by paying an allowance, not as a matter of right but of regard and good-will.

widows indeed] i.e. desolate (v. 5); who has no near relations on whom to depend.

4. *nephews*] ἐκγόνια; *descendants*, "grandchildren" [Rev. V.].

let them] "Let her children and descendants first learn to show filial piety to their own family, and to requite their progenitors," parents or grandparents, for the tender care bestowed upon themselves. Omit *good and*.

5. *desolate*] Without husband, children, or descendants.

night and day] Cp. Luke ii. 37.

6. *in pleasure*] And extravagantly: *παρὰ ἑαυτὴν* combines the notion of luxurious self-indulgence with that of prodigality. Such a life destroys the spiritual life.

blameless] Rev. V. 'without reproach.'

8. He reverts to the obligation of children and grandchildren.

worse than an infidel] Or "unbeliever," who does, for the most part, perform these natural duties of domestic life.

9. *taken into the number*] "Catalogue" or list (*καταλεγίσθω*, Rev. V. 'be enrolled').

wife of one man] Neither having been divorced and married again, nor (probably) having remarried after the death of her first husband (see on iii. 2).

10. *children*] Those of others, especially orphans, besides her own.

lodged] Rev. V. 'used hospitality to.'

washed the saints' feet] Paid the offices of hospitality in a special manner to Christians, as distinguished from *strangers*.

11. *refuse*] As disqualified to be placed on the list of Ecclesiastical Widows.

12. *damnation*] Or condemnation.

their first faith] The engagement they made when admitted on the roll of Widows, one of whose qualifications was, to have been the wife of one husband.

13. *from house to house*] As the duties of the Ecclesiastical Widows required them to visit the families of believers, it was necessary that they should be discreet, experienced, and godly women, to prevent their visits from degenerating into idle gossip and tale-bearing.

1 Cor. 7. 9. 14 not. ^aI will therefore that the younger women marry, bear
 children, guide the house, ^agive none occasion to the adversary
 Tit. 2. 8. 15 ^ato speak reproachfully. For some are already turned aside
 after Satan. If any man or woman that believeth have widows,
 let them relieve them, and let not the church be charged;
 ver. 3, 5. 17 that it may relieve ^athem that are widows indeed. ¶ ^aLet
 Rom. 12. 8. the elders that rule well ^abe counted worthy of double honour,
 Gal. 6. 6. especially they who labour in the word and doctrine. For
 Phil. 2. 29. the scripture saith, ^aThou shalt not muzzle the ox that treadeth
 Heb. 13. 7. out the corn. And, ^aThe labourer ^ais worthy of his reward.
 Acts 28. 10. 19 Against an elder receive not an accusation, but ^abefore two or
 1 Cor. 9. 13. three witnesses. ^bThem that sin rebuke before all, ^cthat others
 Lev. 19. 15. 20 also may fear. ^dI charge ^ethee before God, and the Lord Jesus
 Dent. 24. 14, 15. Christ, and the elect angels, that thou observe these things ^fwith-
 Matt. 10. 10. out preferring one before another, doing nothing by partiality.
 Dent. 19. 15. 21 ¶ ^gLay hands suddenly on no man, ^hneither be partaker of other
 Tit. 1. 13. men's sins: keep thyself pure. Drink no longer water, but use
 Dent. 13. 11. a little wine ⁱfor thy stomach's sake and thine often infirmities.
 ch. 6. 13. 22 ¶ ^jSome men's sins are open beforehand, going before to judg-
 2 Tim. 2. 14. ment; ^kothers are hid, and shall be brought to light, ^las the things
 & 4. 1. which are now hid. ^mTherefore he that judgeth without
 Acts 6. 6. & 13. 3. seeing, judgeth as the Lord will. ⁿWherefore we must judge
 2 John 11. 1. without prejudice, ^oreceiving the justifying of the Lord, ^pthat we
 Ps. 104. 15. & Gal. 5. 19. may be approved by the Lord. ^qTherefore let us not be ashamed
 to confess the cross of Christ, and to suffer with him, ^rthat we may
 also follow him, ^swho died for us, that he might redeem us from
 all iniquity, unto himself, purifying unto himself a peculiar people,
 zealous of good works. ^tThus speak ye, that may be approved
 by the Lord. ^uTherefore, they that suffer for Christ, let them not be
 ashamed, but glorify in him, who will give them the crown of life,
 which they shall receive. ^vWho shall give unto the Father, who
 is the Father of our Lord Jesus Christ, the glory for ever. Amen.

14. *women*] *widows* [so Rev. V.]—see v. 11. The Apostle ‘desires’ [Rev. V., *βούλομαι*] that they should marry, even though in his own judgment it might be preferable for a widow to remain single.

the adversary] The opponent of Christianity. Cp. 1 Pet. ii. 12, 15.

15. *turned aside after Satan*] From sobriety and purity, and consequently perhaps from the faith. The Apostle would have had experience of such melancholy declensions at Ephesus and in other Churches.

16. Some MSS. read only "if any woman" [so Rev. V.]: but the received reading is preferable. The sentence extends the duty of assisting widows to all relations and connexions, if believers, even if these be women and not themselves heads of families.

17. honour] See on v. 3.
especially they &c.] It may be inferred from this passage, first, that there were, at this early time, some presbyters who ruled but did not teach; and, secondly, that both these and, in a higher degree, those who *also* taught, received maintenance from the congregation even from the first foundation of at least the Pauline Churches.

18. *that treadeth*] while treading. Cp. Deut. xxv. 4. The ox, while treading out the corn with his hoofs or dragging the threshing-wain over it, was not to be prevented from helping himself as the reward of his labour. Cp. marg. ref.

reward hire (Luke x. 7). It is highly probable that St. Paul was acquainted with the Gospel of St. Luke, which was written in all likelihood before the termination of the Apostle's first imprisonment at Rome. But he may have been acquainted with the words as one of our Saviour's numerous sayings, which were repeated and taught

by Evangelists before the "Gospels" were reduced to writing.

19. *but before*] Except on the testimony of: i.e. on the same amount of testimony as was required in other cases (marg. ref.).

21. *the elect angels*] The words are best understood *generally*, the Holy Angels, God's special attendants. The elect saints are God's Church on earth; the elect Angels are His court in heaven. They are appealed to here, "because they in the future judgment shall be present as witnesses with their Lord" (Bp. Bull).

these things] These directions as to the accusation of presbyters and the open rebuke of those who sin.

without preferring one before another] without prejudice (as in marg.).

22. *Lay hands suddenly on no man*] Rather, **hastily**. All the old commentators, and the great majority of modern, understand this injunction of Ordination in connexion with iv. 14 and 2 Tim. i. 6. In a very solemn sense does he who hastily ordains the unworthy make himself "partaker of other men's sins."

keep thyself pure] *thyself* is emphatic, as especially becomes one who is to discern the character and to watch over and reprove the faults of others.

23. Be no longer a drinker of water, which Timothy had, perhaps, become, either in compliance with the best features of an ascetic tendency now developing, or as an example to the luxurious Greeks.

24, 25. Concluding cautionary rule both for the exercise of discipline (*vv.* 19-21), and for discretion in laying on of hands (*v.* 22).

24. *going before*] Like heralds; "crying sins;" so that in such cases there is little danger of mistake.

25 ment; and some *men* they follow after. Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAP. 6. LET as many ^aservants as are under the yoke count their own masters worthy of all honour, ^bthat the name of 2 God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, ^cbecause they are brethren; but rather do *them* service, because they are ¹faithful and beloved, partakers of the benefit. ¶ ^dThese 3 things teach and exhort. If any man ^eteach otherwise, and consent ^fnot to wholesome words, *even* the words of our Lord Jesus Christ, ^gand to the doctrine which is according to god- 4 liness; he is ²proud, ^hknowing nothing, but ³doting about ⁱquestions and strifes of words, whereof cometh envy, strife, 5 railings, evil surmisings, ^kperverse disputings of ^lmen of corrupt minds, and destitute of the truth, ^msupposing that gain 6 is godliness: ⁿfrom such withdraw thyself. But ^ogodliness 7 with contentment is great gain. For ^pwe brought nothing 8 into *this* world, and *it* is certain we can carry nothing out. And 9 ^qhaving food and raiment let us be therewith content. But ^rthey that will be rich fall into temptation ^sand a snare, and into many foolish and hurtful lusts, ^twhich drown men in 10 destruction and perdition. ^uFor the love of money is the root of all evil: which while some coveted after, they have ^verred from the faith, and pierced themselves through with many sorrows. 11 ¶ ^wBut thou, ^xO man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 ^yFight the good fight of faith, ^zlay hold on eternal life, whereunto thou art also called, ^{aa}and hast professed a good profession

¹ Or, *believing*.

² Or, *a fool*.

³ Or, *sick*.

⁴ Or, *gallings one of another*.

⁵ Or, *been seduced*.

^a 1 Pet. 2. 18.
^b Isai. 62. 6.
^c Tit. 2. 6, 8.
^d Col. 4. 1.
^e ch. 4. 11.
^f ch. 1. 3.
^g ch. 1. 10.
^h 2 Tim. 1. 13.
ⁱ Tit. 1. 9.
^j Tit. 1. 1.
^k 1 Cor. 8. 2.
^l ch. 1. 7.
^m ch. 1. 4.
ⁿ 2 Tim. 2. 23.
^o Tit. 3. 9.
^p 1 Cor. 11. 16.
^q ch. 1. 6.
^r 2 Tim. 3. 8.
^s m Tit. 1. 11.
^t 2 Pet. 2. 3.
^u Rom. 16. 17.
^v 2 Tim. 3. 5.
^w Ps. 37. 16.
^x Heb. 13. 5.
^y Job 1. 21.
^z Eccles. 5. 15.
^{aa} Gen. 28. 20.
^{bb} Heb. 13. 5.
^{cc} Prov. 15. 27.
^{dd} Matt. 13. 22.
^{ee} Jam. 5. 1.
^{ff} ch. 3. 7.
^{gg} ch. 1. 19.
^{hh} Ex. 23. 8.
ⁱⁱ 2 Tim. 2. 22.
^{jj} Deut. 33. 1.
^{kk} 2 Ti-
^{ll} 1 (26.
^{mm} ch. 1. 18.
ⁿⁿ Phil. 3. 12.
^{oo} Heb. 13. 23.

follow after] And therefore require investigation and caution. •

25. The caution is directed against prejudice (v. 21), and haste (v. 22).

VI. 1. Let as many as are servants under the yoke. Slaves were under the yoke, and must be content to be so, whether their masters were believers or unbelievers.

2. but rather &c.] (rather) but let them serve them the more, because they who are receivers of the benefit (of their service) are believers and beloved. The danger which naturally attended the conversion of slaves to Christianity, that, feeling themselves thus called in the highest sense to an equality with their masters, they might neglect the duties of their station, or at least repine against it, is provided against in various passages (1 Cor. vii. 21-24; Eph. vi. 5-8; Col. iii. 22-24; Tit. ii. 9).

4. proud] "puffed up" (as iii. 6). dotting] Lit. "diseased" (νοσῶν), i.e. morbidly anxious (with an allusion to 'the wholesome words of Jesus Christ') about questionings and disputes of words.

5. perverse disputings...destitute] Rather, stubborn contentions (ἀπαραισιβας). Rev. V. 'wranglings...bereft of.'

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that gain is godliness] Rather, **that godliness is a source of gain.** Omit "From such withdraw thyself."

6. Gain, if the gain be measured not by this life only, but by eternity.

8. raiment] σκεπάσματα, Lit. "coverings," i.e. raiment and shelter.

let us be &c.] Lit. we shall be therewith content, i.e. if we are reasonable.

9. will be rich] "Who wish (βουλόμενοι) to be rich;" their desire is riches.

10. the root] a root, there are others. which while &c.] Rev. V. 'which some reaching after have been led astray..., and have pierced...sorrows'; such as anxieties, disappointments, and pangs of conscience.

11. O man of God] All Christians should be men of God; but to Timothy, who from a child had known the Scriptures, the name would suggest the prophet who came to Bethel (1 K. xiii. 1), Elijah, and Ezekiel, and the lives and habits of holy men, opposed to covetousness and luxury.

see these things] Avarice and all the sins which grow from that root.

12. the good fight of faith] Against the world, the flesh, and the devil. "Eternal life" is the prize of the contest.

whereunto &c.] i.e. to eternal life;

Y

- * ch. 5. 21. 13 before many witnesses. 'I give thee charge in the sight of God,
 * Deut. 32. 39. 'who quickeneth all things, and before Christ Jesus, 'who before
 John 6. 21. 14 Pontius Pilate witnessed a good 'confession; that thou keep *this*
 * John 18. 37. commandment without spot, unrebukeable, 'until the appearing
 Rev. 1. 6. 15 of our Lord Jesus Christ: which in his times he shall shew, *who*
 / Phil. 1. 6, 10. is 'the blessed and only Potentate, 'the King of kings, and Lord
 1 Thess. 3. 13. & 5. 23. 16 of lords; 'who only hath immortality, dwelling in the light which
 * ch. 1. 11. no man can approach unto; 'whom no man hath seen, nor can
 * Rev. 17. 14. see: 'to whom be honour and power everlasting. Amen.
 & 19. 16. 17 ¶ Charge them that are rich in this world, that they be not
 * ch. 1. 17. highminded, 'nor trust in 'uncertain riches, but in 'the
 * Ex. 33. 20. 18 living God, 'who giveth us richly all things to enjoy; that they
 John 8. 46. do good, that 'they be rich in good works, 'ready to distribute,
 * Eph. 3. 21. 19 'willing to communicate; 'laying up in store for themselves
 Phil. 4. 20. a good foundation against the time to come, that they may
 Rev. 7. 12. 20 'lay hold on eternal life. ¶ O Timothy, 'keep that which is
 * Job 31. 24. committed to thy trust, 'avoiding profane and vain babblings,
 Ps. 52. 7. 21 and oppositions of science falsely so called: which some professing
 Mark 10. 24. 'have erred concerning the faith. ¶ Grace be with thee. Amen.
 * Prov. 23. 5. 1 Or, *profession*. 2 Gr. *uncertainty of riches*. 3 Or, *sociable*.
 1 Thess. 1. 9. ch. 3. 16. * Gal. 6. 6. Heb. 13. 16. † Matt. 6. 20. Luke 12. 33. & 16. 9. * ver. 12. ‡ 2 Tim. 1. 14. Tit. 1. 9.
 * Acts 14. 17. & 17. 25. v ch. 4. 7. Tit. 1. 14. & 3. 9. * ch. 1. 6, 19. 2 Tim. 2. 18.

wast called, and didst confess that good confession (of faith in Christ) in the presence of many witnesses. The special occasion alluded to was probably his Baptism, when, from very early times, a public profession of faith was made. The Divine call and the confession of believers are correlatives: they imply each other.

13. *quickeneth*] The reference is to the universal quickening at the Resurrection, at the appearing of the Lord Jesus Christ, when all fidelity and obedience will be tried, and the certainty of which, as held in God's hand, should be before every minister and every Christian as a motive.

14. *this commandment*] the commandment; the Gospel in general, as a precept of holy practice.

unrebukeable] Rev. V. 'without reproach.'

15. *his times*] His own times: ordained by Him, and known only to Him. The titles which follow are applied to God the Son in Rev. (marg. ref. h.).

16. *who only hath immortality*] Essentially and underived, He being the essence and fount of all life (John v. 26).

dwelling &c.] *dwelling in light unapproachable*. God is invisible to the natural eye, both in man's natural and supernatural states, and to the intellectual eye in his natural state; but the invisibility of the Divine Essence does not prevent our clear intellectual vision of Him in our supernatural state (Pearson). It has been thought that vv. 15, 16 are part of an Ecclesiastical hymn. See iii. 16.

17. *rich in this world*] The world that now is...set their hopes on the uncertainty of riches. In opposition to those riches

which the great King at His coming will show. Omit *living*.

to enjoy] But not to trust to.

18. *willing to communicate*] κοινωνητικούς, ready in sharing, i.e. with others.

19. *laying up in store*] Lit. "laying up as treasure for themselves a good foundation." *eternal life* (τῆς αἰωνίου ζωῆς) instead of τῆς αἰωνίου ζωῆς, in opposition to what rich men call life. (Cp. Luke xvi. 9 and Matt. vi. 19, 20).

20. *that which is committed to thy trust*] τὴν παραθήκην; the deposit of sound doctrine, *profane* &c.] Rev. V. 'the profane babblings' (cp. i. 6; 2 Tim. ii. 16).

science] Rather, *the knowledge*. "The oppositions" were probably the attacks of those who were already beginning to arrogate to their teaching the name of Gnosis, Knowledge, and were introducing the different elements which afterwards made up the systems called Gnosticism. There is no necessity whatever to refer these antitheses (oppositions) to the oppositions of Light and Darkness, God and Matter, the Good and the Evil Principles, and the like, which were taught in the later systems of the Marcionites and others. The Gnostic antitheses may well have their prototypes already in the Apostle's time in the mystical Jewish teaching. No Christian writer, whether personating St. Paul or not, would have used language respecting the blasphemous theories of Marcion as gentle as that which follows.

21. *have erred*] ἡσυχάζουσιν, missed their mark "concerning the faith."

The subscription of A. V. here is destitute of authority.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAP. 1. PAUL, "an apostle of Jesus Christ by the will of God, according to ^bthe promise of life which is in Christ Jesus, ^cto Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. 3 ¶ ^dI thank God, ^ewhom I serve from *my* forefathers with pure conscience, that ^fwithout ceasing I have remembrance of thee in my prayers night and day; ^ggreatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance ^hthe unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and ⁱthy mother Eunice; and I am persuaded that in thee also. 6 ¶ Wherefore I put thee in remembrance ^kthat thou stir up the gift of God, which is in thee by the putting on of my hands. 7 For ^lGod hath not given us the spirit of fear; ^mbut of power, 8 and of love, and of a sound mind. ⁿBe not thou therefore ashamed of ^othe testimony of our Lord, nor of me ^phis prisoner: ^qbut be thou partaker of the afflictions of the gospel according to the power of God; ^rwho hath saved us, and ^scalled us with an holy calling, ^tnot according to our works, but ^uac-

Tit. 1. 2.
^c 1 Tim. 1. 2.
^d Rom. 1. 8.
 Eph. 1. 16.
^e Acts 22. 3.
 1 Timess.
 & 3. 10.
^g ch. 4. 9, 21.
^h 1 Tim. 1. 5.
ⁱ Acts 16. 1.
^k 1 Thess. 5. 19
^l Rom. 8. 15.
^m Luke 24. 49.
 Acts 1. 8.
ⁿ Rom. 1. 16.
^o 1 Tim. 2. 6.
 Rev. 1. 2.
^p Eph. 3. 1.
 Phil. 1. 7.
^q Col. 1. 24.
^r 1 Tim. 1. 1.
 Tit. 3. 4.
^s 1 Thess. 4. 7.
 Heb. 3. 1.
^t Rom. 3. 20.
^u Rom. 8. 28.

I. 1. *according to the promise*] An Apostle in order to make known the promise.

3-5. Paraphrase: "I give thanks to God Whom I worship from my forefathers in a pure conscience, as I have incessantly remembrance of thee in my prayers night and day, longing to see thee, when I remember thy tears at our parting, that I may be filled with joy when we meet again;—I give thanks to God, I say, when I call to remembrance the unfeigned faith which is in thee." It has been conjectured that it was in Asia, where St. Paul left Timothy, that he was arrested and sent a second time a prisoner to Rome. Hence especially Timothy's grief.

5. *which dwelt first*] The faith which dwelt previously in his grandmother and mother would be the unfeigned faith in God and in all the promises of the O. T., which involved in germ and type the truths of the New. *in thee also*] i.e. that it dwells in thee also. Timothy may have been discouraged possibly by the imprisonment of St. Paul, but his faith was unfeigned.

6. *Wherefore*] i.e. because I know thy faith to be sincere, even though it may be tried at present.

stir up] Kindle into a flame, as a fire in danger of smouldering out.

the gift of God...hands] The special gift, τὸ χάρισμα (see on 1 Tim. iv. 14), bestowed by God on Timothy at his ordination.

7. Rev. V. 'For God gave us not a spirit

of fearfulness.' It is not the spirit of cowardice which God has given us, but "of power," opposed to the weakness involved in cowardice; "and of love," which is so far from implying timidity that true love makes even the timid brave; "and of a sound mind," or self-control, which keeps a constant rein on all the passions and desires, and would thus keep in check timidity and undue despondency. Some render *σφρονισμοῦ* 'discipline,' [so Rev. V.] a meaning which is out of harmony with the other two elements of the special gift here enumerated, both of which are personal graces, not official powers.

8. *of the testimony of our Lord*] i.e. of bearing testimony, as an Evangelist, to the Incarnation, Life, Death, Resurrection, doctrine, and precepts of our Lord Jesus Christ. Cp. Acts i. 8.

his prisoner] Not only for His sake, but by His will.

be thou partaker of the afflictions of the gospel] suffer hardship with (me for) the Gospel, i.e. the Gospel's sake.

according to the power of God] "in accordance with the power of His grace." In accordance with the power which He has displayed in saving us, and which will, no doubt, deliver us.

9. *who hath saved us*] All believers, i.e. not merely Paul and Timothy.

an holy calling] Cp. 1 Pet. i. 15.

not according to our works] Cp. Titus iii. 5.

- * Eph. 1. 4.
 Tit. 1. 2.
 1 Pet. 1. 20.
 * Rom. 16. 26.
 Col. 1. 26.
 Tit. 1. 3.
 * 1 Cor. 15.
 54, 55.
 * Acts 9. 15.
 1 Tim. 2. 7.
 b ch. 2. 9.
 * 1 Pet. 4. 19.
 d 1 Tim. 6. 20.
 * ver. 18.
 / Tit. 1. 9.
 Heb. 10. 23.
 Rev. 2. 25.
 * Rom. 2. 20.
 a 1 Tim. 1. 10.
 & 6. 3.
 * ch. 2. 2.
 * 1 Tim. 1. 14.
 i 1 Tim. 6. 20.
 * Rom. 8. 11.
 * Acts 19. 10.
 * ch. 4. 10.
 * Matt. 5. 7.
 c ch. 4. 19.
- cording to his own purpose and grace, which was given us in
 10 Christ Jesus *before the world began, but *is now made mani-
 fest by the appearing of our Saviour Jesus Christ, *who hath
 abolished death, and hath brought life and immortality to light
 11 through the gospel: *whereunto I am appointed a preacher, and
 12 an apostle, and a teacher of the Gentiles. *For the which cause
 I also suffer these things: nevertheless I am not ashamed: *for I
 know whom I have *believed, and am persuaded that he is able
 to *keep that which I have committed unto him *against that
 13 day. ¶/ Hold fast *the form of *sound words, *which thou hast
 14 heard of me, *in faith and love which is in Christ Jesus. *That
 good thing which was committed unto thee keep by the Holy
 15 Ghost *which dwelleth in us. ¶/ This thou knowest, that *all
 they which are in Asia be *turned away from me; of whom are
 16 Phygellus and Hermogenes. The Lord *give mercy unto *the
 house of Onesiphorus; *for he oft refreshed me, and *was not
 17 ashamed of *my chain: but, when he was in Rome, he sought me
 18 out very diligently, and found me. The Lord grant unto him
 *that he may find mercy of the Lord *in that day: and in how
 * Philem. 7. * ver. 8. * Eph. 6. 20. * Matt. 25. 34-40. * 2 Thess. 1. 10. 1 Or, *trusted*.

before the world began] before times eternal, i.e. from all eternity. Cp. Rom. xvi. 25. God's eternal purpose was the redemption of a race foreknown to be rebellious against His will. "Grace" here is that highest expression of God's free and undeserved mercy—His purpose to save us by Jesus Christ. It was given from all eternity, not merely promised; for what God purposes, is.

10. Rev. V. 'hath now been manifested.' Cp. Tit. ii. 11, whereas here the appearing is the Incarnation, Life, and Ministry of Jesus Christ.

hath abolished death] Dele *hath*. Lit. took from death its power. Death remains, the last enemy to be destroyed (1 Cor. xv. 26); but it has lost its sting (v. 55); and believers are delivered from its fear (Heb. ii. 14, 15).

and hath brought...to light] Dele *hath*. Rather, thrown light upon, lit up man's true and endless life, and the 'incorruption' [Rev. V.] of his whole being, body and soul. These were truths before, but indistinct and lost in gloom: but the Light of the world at His appearing shone upon them: and they stand out distinct as objects of faith and our "blessed hope."

through the gospel] The instrumental means of making known the appearing of the Saviour, together with all that He revealed.

11. *whereunto*] i.e. for the publication of which Gospel.

preacher, ... apostle, ... teacher] As if to fulfil our Lord's triple commission (Matt. xxviii. 19). Rev. V. omits of the *Gentiles*.

12. *For the which cause*] Cp. Acts xxii. 21; Eph. iii. 1.

these things] Present bonds and imprisonment and impending death.

that which I have committed unto him] Lit.

"my deposit;" which may mean either that which God had entrusted to Paul, or that which Paul had entrusted to God. The latter sense is preferable. The deposit which the Apostle had entrusted to God was, not merely his soul, or his hopes, or his safety, specifically, but his whole self, body, soul, and spirit, which he had entrusted into the hands of God to keep, as to Him seemed best, against the day of the Lord's appearing again, when salvation will be complete, and hope will be merged in the certainty of bliss.

13. After the personal digression of the last two verses, the Apostle returns to the precepts in vv. 6-8.

Hold fast] hold (ἔχε). "You have a creed," or more generally the model of the Apostle's teaching—"have it still, keep it, hold it in the grasp of a faith which worketh by love."

14. Lit. Guard that good deposit, the deposit of a sound faith to be held by himself and taught to others. Paul when his departure was at hand, had two deposits; one to be committed to God, the other to Timothy.

15. While St. Paul was encouraging Timothy, he was not himself without cause for depression. We know nothing of the circumstances alluded to nor of the persons named. The occurrences took place after the release of St. Paul from the imprisonment narrated in the Acts. The words, "all they which are in Asia," point to a large defection from the Apostle and his teaching on the part of the Christians in Proconsular Asia. That though large it was not universal, appears from v. 16.

Phygellus] *Phygelus*.

16. *ashamed of my chain*] A prisoner in *libera custodia* was chained by one wrist to the soldier who kept him (Acts xxviii. 16).

18. *in that day*] The day of the coming

many things he ministered unto me at Ephesus, thou knowest ¹ Heb. 6. 10. very well.

CHAP. 2. THOU therefore, "my son," be strong in the grace that 2 is in Christ Jesus. "And the things that thou hast heard of me among many witnesses, the same commit thou to 3 faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be 5 a soldier. And if a man also strive for masteries, yet is he 6 not crowned, except he strive lawfully. ^{1,2} The husbandman 7 that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. 8 ¶ Remember that Jesus Christ of the seed of David was

¹ Or, by.

² Or, The husbandman, labouring first, must be partaker of the fruits.

^a 1 Tim. 1. 2.
^b Eph. 6. 10.
^c ch. 1. 13.
^d 1 Tim. 1. 13.
^e 1 Tim. 3. 2.
^f Tit. 1. 9.
^g ch. 4. 5.
^h 1 Tim. 1. 18.
ⁱ 1 Cor. 9. 25.
^j 1 Cor. 9. 25, 26.
^k 1 Cor. 9. 10.
^l Acts 2. 30.
^m Rom. 1. 3, 4.
ⁿ 1 Cor. 15. 4, 20.

of the Lord. The sentence is a prayer to the Lord Jesus Christ that he may find mercy from God the Judge of all.

unto me] Omit. He had done many acts of good service to the saints there.

It has been inferred that Onesiphorus was now dead. It may be so: but the words only indicate that he was absent from his family. He seems to have been very lately with St. Paul at Rome, and might be there still, or on his journey home. The further inference drawn by R. C. commentators in favour of prayers for the dead, is not only very precarious, as Onesiphorus might, at any rate, be alive, but the verse has no bearing on the Romish system of prayer for the deliverance of the souls of the departed out of Purgatory. St. Paul's prayer for Onesiphorus was, that he might find mercy at the day of the Lord's coming.

II. 1. be strong] Be strengthened. Perhaps "inwardly." "Grace" here is probably the gift of sanctification of the whole man in his personal, as well as his ministerial, character: a gift which is only received and enjoyed in, i.e. in union with, Christ Jesus (John xv. 4, 5).

2. witnesses] The Presbyters and others present at Timothy's ordination, who heard the charge which St. Paul delivered to him, and could bear testimony to his acceptance of it.

the same commit thou to faithful men] Not merely "believers" but "trustworthy." Whether this deposit (παράθεσις (i. 14) comprised in the verb παράδωκεν, "commit thou") had as yet taken the specific form of a creed or formula, it is not easy to say. Such symbols were certainly in use in the 2nd century. But the substance, at least, of the truths taught was to be preserved carefully and handed down faithfully.

3. Suffer affliction with me: take thy share with me in suffering.

4. no...warreth] Rev. V. 'No soldier on service.'

chosen] Enrolled. The immediate appli-

cation of the figure is to Timothy as serving in his ministerial capacity in the host of the Church militant; but it has an equally close significance to every one who has been signed with the sign of the Cross.

5. strive for masteries] ἀσλή, or strive as an athlete. If one strives in the games [Rev. V.], he is not crowned except he strive "lawfully," i.e. "in accordance with the rules," in the training and the preparation as well as in the actual contest.

6. Rev. V. 'must be the first to partake.' To collect the sum of these three illustrations: "Take thy share with me in suffering; it is the law and condition of success. The soldier on duty must deny himself all the advantages and endearments of civil and domestic life; the athlete in the games must not hope for the crown, unless he observe the stern laws of the training and the contest; that husbandman only who has endured the toil has a right to share the fruits." Verse 6 bears indirectly on the question of the maintenance of ministers, by sanctioning the principle that labour should qualify for reward.

7. and the Lord give thee] Rather, for the Lord will give thee. The preferable reading is δώσει, not δέη.

8. Rev. V. 'Remember Jesus Christ, risen from the dead, of the seed' &c. The connexion seems to be: With all its toils and sufferings the Gospel has its stores of consolation. The remembrance of the risen and victorious Saviour is the comfort and support of His ministers.

of the seed of David] And therefore not only the promised Messiah, of the tribe of Judah, and descendant, according to prophecy, of the Jewish kings, but also man in the truth of our nature, and consequently, as risen from the dead, the firstfruits of the dead.

my gospel] The Gospel which I preach. Cp. 1 Cor. xv. 1. These words, which Timothy was to bear in mind, may, perhaps, be a clause of a creed or Church hymn. Cp. 1 Tim. iii. 17; Eph. v. 14.

- * Rom. 2. 16. 9 raised from the dead * according to my gospel: ^owherein I
^o Acts 9. 16. suffer trouble, as an evil doer, ^peven unto bonds; ^qbut the word
^r Eph. 3. 1. of God is not bound. Therefore ^rI endure all things for the
^s Phil. 1. 7. elect's sakes, ^sthat they may also obtain the salvation which is
^t Col. 4. 3. in Christ Jesus with eternal glory. ^tIt is a faithful saying: For ^tif
^u Eph. 6. 19. 11 we be dead with ^uhim, we shall also live with ^uhim: ^uif we suffer, we
^v Eph. 3. 13. 12 shall also reign with ^vhim: ^vif we deny ^vhim, he also will deny us:
^w Col. 1. 24. 13 ^wif we believe not, ^wyet he abideth faithful: ^whe cannot deny him-
^x 2 Cor. 1. 6. 14 self. ¶ Of these things put ^xthem in remembrance, ^xcharging ^xthem
^y 1 Tim. 1. 15. 15 before the Lord ^ythat they strive not about words to no profit,
^z 2 Cor. 4. 10. 16 ^zbut to the subverting of the hearers. Study to shew thyself
¹ 1 Pet. 4. 13. 17 approved unto God, a workman that needeth not to be ashamed,
² Matt. 10. 33. 18 rightly dividing the word of truth. But ²shun profane and
³ Rom. 3. 3. 19 vain babblings: for they will increase unto more ungodliness.
⁴ Num. 23. 19. 20 And their word will eat as doth a ⁴canker: of whom is ⁴Hyme-
⁵ 1 Tim. 5. 21. 21 næus and Philetus; who ⁵concerning the truth have erred,
⁶ 2 Tim. 1. 4. 22 ⁶saying that the resurrection is past already; and overthrow
⁷ Tit. 3. 9, 11. 23 the faith of some. Nevertheless ⁷the foundation of God standeth
⁸ 1 Tim. 4. 7. 24 ⁸sure, having this seal, The Lord ⁸knoweth them that are his.
⁹ Tit. 1. 14. 25
¹⁰ 1 Tim. 1. 20. 26
¹¹ 1 Tim. 6. 21. 27
¹² 1 Cor. 15. 12. 28
¹³ Matt. 24. 24. 29
¹⁴ Rom. 8. 35. 30
¹⁵ Nah. 1. 7. 31

¹ Or, *gangrene*.

² Or, *steady*.

9. *wherein* i.e. in the preaching of which Gospel.

evil doer] **Malefactor** (Luke xxiii. 32). *even unto bonds*] Paul was probably treated more severely than in his former imprisonment (Acts xxviii. 16, 30).

but the word of God is not bound] i.e. although they may bind *me* (Phil. i. 12-14). While Paul is in prison at Rome, the Gospel is running its free course over the whole Roman world.

10. *I endure*] Cheerfully, not merely passively, for the sake of the *elect*, i.e. God's chosen ones, whether already in the Church, or to be called into it afterwards.

they may also] **they also may**.

with eternal glory] Far more, then, than a counterpoise to the sufferings of this present world. Cp. 2 Cor. iv. 17, 18.

11. See on marg. ref. This passage has the appearance of a portion of a Church hymn, or at least of a well-known Christian maxim.

be dead with him] Rather, **died with him**, i.e. when at Baptism we were baptised into His death, that we should walk in newness of life. See Rom. vi. 4, 5, 8.

12. *suffer*] Rev. V. 'endure,' i.e. with Him. See Rom. viii. 17.

13. *believe not*] **are unfaithful**. *he cannot*] Prefix **for**.

14. *words &c.*] Useful for nothing, tending to the subversion, the overthrow, rather than the edification or the building up, of the hearers. Cp. 1 Tim. vi. 4.

15. *approved unto God*] In contrast with *one who on trial* is found worthless. *not to be ashamed*] Cp. Phil. i. 20.

rightly dividing] *ὀρθοτομοῦντα*. Rev. V. 'handling aright.' Lit. 'cutting straight.' The figure has been very variously derived: from a priest dividing the victim, a steward

distributing the bread or stores, a stone-mason, a road-cutter. The last has been most frequently adopted. Perhaps the word had come to mean little more than to "manage" or "administer."

17. *canker*] Rev. V. 'gangrene.' Hymenæus is probably the same mentioned in 1 Tim. i. 20. Of Philetus nothing more is known.

18. The resurrection of the body, always a difficulty in ancient modes of thought, was especially so to those who, with the Essenes amongst the Jews, the Neo-Platonicians, and most of the early sects which afterwards expanded into Gnosticism, had adopted the dualism of the East, and held matter to be evil—sometimes the evil Principle, or his embodiment. Hence they were ready to avail themselves of the other sense of resurrection, the rising of those who were baptized into Christ to newness of life (Rom. vi. 3, 5; Col. ii. 12); and they denied that any further resurrection was to be believed. This error had been early taught in the Corinthian Church (marg. ref. g).

19. *Nevertheless*] Notwithstanding the overthrow of some, **God's firm foundation stands**: i.e. the Church, the "great house" of v. 20, but here designated by its "foundation," because the antithesis is to the baseless fabrics of heresy. Cp. Eph. ii. 19-22.

having this seal] "This inscription engraved on it" (see Zech. iii. 9; Rev. xxi. 14). The inscription is twofold: one clause touching the foreknowledge of God, "The Lord knoweth" &c. (cp. Num. xvi. 5; John x. 14); the other the obedience of man; and both must combine as the mark of every "lively" stone built on this foundation. See Matt. vii. 23, words which were probably in the Apostle's mind.

Christ] Rather, **the Lord**.

And, Let every one that nameth the name of Christ depart from
 20 iniquity. ^aBut in a great house there are not only vessels of gold
 and of silver, but also of wood and of earth; ¹and some to honour,
 21 and some to dishonour. ^mIf a man therefore purge himself
 from these, he shall be a vessel unto honour, sanctified, and
 meet for the master's use, and ⁿprepared unto every good work.
 22 ¶ Flee also youthful lusts: but ^ofollow righteousness, faith,
 charity, peace, with them that ^pcall on the Lord ^qout of a pure
 23 heart. But ^rfoolish and unlearned questions avoid, knowing
 24 that they do gender strifes. And ^sthe servant of the Lord must
 not strive; but be gentle unto all *men*, ^tapt to teach, ^upatient,
 25 ^vin meekness instructing those that oppose themselves; ^wif
 God peradventure will give them repentance ^xto the acknow-
 26 ledging of the truth; and *that* they may ^yrecover themselves
^zout of the snare of the devil, who are ³taken captive by him
 at his will.

CHAP. 3. THIS know also, that ^ain the last days perilous times shall
 2 come. For men shall be ^blovers of their own selves, ^ccovetous,
^dboasters, ^eproud, ^fblasphemers, ^gdisobedient to parents, un-
 3 thankful, unholy, ^hwithout natural affection, ⁱtrucebreakers,
^jfalse accusers, ^kincontinent, fierce, despisers of those that are
 4 good, ^ltraitors, heady, highminded, ^mlovers of pleasures more
 5 than lovers of God; having a form of godliness, but ⁿdenying
 6 the power thereof: ^ofrom such turn away. For ^pof this sort

¹ Or, *forbearing*. ² Gr. *awake*. ³ Gr. *taken alive*. ⁴ Or, *makebates*, Tit. 2. 3.

⁵ 2 Pet. 2. 10. ^m Phil. 3. 19. Jude 4. 19. ⁿ 1 Tim. 5. 8. Tit. 1. 16. ^o 2 Thess. 3. 6. 1 Tim. 6. 5.
^p Matt. 23. 14. Tit. 1. 11.

20. But though the foundation of the Church bears the stamp not only of God's decrees but of holiness, yet in it, as in every large house, there will be evil and imperfection mingled with the good.

some to honour &c.] i.e. some for purposes of honour and state, some for trivial and common uses. So are there in God's Church two classes, though each admitting of degrees. Cp. Matt. xiii. 30, 47.

21. *these*] i.e. from "the vessels to dishonour." This is, perhaps, a direction to cleanse oneself out of the number and condition of those "vessels to dishonour" by personally abstaining from the evils either of faith or practice which defile them. Cp. marg. ref. *m*; 2 Cor. vi. 17.

22. Timothy was still comparatively young (1 Tim. iv. 12); but youthful appetites and passions are not always extinguished even in middle life.

follow] "Follow after" (see marg. ref.).

23. *unlearned questions*] Foolish and ignorant questions which the false teachers (v. 17) debated.

24. *patient*] *forbearing*.

25. *oppose themselves*] Or "are contending against him."

peradventure] Rather, perhaps at some time or other: in His own good time. *to the acknowledging*] unto the (full) knowledge of the truth of the Gospel.

26. Or, And that they may wake up and escape out of the snare of the devil. ἀνα-

νίσσωσι implies to awake up to sobriety out of a state of intoxication, and ἐκ adds the idea of "so as to escape out of it." The figure would seem to be that of one who had been taken captive in the sleep of inebriety, restored to his faculties, and thus enabled to free himself.

taken captive by him (ὑπ' αὐτοῦ) *at his* (ἐκείνου) *will*] Rather, perhaps, who were taken captive by him according to the will of that evil one. Rev. V. 'taken captive by the Lord's servant unto the will of God.'

III. 1. The warning of ii. 20-26 continued. *in the last days*] The time of the Gospel dispensation, which is the last of the Divine dispensations, and is to continue till the consummation of all things. It is clear from v. 5 that Timothy himself was living in them. See Acts ii. 17; 1 John ii. 18.

2. Self-love is placed first, as the root of all the rest; then "lovers of money," boastful (vaunting their supposed superiority in words); haughty (nourishing the belief of it in their hearts).

3. *trucebreakers*] implacable; those who will not make a truce.

despisers of those that are good] Rather, *haters* (lit., not lovers) of the good.

4. *heady*] Rev. V. 'headstrong.' *highminded*] "Puffed up" (1 Tim. iii. 6). *denying*] Lit. "having denied."

The enumeration of vices in Rom. i. 29 seq. describes corrupt heathenism; this describes corrupt Christianity.

^a 1 Tim. 3. 15.
¹ Rom. 9. 21.
^m See Isai. 52. 11.
ⁿ ch. 3. 17.
^o Tit. 3. 1.
^p 1 Tim. 6. 11.
^q Acts 9. 14.
^r 1 Cor. 1. 2.
^s 1 Tim. 1. 5.
^t 1 Tim. 1. 4.
^u & 4. 7. & 6. 4.
^v Tit. 3. 9.
^w Tit. 3. 2.
^x 1 Tim. 3. 2.
^y Tit. 1. 9.
^z Gal. 6. 1.
¹ 1 Tim. 6. 11.
² 1 Pet. 3. 15.
³ Acts 8. 22.
⁴ 1 Tim. 2. 4.
⁵ Tit. 1. 1.
⁶ 1 Tim. 3. 7.
⁷ 1 Tim. 4. 1.
⁸ 2 Pet. 3. 3.
⁹ 1 John 2. 18.
¹⁰ Phil. 2. 21.
¹¹ 2 Pet. 2. 3.
¹² Jude 16.
¹³ 1 Tim. 6. 4.
¹⁴ 1 Tim. 1. 20.
¹⁵ Rom. 1. 30.
¹⁶ Rom. 1. 31.
¹⁷ Rom. 1. 31.
¹⁸ 2 Pet. 3. 3.

v 1 Tim. 2. 4.
 * Ex. 7. 11.
 * 1 Tim. 6. 5.
 * Rom. 1. 28.
 Tit. 1. 16.
 * Ex. 7. 12.
 * Phil. 2. 22.
 1 Tim. 4. 6.
 v Acts 13. 45,
 50.
 * Acts 14. 2.
 * Acts 14. 19,
 &c.
 b Ps. 34. 19.
 2 Cor. 1. 10.
 * Ps. 34. 19.
 Matt. 16. 24.
 Acts 14. 22.
 1 Thess. 3. 3.
 d 2 Thess. 2.
 11.
 1 Tim. 4. 1.
 * ch. 1. 13.
 / John 5. 39.
 v 2 Pet. 1. 20,
 21.

are they which creep into houses, and lead captive silly women
 7 laden with sins, led away with divers lusts, ever learning,
 and never able to come to the knowledge of the truth.
 8 Now as Jannes and Jambres withstood Moses, so do these
 also resist the truth: men of corrupt minds, reprobate con-
 9 cerning the faith. But they shall proceed no further: for
 their folly shall be manifest unto all men, as their's also was.
 10 ¶ But thou hast fully known my doctrine, manner of life,
 11 purpose, faith, longsuffering, charity, patience, persecutions,
 afflictions, which came unto me at Antioch, at Iconium, at
 Lystra; what persecutions I endured: but out of them all
 12 the Lord delivered me. Yea, and all that will live godly in
 13 Christ Jesus shall suffer persecution. But evil men and
 seducers shall wax worse and worse, deceiving, and being deceived.
 14 ¶ But continue thou in the things which thou hast learned and
 hast been assured of, knowing of whom thou hast learned
 15 them; and that from a child thou hast known the holy scrip-
 tures, which are able to make thee wise unto salvation through
 16 faith which is in Christ Jesus. All scripture is given by inspi-

¹ Or, of no judgment.

² Or, thou hast been a diligent follower of.

6. *silly women*] The diminutive, γυναικάρια, denotes contempt.

7. *the knowledge*] The full knowledge.

It is clear that the Apostle is describing evils already existing. But to argue, from the success of error with women, for the late date of this Epistle and to place it in the second century, is to forget not only that the same character is found in many, if not most, heresies, but also that the elements which went to make up the Gnosticism of the second century were at work and developing in Apostolic times.

8. *Jannes and Jambres* were the traditional names preserved among the Jews of the principal magicians of Pharaoh's court. See marg. ref. notes. Tradition makes them the sons of Balaam, who foretold the birth of Moses, counselled the persecution of the Israelites, and were either drowned in the Red Sea or perished in the slaughter after the making of the golden calf.

9. *as their's also was*] As also that of those men became, when tested by Moses. The resemblance of the case of the men to whom St. Paul alludes to that of the Egyptian magicians was in their opposition to the truth, in the complete exposure of their folly, and possibly in the occult arts to which they alike pretended.

10. *hast fully known*] Didst follow my teaching as a disciple. Timothy, and perhaps Timothy only, had been almost constantly with St. Paul from his second missionary journey till the time when he was left by him at Ephesus.

11. The coincidences of the Epistles with the Acts (see marg. ref.) have been pointed out as suspicious; what would have been said if instead there had been discrepancies?

12. *will live godly*] are minded (ἐθέλουσιν) —whose will is—"to live godly."

in Christ Jesus] Out of whom there is no godliness.

persecution] Not only literally. Outward persecution is not predicted to all true piety. In the most peaceful times of the Church, there is a more perilous persecution within, whenever there is the will to live godly: the flesh lusting against the spirit, and the Tempter striving for the mastery.

13. *seducers*] γῶνες, Deceivers [Rev. V. 'impostors']; in the primary sense of the word, "enchanters." It is not improbable that the practice of magic was used by some of the "evil men" alluded to (see Acts viii. 9, xix. 19).

15. The Rabbis mention five as the age at which Jewish children are to begin to read the Law.

the holy scriptures] Rev. V. 'the sacred writings.' The word γράμματα is used for "the scriptures" in this place only of the N. T., though common in Josephus. Elsewhere it is either γραφή or γραφαί. These Scriptures, in contrast with all other writings, could, however, only make wise by teaching salvation through the Christ Who was to come. Cp. Art. vii.

16. *Every Scripture* (i.e. passage or Book of Scripture), being inspired [Rev. V. 'inspired of God'] is also profitable. The word "Scripture," γραφή, is used fifty times in the N. T., and is in all these places applied to the writings of the O. or N. T., and to no other. It is clearly a technical word, and must have been so used and understood by St. Paul and by Timothy. Limited here by v. 15, it can mean only the writings of the O. T.; but when applied to writings of the N. T. (2 Peter iii. 15, 16), it of course carried with it all the attributes of inspiration, profitableness &c.

given by inspiration of God] Lit. "God-

ration of God, ^aand ^{is} profitable for doctrine, for reproof, for ^aRom. 15. 4.
17 correction, for instruction in righteousness: 'that the man of '1 Tim. 6. 11.
God may be perfect, ^{1k}thoroughly furnished unto all good ^ach. 2. 21.
works.

CHAP. 4. I ^aCHARGE thee therefore before God, and the Lord Jesus ^a1 Tim. 5. 21.
Christ, ^bwho shall judge the quick and the dead at his appearing ^a6. 13.
2 and his kingdom; preach the word; be instant in season, out ^cActs 10. 42.
of season; reprove, ^crebuke, ^dexhort with all longsuffering and ^e1 Tim. 5. 20.
3 doctrine. 'For the time will come when they will not endure ^fTit. 1. 13.
^fsound doctrine; ^gbut after their own lusts shall they heap to ^d1 Tim. 4. 13.
4 themselves teachers, having itching ears; and they shall turn ^ech. 3. 1.
away *their* ears from the truth, and ^hshall be turned unto ^f1 Tim. 1. 10.
5 fables. But watch thou in all things, ^gendure afflictions, do ^gch. 3. 6.
the work of ^kan evangelist, ²make full proof of thy ministry. ^h1 Tim. 1. 4.
^a & 4. 7.
^f Tit. 1. 14.
^g ch. 2. 3.
^k Acts 21. 8.
Eph. 4. 11.

¹ Or, *perfected*.

² Or, *fulfil*, Rom. 15. 19. Col. 1. 25. & 4. 17.

breathed" (θεόπνευστος). The word does not enable us to establish or to give the preference to any of the theories of the *mode* of inspiration, but it does seem either to *assume* or to *enunciate*, according to the translation adopted, that every separate portion of the Holy Book is inspired, and forms a living portion of a living and organic whole. While, on the one hand, this expression does not exclude such verbal errors, or, possibly, such historical inaccuracies as *man's* spirit, even in its most exalted state, may not be wholly exempt from, and *human* transmission and transcription may have increased, it still does certainly assure us, on the other, that these writings, as we have them, are individually pervaded by God's Spirit, and are the true utterances of the Holy Ghost, and an assertion of the *full* inspiration of the Bible.

The difference of opinion as to the translation of this passage is represented in the A. V. and Rev. V.; both renderings are equally grammatical; and the choice, after all that has been written on the subject, can be determined only by the context. The writer of these notes prefers the rendering, as more natural—since the stress of the argument rests on the profitableness of the Scriptures—which *assumes* their inspiration. Of this Timothy, as well as Paul, was well assured, and on this founded their sufficiency for all the parts and duties of the ministry. For doctrinal purposes it is immaterial which construction is adopted. The testimony of the passage to the inspiration of all that was included under the name of Scripture, is at least as strong if its inspiration is *assumed*, as if it is *asserted*.
for doctrine] Rev. V. 'teaching,' instruction in the truths and precepts of revealed religion.

for reproof] Conviction either of error in doctrine or of viciousness of life.

for correction] Restoration of the weak or erring to the right way.

for instruction] Lit. "for the training which is in righteousness;" the teaching

and exercising the believer in all the parts and duties of the Christian life. Thus Holy Scripture *teaches* the ignorant, *convicts* the evil and prejudiced, *corrects* the fallen and erring, and *trains in righteousness* all men, especially those that need bringing to fuller measures of perfection.

IV. 1-8. Further exhortation to ministerial diligence enforced by the imminence of a love of error and by the nearness of the Apostle's own death.

1, 2. *I charge thee before God and Christ Jesus, Who...dead, and (I charge thee by) His appearing and His kingdom, preach the word.* Instead of "at His appearing" (κατὰ τὴν ἐπιφάνειαν αὐτοῦ) read *and His appearing* (καὶ τὴν κ.τ.λ.). The Apostle calls to witness (1) God, (2) the great Judge of all men, (3) the glorious Advent itself, and (4) the kingdom which it will bring in and establish; thus placing all before him as a motive to diligence and faithfulness.

be instant...season] Attentive and earnest. Take opportunity or make it (cp. Ezek. ii. 5; Matt. vii. 6).

reprove, rebuke, exhort] **convict, rebuke** &c.; put, i.e. to its various uses every Scripture which God has inspired (iii. 16).

doctrine] **teaching.**

3. *sound doctrine*] Rather, **the sound doctrine**; which in these Epistles stands opposed especially to those false principles and myths which were gathering around into the more systematic forms of Gnosticism.

but after their own lusts] i.e. in accordance with their own individual desires and passions. A corrupt will ever chooses its own doctrine.

having itching ears] κνηθόμενοι τὴν ἀκοήν, having a prurient longing for novelty and excitement.

5. *watch thou*] Be thou sober (νήφε).
do the work of an evangelist] The work of proclaiming the Gospel (v. 2), which was still incumbent on Timothy in his higher position, and which inheres in every order of the ministry.

make full proof of] i.e. perform fully.

Phil. 2. 17.
 See 2 Pet.
 1. 14.
 Phil. 3. 14.
 1 Tim. 6. 12.
 Heb. 12. 1.
 1 Cor. 9. 25.
 Jan. 1. 12.
 1 Pet. 6. 4.
 Rev. 2. 10.
 2 ch. 1. 12.
 Col. 4. 14.
 Philem. 24.
 1 John 2. 15.
 ch. 1. 15.
 Col. 4. 14.
 Philem. 24.
 Acts 12. 25.
 & 15. 37.
 Col. 4. 10.

6 ¶ For I am now ready to be offered, and the time of my departure is at hand. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
 9, 10 ¶ Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books,

* Tit. 3. 12.

6. It is for you to do this; for as for me, life's last sacrifice is now beginning.

I am now ready to be offered] I am already being offered; lit. poured out as a libation, in allusion to the wine or drink offering poured by the Jews about the altar, and by heathens on the victim, at the sacrifice. Cp. marg. ref.

my departure] From this life and its trials and duties. Cp. Phil. i. 23, which is the language of the same man under different conditions.

7. *a good fight*] 'the good fight.' In 1 Cor. ix. 25, the general idea is further illustrated by the specific instance of the foot-race.

my course] 'the course,' i.e. "the race," not of my life only, but of my ministry. Cp. Acts xx. 24. May not the word "finished" (τετέλεκα), be a reminiscence of the last words of the Saviour on the Cross (John xix. 28, 30, τετέλεσται), "it is finished?"

I have kept the faith] The deposit which was committed to me (1 Tim. i. 11).

8. *a crown*] the crown which shall be given for righteousness: as in the games, the crown given to the victor in the race, or in wrestling, or the like.

at that day] The day of account.

that love] In the full meaning of the tense, ἡγάπηκός, "have loved and are still loving his appearing." A touchstone by which to examine our hearts.

It is a criticism based on ignorance of the facts of the inner life, which sees in this happy confidence of the Apostle a contradiction to the humility of his other Epistles (e.g. Phil. iii. 12-14). Rather it is an evidence of the authenticity of this his latest Epistle, written when martyrdom was imminent.

10. Or, Demas left me because he loved... and went to Thessalonica, which was perhaps his home. He was with St. Paul at Rome during part, at least, of his first imprisonment (see marg. ref.). There is no Scriptural ground for assuming that this shrinking from danger and duty, sinful though it was, was equivalent to, or ended in, total apostasy,

which, however, was the later tradition.

Crescens to Galatia] Some explain Galatia here of European Gaul; and the Churches of Vienne and Mayence claimed Crescens as their founder. It is more commonly understood of the Asiatic Galatia. Nothing more is known of Crescens.

Dalmatia] A district on the east coast of the Adriatic, and at this time included in the Roman Province of Illyricum. In Dalmatia Titus would be near Nicopolis in Epirus, where probably St. Paul (Tit. iii. 12) desired him to meet him.

11. *Only Luke*] i.e. Luke alone of the Apostle's usual companions in travel. Others were with him, v. 21.

for the ministry] Not in the technical sense; but in that of ministering [Rev. V.] to the Apostle as well as ministering the word.

12. Having mentioned his solitude St. Paul accounts here and in v. 20 for the absence of others of his fellow-labourers.

And Tychicus &c.] Rather, but Tychicus (who was also profitable for the ministry), I sent to Ephesus, i.e. "as you know." Some prefer to take ἀπίστοις, as the epistolary aorist, "Tychicus I am sending to Ephesus." And this is certainly possible. Tychicus appears to have been a native of some place in Proconsular Asia (Acts xx. 4). He was with St. Paul at Rome at his first imprisonment, and was sent to Colosse (iv. 7) with Onesimus, a faithful minister and fellow-servant in the Lord. He was also commissioned, probably, at the same time, to go to Ephesus (Eph. vi. 21), and was the bearer of the Epistles to both these Churches. There is a tradition that he became Bishop of Chalcedon.

13. *the cloke*] φενάλην, the Latin pænula, a thick upper garment which the approach of winter (v. 21) would make desirable. Some take the word to mean a bag or case, perhaps to hold the books.

the books] Probably written on papyrus rolls, and so distinguished from "the parchments." What the books or parchments were must remain conjecture.

Nothing is known of Carpus.

- 14 *but* especially the parchments. ¶ Alexander the coppersmith did me much evil: ^athe Lord reward him according to his works: 15 of whom be thou ware also; for he hath greatly withstood ¹our words. ¶ At my first answer no man stood with me, ^abut all *men* forsook me: ^bI pray God that it may not be laid to their charge. 17 ^cNotwithstanding the Lord stood with me, and strengthened me; ^athat by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered ^cout of the 18 mouth of the lion. ^dAnd the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: 19 ^eto whom be glory for ever and ever. Amen. ¶ Salute ^hPrisca 20 and Aquila, and ⁱthe household of Onesiphorus. ^kErastus abode at Corinth: but ^lTrophimus have I left at Miletum sick. 21 ^mDo thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 22 ¶ The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¹ Or, *our preachings*.

14. Alexander, if the same man as mentioned in 1 Tim. i. 20, was probably an heretical teacher (2 Tim. ii. 17, 18), as well as a personal opponent of St. Paul.

reward him] will reward (ἀποδώσει).

16. *stood with me*] To assist me by advocacy or advice. [Rev. V. 'took my part.']

The "first answer" [Rev. V. 'defence'] is probably a previous defence at Rome during his present imprisonment, and *first* with reference to another which was impending or expected. The accused were usually assisted at their trial by an advocate who gave advice, and an "orator" or "patronus" who made the speech for his client. None such stood with Paul. But he was not alone: the tried believer never is alone.

17. *strengthened me*] "supplied me with inward strength" (ἐνεδυνάμωσέ με).

that &c.] Rev. V. 'that through me, the message might be fully proclaimed.' To proclaim the Gospel in this, his last trial, in the metropolis of the world, in its courts of justice and before its highest magistrates, was, in fact, the full performance and completion of his mission (Acts ix. 15).

out of the mouth of the lion] This was so proverbial an expression among Jews for any great and imminent danger, that it is unnecessary to find in it an allusion to Nero or others. Cp. Ps. xxii. 21.

18. *preserve*] i.e. bring me safe. He Who had saved him from the lesser danger, would save him through *all* evil, even until the completion of his salvation in heaven.

glory] The glory. If "deliver me from every evil work" is a reminiscence of the Lord's Prayer, it seems not improbable that this ascription of praise is so also; in which case the doxology must have been added in very early times to the petitions of that prayer (see on Matt. vi. 13). Note however, that the ascription is *here* to Christ.

20. Corinth was the home of Erastus, if he was the same with the chamberlain (oeconomus) of the city (Rom. xvi. 23).

have I left at Miletum] Rather, *I left at Miletus*. It is very difficult to suppose any point in St. Paul's previous history at which he could have left Trophimus at Miletus, except on the assumption of a second imprisonment at Rome, and a visit to Miletus or its neighbourhood in the interval between the two imprisonments. Trophimus was an Ephesian (Acts xxi. 29).

21. *before winter*] When travelling would be dangerous or difficult.

Eubulus is mentioned here only. It has been thought possible that *Pudens* may be the friend of the poet Martial, whose marriage with Claudia, a foreign lady, he celebrates in his Epigrams. An inscription found at Colchester mentions a site given by one Pudens for a temple built under the sanction of a British king, Claudius Cogidubnus; and it has been conjectured that this was the same Pudens who was a centurion in the army, and who may have married the daughter of Cogidubnus, whose name would consequently have been Claudia. The Claudia Rufina of Martial was a Briton, and may have received the name of Rufina from Pomponia, the wife of Aulus Plautius, commander in Britain, who was connected with the Rufi family, and was accused of holding foreign superstitions.

Linus is probably the Roman Christian who became the first Bishop of the Church there (cp. Eusebius, *H. E.* iii. 2).

22. The salutation is twofold; to Timothy and to his flock. "The Lord be with thy spirit. Grace be with you" (all). Omit *Jesus Christ*.

The subscription of A. V., though in this instance probably correct, has no authority.

THE EPISTLE OF PAUL TO TITUS.

- CHAP. 1.** PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and ^athe acknowledging of 2 the truth ^bwhich is after godliness; ^{1c}in hope of eternal life, which God, ^dthat cannot lie, promised ^ebefore the world began; 3 ^fbut hath in due times manifested his word through preaching, ^gwhich is committed unto me ^haccording to the command- 4 ment of God our Saviour; to ⁱTitus, ^kmine own son after ^lthe common faith: ^mGrace, mercy, and peace, from God the 5 Father and the Lord Jesus Christ our Saviour. ¶ For this cause left I thee in Crete, that thou shouldst ⁿset in order the things that are ^owanting, and ^pordain elders in every 6 city, as I had appointed thee: ^qif any be blameless, ^rthe husband of one wife, ^shaving faithful children not accused of riot 7 or unruly. For a bishop must be blameless, as ^tthe steward of God; not selfwilled, not soon angry, ^unot given to wine, a 8 striker, ^vnot given to filthy lucre; ^wbut a lover of hospitality, a 9 lover of ^xgood men, sober, just, holy, temperate; ^yholding fast ^zthe faithful word ^aas he hath been taught, that he may be able
- ¹ Or, for. ² Or, left undone. ³ Or, good things. ⁴ Or, in teaching.
- ^a Lev. 10. 9. Eph. 5. 18. 1 Tim. 3. 3. ^b 1 Tim. 3. 3. 1 Pet. 5. 2. ^c 1 Tim. 3. 2.
^d 2 Thess. 2. 15. 2 Tim. 1. 13. ^e 1 Tim. 1. 15. & 4. 9. 2 Tim. 2. 2.

I. 1. Paul, a servant of God] The only place in which the Apostle uses this designation, which is therefore very unlikely to have been adopted by a forger or imitator.

and the acknowledging...godliness] and the (full) knowledge of the truth which is according to godliness.

2. before the world began] Lit. "before times eternal," as in 2 Tim. i. 9. The promise of eternal life was included in the

in time and in the various dispensations granted to him.

3. in due times] Lit. "his own times" [Rev. V. 'seasons'], i.e. his own appointed times. Cp. 1 Tim. ii. 6.

his word] The promise of eternal life; i.e. the Gospel; as usually in St. Paul (2 Cor. iv. 2; Col. i. 25; 1 Thess. ii. 13; 2 Tim. ii. 9). This is preferable to understanding the expression of the personal Word, the second Person of the blessed Trinity. The connexion of thought here is the same as in Eph. iii. 1-10. Rev. V. 'manifested his word in the message where-with I was intrusted' &c.

4. Rev. V. omits mercy, Lord, and reads 'Christ Jesus.'

5-9. Reason for leaving Titus in Crete, and qualifications of the Presbyters whom he was to ordain.

5. For Crete, the southernmost island of the Grecian Archipelago, see Acts xxvii. 7 note. The visit referred to here took place after his first imprisonment at Rome. There are indications of considerable Jewish settlements on this island. Cretes were among the devout Jews who were sojourning at Jerusalem at the day of Pentecost (Acts ii. 11). When, or by whom, Christianity was planted on this island, is not certain.

6. husband of one wife] The qualifications in this organised existence long enough to admit irregularities, and to be endangered by false teachers.

ordain] καταστήσας. Rev. V. 'appoint.' **6. husband of one wife]** See marg. ref. **faithful children]** children who are believers; and therefore himself, probably, not a recent proselyte. See 1 Tim. iii. 6. An indication, perhaps, that Christianity had been planted for some time in Crete.

unruly] See 1 Tim. iii. 5. **7. See on 1 Tim. iii. 1. Episcopos, overseer, is used in this case with propriety, as the synonym of Presbyter, instead of Elder in v. 5, because the discharge of the office is here the prominent idea. He who overlooks others ought to be "blameless" &c.**

8. of good men] of good. A lover both of what is good and of the good.

9. as he hath been taught] Lit. (which is)

“by sound doctrine both to exhort and to convince the gainsayers.
 10 ¶ For ^bthere are many unruly and vain talkers and ^cdeceivers,
 11 ^aespecially they of the circumcision: whose mouths must be
 stopped, ^dwho subvert whole houses, teaching things which they
 12 ought not, ^efor filthy lucre’s sake. ^fOne of themselves, *even* a
 prophet of their own, said, The Cretians are always liars, evil
 13 beasts, slow bellies. This witness is true. ^hWherefore rebuke
 14 them sharply, that they may be ⁱsound in the faith; ^knot giving
 heed to Jewish fables, and ^lcommandments of men, that turn
 15 from the truth. ^mUnto the pure all things are pure: but ⁿunto
 them that are defiled and unbelieving ^ois nothing pure; but even
 16 their mind and conscience is defiled. They profess that they
 know God; but ^pin works they deny *him*, being abominable,
 and disobedient, ^qand unto every good work ^rreprobate.

CHAP. 2. BUT speak thou the things which become ^asound doc-
 trine: that the aged men be ^bsober, grave, temperate, ^csound in
 3 faith, in charity, in patience. ^dThe aged women likewise, that
 they be in behaviour as becometh ^eholiness, not ^ffalse accusers,
 4 not given to much wine, teachers of good things; that they may
 teach the young women to be ^gsober, ^hto love their husbands,
 5 to love their children, *to be* discreet, chaste, keepers at home,

¹ Or, void of judgment.

² Or, vigilant.

³ Or, holy women.

⁴ Or, makebates, 2 Tim. 3. 3.

⁵ Or, wise.

^a 1 Tim. 1. 10.
^b & 6. 3.

^c 2 Tim. 4. 3.

^d 1 Tim. 1. 6.

^e Rom. 16. 18.

^f Acts 15. 1.

^g Matt. 23. 14.

^h 2 Tim. 3. 6.

ⁱ 1 Tim. 6. 5.

^j Acts 17. 28.

^k 2 Cor. 13. 10.

^l 2 Tim. 4. 2.

^m ch. 2. 2.

ⁿ 1 Tim. 4. 7.

^o 2 Tim. 4. 4.

^p Isai. 29. 13.

^q Luke 11. 30.

^r 40, 41.

^s 1 Tim. 4. 3.

^t Rom. 14. 23.

^u 2 Tim. 3. 5.

^v Jude 4.

^w Rom. 1. 28.

^x 2 Tim. 3. 8.

^y 1 Tim. 1. 10.

^z & 6. 3.

^{aa} 2 Tim. 1. 13.

^{ab} ch. 1. 13.

^{ac} 1 Tim. 2. 9.

^{ad} 1 Pet. 3. 3, 4.

^{ae} 1 Tim. 5. 14.

“according to the teaching” which he has received; that he may be able to exhort (believers) in the sound doctrine, and to convict the gainsayers.

10-16. Character of the false teachers whom Titus would have to oppose, and of the Cretans in general.

10. *they of the circumcision*] i.e. converts from Judaism.

11. *subvert whole houses*] i.e. overthrow the faith of whole families.

12. The first clause of the quotation is found in Callimachus, an Alexandrian poet of the time of the Ptolemies; but the whole line is said by Jerome to be taken from the Chresmi (χρησμοί) of Epimenides, a prophet-poet, born at Phaestus and living at Gnosus, in Crete, in the 6th cent. B.C.

slow bellies] Rev. V. ‘idle gluttons.’

13. *witness*] Rather testimony. Such was the general opinion. The three worst Kappas, or K’s, according to the Greek proverb, were the Kretans, the Kappadocians, and the Kilicians: and “to cretize,” according to Suidas, meant “to lie.”

14. *Jewish fables*] See on 1 Tim. i. 4. *commandments of men*] Cp. Matt. xv. 9; Col. ii. 22. The commandments were ascetic and ceremonial.

15. *all things*] To which the distinction of clean and unclean has been applied. Cp. Mark vii. 43; Rom. xiv. 14; 1 Cor. viii. 4-8. Moral impurity is not in question.

them that are defiled &c.] Practical unbelief is only too commonly allied with moral pollution

even] both. Pollution of the affections and will distorts the practical reason, and dims the understanding; but, yet worse, it defiles

also the conscience, and thus weakens and blinds the faculty which is judge in the breast, and diverts its decisions to the side of evil (cp. Rom. i. 32).

16. Probably they laid claim to a higher degree of knowledge, and the terms Gnosis “knowledge” and Gnostic might already be beginning to be used arrogantly by teachers, who were combining Jewish traditions with Asiatic theories.

being abominable] They called the unclean meats &c., “abominations;” but the true abominations were to be found in their own lives and hearts.

reprobate] ἀδόκιμοι: tried and found of no worth.

II. 1.-III. 11. Directions to Titus, in opposition to such false teachers, to teach sound doctrine in its application to different ages and conditions of men, to his own conduct, and to the treatment of heretics.

2. *the aged men*] Not Presbyters. Age, not office, is here designated.

temperate] i.e. self-restrained in all things, not merely in meat and drink. Rev. V. ‘sober-minded.’

patience] This is substituted for hope, as the third grace with faith and charity, as being especially the virtue of old men.

3. *in behaviour ... holiness*] Rev. V. ‘be reverent in demeanour,’ i.e. outward deportment, manner, habits, dress &c. which indicate the inward principle.

false accusers &c.] Slanderers (cp. 1 Tim. iii. 11). Not enslaved to much wine; a besetting sin of the Cretans.

4. *teach*] Discipline, school.

5. *keepers at home*] οἰκουροὺς. Rev. V. reading οἰκουρῶν, has ‘workers at home.’

* 1 Cor. 14. 34.
Eph. 5. 22.
1 Tim. 2. 11.
/ Rom. 2. 24.
1 Tim. 6. 1.
* 1 Tim. 4. 12.
1 Pet. 5. 3.
* Eph. 6. 24.
* 1 Tim. 6. 3.
* 1 Tim. 5. 14.
1 Pet. 2. 12.
2 Thess. 3. 14.
* Eph. 6. 5.
1 Tim. 6. 1.
* Eph. 6. 24.
* Matt. 5. 16.
Phil. 2. 15.
* Rom. 5. 15.
1 Pet. 5. 12.
* Luke 3. 6.
John 1. 9.
1 Tim. 2. 4.
* Luke 1. 75.
Rom. 6. 19.
Col. 1. 22.
* 1 Pet. 4. 2.
* 2 Pet. 3. 12.
* Acts 24. 15.
Col. 1. 5.
* Col. 3. 4.
2 Tim. 4. 1.
1 John 3. 2.
* Gal. 1. 4.
1 Tim. 2. 6.

good, 'obedient to their own husbands, 'that the word of God be
6 not blasphemed. ¶ Young men likewise exhort to be 'sober
7 minded. 'In all things shewing thyself a pattern of good works:
8 in doctrine *shewing* uncorruptness, gravity, ^asincerity, 'sound
speech, that cannot be condemned; ^bthat he that is of the con-
trary part 'may be ashamed, having no evil thing to say of you.
9 ¶ *Exhort* ^cservants to be obedient unto their own masters,
and to please *them* well ^din all things; not ^eanswering again;
10 not purloining, but shewing all good fidelity; ^fthat they
may adorn the doctrine of God our Saviour in all things.
11 ¶ For ^gthe grace of God ^hthat bringeth salvation ⁱhath ap-
peared to all men, teaching us ^jthat, denying ungodliness ^kand
worldly lusts, we should live soberly, righteously, and godly, in
12 this present world; 'looking for that blessed ^lhope, and the
glorious ^mappearing of the great God and our Saviour Jesus
13 Christ; ⁿwho gave himself for us, that he might redeem us
from all iniquity, ^oand purify unto himself ^pa peculiar people,
14 ^qzealous of good works. ¶ These things speak, and ^rexhort,
and rebuke with all authority. ^sLet no man despise thee.

**CHAP. 3. PUT them in mind ^tto be subject to principalities and
powers, to obey magistrates, ^uto be ready to every good work,**

¹ Cr, discreet.
² Or, gain saying.

³ Or, that bringeth salvation to all men, hath
appeared.

* Heb. 9. 14. ^a Ex. 15. 16. Deut. 7. 6. ^b Eph. 2. 10. ^c 2 Tim. 4. 2. ^d 1 Tim. 4. 12.
^e Rom. 13. 1. 1 Pet. 2. 13. ^f Col. 1. 10. 2 Tim. 2. 21. Heb. 13. 21.

good] Kind.

blasphemed] i.e. evil spoken of: which it would be, if, marked out as Christian women, they failed in their duties.

6. sober minded] The frequent occurrence of this precept—four times in six verses—may be explained by the character of the Cretans given in i. 12, 13.

7. shewing thyself a pattern of good works] Especially as, in dealing with the young, example is more persuasive than precept.

sincerity] Omit.

8. sound speech, that cannot be condemned] Discourses i.e. not only sound in doctrine for the instruction of the Church, but so judiciously applied as to give no undue advantage to opponents.

he that is of the contrary part] Whether heathen, or Judaeizing teachers.

of you] of us.

9. servants &c.] Bondslaves to be in subjection to..not gain saying (as in the margin), disputing i.e. orders.

10. shewing all good fidelity] i.e. not a service merely which aims at good appearances, but which arises from good principle. Cp. Eph. vi. 5; Col. iii. 22.

11. For the grace &c.] Rather, For the grace of God hath appeared which bringeth salvation to all men—to bondslaves among the rest, and therefore involving all men in the obligation to holiness. "The grace of God" is here that highest instance of His free mercy, the gift of His own Son; purposed indeed before the foundation of the world, but which "appeared" at the Incarnation of the

Word, and in the Life, Passion, and Resurrection of Jesus Christ. Cp. 2 Tim. i. 9.

12. teaching us] Or disciplining us, not instructing merely, i.e. by self-denial and mortification of the carnal will.

that] In order that—the object of the discipline.

denying] Both in heart and deed. It is more than avoiding; it implies hatred and aversion. Cp. 1 John ii. 15, 16.

should live soberly, righteously, and godly] Fulfilling our duties to ourselves, to our neighbours, and to God.

13. Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ. The appearing "of the glory" is the revelation of the glory of Him Who before came in humility, which constitutes the blessed hope. Cp. 1 Cor. i. 7; Phil. iii. 20; 1 Thess. i. 9, 10.

14. for us] ὑπὲρ ἡμῶν, "both for our benefit and salvation," and "instead of us."

a peculiar people] So 1 Pet. ii. 9, *περιούσιος*. Rev. V. 'for His own possession.' The title which belonged to the Jewish Church under the old covenant, is transferred by St. Peter and St. Paul to the Christian Church under the new. The mark of separation under the Gospel is zeal for good works.

15. Let no man despise thee] Do this with such gravity, earnestness, and consistency of conduct, that no one shall have any ground for slighting thy admonitions. Speak so as to command respect.

III. 1. to principalities and powers] Rather to magistrates, to powers [Rev. V. 'to

2 'to speak evil of no man, ^dto be no brawlers, *but* ^egentle,
 3 shewing all ^fmeekness unto all men. For ^gwe ourselves also
 were sometimes foolish, disobedient, deceived, serving divers
 lusts and pleasures, living in malice and envy, hateful, and
 4 hating one another. But after that ^hthe kindness and ⁱlove of
 5 ^jGod our Saviour toward man appeared, ^knot by works of
 righteousness which we have done, but according to his mercy
 he saved us, by ^lthe washing of regeneration, and renewing of
 6 the Holy Ghost; ^mwhich he shed on us ⁿabundantly through
 7 Jesus Christ our Saviour; ^othat being justified by his grace,
^pwe should be made heirs ^qaccording to the hope of eternal life.

¹ Or, *pity*.

² Gr. *richly*.

^a Rom. 3. 24. Gal. 2. 16.

^b Rom. 8. 23.

^c ch. 1. 2.

^d Eph. 4. 31.
^e 2 Tim. 2. 24.
^f Phil. 4. 5.
^g Eph. 4. 2.
^h 1 Cor. 6. 11.
ⁱ Col. 1. 21.
^j 1 Pet. 4. 3.
^k 1 Tim. 2. 11.
^l 1 Tim. 2. 3.
^m Rom. 3. 20.
ⁿ Gal. 2. 16.
^o Eph. 2. 4.
^p 2 Tim. 1. 9.
^q John 3. 3.
^r Eph. 5. 26.
^s 1 Pet. 3. 21.
^t John 1. 16.
^u Acts 10. 45.
^v Rom. 5. 5.

rulers, to authorities'] (cp. Luke xii. 11), to be obedient (subjects). The Cretans, who had been subjugated to Rome by Metellus, B.C. 67, had never lost the remembrance of their democratic institutions, and were impatient and turbulent under foreign rule; an impatience shared by the Jewish population.

2. to be no brawlers] Rev. V. 'not to be contentious.'

3. sometimes] Rev. V. 'aforetime.'

4. That we are no longer such is due to no merit of our own; it is of God's free grace: not on account of works of righteousness which we have done, but of the love of God for us, and of the means which He has provided in the Gospel for our regeneration, justification, sanctification, and adoption to an inheritance of eternal life.

But &c.] Rev. V. 'But when the kindness of God our Saviour, and His love to man appeared.

5. In this passage, which is a brief but pregnant epitome of the Gospel, the scheme of man's salvation is regarded only from the side on which it is wholly God's work, without taking note of the conditions and qualifications required from the co-operation of man. The apostle was dwelling on the truth that the change referred to in v. 3, is not due to ourselves or our own merit, but to God's grace. He therefore had no occasion to allude here to the qualifications or stipulations required at Baptism, nor to the faith by which man is justified, nor to "the working out his own salvation," which is one of the instruments by which the Holy Ghost renews us day by day, nor to the holiness which is the character and badge of the heirs of eternal life. All this is needed; but, viewed from God's side, it is not by works done in righteousness which we ourselves did, but by His own free mercy that God has saved us.

he saved us] Placed us in a state of salvation. Those who are thus called out of the world into the Church, made members of Christ, pardoned and justified through faith in Him, and have received the promise and earnest of the Spirit, are so far saved. Cp. Acts ii. 47.

by the washing] Or 'through the laver of regeneration,' i.e., Baptism (cp. Art. xxvii.). *παλυνεσθαι* occurs twice only in the N. T. In Matt. xix. 28 it is equivalent to "the restitution of all things" (Acts iii. 21); the new birth of this fallen but redeemed world. Here its application is to individuals; the new birth of those who were born in sin and the children of wrath, into the membership of Christ and the family of God with its inheritance of the kingdom of heaven, of which Baptism (the washing in water) is "the means whereby we receive the same and a pledge to assure us thereof."

and renewing of the Holy Ghost] i.e. "by the Holy Ghost;" the genitive of the agent. Of the whole clause the construction is probably, "He saved us through the laver of regeneration and through the renewing by the Holy Ghost." Renewal or renovation by the Holy Ghost is a result and consequence of Baptism rightly received. Regeneration, in the person baptized in infancy, must precede renovation or renewal; whereas renewal in the adult convert, may be and should be before, in, and after Baptism. Regeneration is the work of the Holy Spirit, in the due use of Baptism which God has ordained. Renewal is the work of the Holy Spirit together with the co-operation of man which God requires. Regeneration is an act once done and never repeated. Renewal is, or should be, perpetual and progressive. (Cp. 2 Cor. iv. 16, and the Collect for Christmas Day.) Regeneration can never be totally lost; though it may, as a misused privilege, but minister to condemnation. Renewal may be lost.

6. Lit. "Which He (i.e. the Holy Ghost) poured out upon us richly," refers back to the prophecy of Joel ii. 28. Cp. Acts ii. 3. *through Jesus Christ our Saviour*] "Through," for the merits and through the mediation of. As at the Baptism of the Saviour, so in the regeneration and renovation of the believer, the three Persons of the blessed Trinity are present and concerned.

7. This clause probably depends on "He saved us" in v. 5. He has placed us in a state of salvation, in order that having been

- 1 Tim. 1. 15. 8 ¶ *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful ^ato maintain good works. These things are good*
 1 ch. 2. 14. 9 and profitable unto men. But ^aavoid foolish questions, and genealogies, and contentions, and strivings about the law;
 2 Tim. 2. 23. 10 ^afor they are unprofitable and vain, ¶ *A man that is an heretick*
 2 Tim. 2. 14. 11 ^aafter the first and second admonition ^areject; knowing that he that is such is subverted, and sinneth, ^abeing condemned of him-
 2 Cor. 13. 2. 12 self. ¶ *When I shall send Artemas unto thee, or ^aTychicus, be diligent to come unto me to Nicopolis: for I have determined*
 Matt. 18. 17. 13 there to winter. Bring Zenas the lawyer and ^aApollos on their
 Rom. 16. 17. 14 journey diligently, that nothing be wanting unto them. And
 2 Tim. 3. 5. 15 let our's also learn ^bto maintain good works for necessary uses,
 Acts 13. 46. 16 that they be ^cnot unfruitful. ¶ *All that are with me salute thee. Greet them that love us in the faith. Grace be with you*
 Acts 20. 4. 17 all. Amen.
 Acts 18. 24. 18
 ver. 8. 19
 Rom. 15. 23. 20
 Phil. 1. 11. 21
 Col. 1. 10. 22
 2 Pet. 1. 8. 23

¹ Or, *profess honest trades*, Eph. 4. 28.

accounted righteous before Him by His own free grace, not for any deserts of our own, and being entitled thus to all the blessings which accompany righteousness, including the adoption of sons, "we may become heirs of eternal life," not indeed in present possession, but in hope. Cp. marg. ref. c.

8. This is a *faithful saying*] i.e. this abstract, as it were, of the Gospel comprised in the last four verses.

and these things &c.] More lit., and about (or respecting) these things, I wish you to assert strongly [Rev. V. 'confidently'] in order that they who have believed God may make it their care to be foremost in good works. Not "believed in God," i.e. in His existence, Unity, Trinity, and the like; but "believed God," Who has revealed this Gospel to us.

9. *genealogies*] See on 1 Tim. i. 4.

contentions &c.] Cp. Matt. xxii. 36.

10. *an heretick*] Rev. V. 'heretical.' There is nothing to shew that a teacher of doctrinal error is here meant. "Heresy" in the N. T. is "a sect," without even implying that the distinctive character of the sect is a doctrine at all; and "a heretick" would be one who formed or joined a sect. Afterwards as the early sects which formed around various Gnostic tenets became erroneous in doctrine, the word "heresy" soon came to signify a sect holding or teaching erroneous doctrine, and at last the erroneous doctrine itself. A heretick was then a doctrinal sectarian. Meanwhile schism and schismatic which at first were synonymous, or nearly so, with heresy and heretick, retained their first meaning and became appropriate to parties and partisans, who divided the Church, without depraving the truth.

11. *knowing*] By his rejection of your admonition.

12. Artemas or Tychicus were to take charge of the Cretan Church in the absence of Titus. Of Artemas nothing more is known from Scripture. There is a tradition that he became Bishop of Lystra. For Tychicus, see on 2 Tim. iv. 12.

Many cities bear the name of Nicopolis. The city to which, in all probability, St. Paul was going, was Nicopolis in Epirus on the Ambracian Gulf. Founded by Augustus to commemorate the victory of Actium, it had become a place of considerable importance; and as many of the buildings were erected by Herod the Great, it is not unlikely that there were Jews living there. The situation was low and swampy, and by the time of Julian it had fallen into decay.

12. Of Zenas nothing certain is known. Traditions make him to have been one of the seventy, to have written a life of Titus, and to have been Bishop of Diospolis. We cannot even determine whether he was a Roman jurist or a Jewish doctor of the Law. The word, *νομικός*, is used always in the latter sense in the Gospels. For Apollos see marg. ref. a. It is possible that Zenas and Apollos were the bearers of this Epistle.

14. Let those who belong to our brotherhood at Crete learn to be forward in good works (see v. 8) for the necessary wants, i.e. of Zenas, Apollos, and other ministers of the Gospel. Cp. Phil. iv. 16.

15. *in the faith*] Not merely as friends, but as Christians.

Amen] Omitted by Rev. V.

The subscription of A.V. is in this case demonstrably spurious. St. Paul was not yet at Nicopolis, v. 12.

PHILEMON.

INTRODUCTION.

I. *Occasion*.—Almost the only facts which appear with entire historical certainty from the evidence of the letter itself are these—that Philemon stood in the relation of master to Onesimus, his slave; and that Onesimus, who had run away to Rome, was sent back to Philemon by St. Paul. Further, it would seem that Philemon is the husband, Apphia the wife, Archippus the son; Philemon being in comfortable, if not affluent, circumstances; that for Christ's sake he shewed hospitality and love to distressed saints; and that he, as well as Archippus, occupied official positions in the Church, which brought them into relation with St. Paul. Later traditions affirm that Philemon, Archippus (see Col. iv. 16, 17), and Onesimus, were or became Bishops. The letter was delivered by Onesimus who had been converted and apparently baptized by St. Paul. From it it is evident that he had rendered the Apostle services, deeply felt and recognised; and that he was loved by his instructor with a peculiar tenderness, witnessed to by the wealth of pathetic terms of endearment—his son (v. 10); his brother (v. 16); his heart (v. 12); his very second self (v. 17).

II. *Rhetoric*.—It is instructive to compare this letter with the two contemporary letters to the Ephesians and Colossians. In those more elaborate and dogmatic pieces the

idea of *faith* is of principal significance, and in one or other of its aspects is the leading subject of consideration. But in the Epistle to Philemon the writer's great object is to appeal to the principle of Christian humanity, to that true human love which flows from the constraining power of divine love, believed in and accepted. "Love towards the saints," and therefore to the brother for whom he pleaded, is consequently placed in the forefront. It is the first note of the whole strain.

It may be well to note some other instances of the Apostle's rhetoric of love. A point comes when he must at last definitely write down the name which was so likely to irritate Philemon. With a subtle tact of infinite delicacy he defers what might set up angry recollections in arms against his plea, until he has prepared the way by a whole series of affecting touches (vv. 9, 10). He plays twice, once upon the *meaning*, once upon the *name*, of Onesimus (v. 11). Again, with subtle tenderness the Apostle takes the sting out of the slave's two great offences. Onesimus was a *fugitive*. How winningly St. Paul puts it! "Perhaps he was *separated*" (v. 15). He had stolen his master's property:—"If he hath *wronged* thee, or *oweth* thee ought" (v. 18). It is not necessary to go very deeply into the distinctions of

Roman law for the Apostle's bond—"I Paul have written with mine own hand." It is a gentle mockery of money business. The note closes in the same unrivalled strain by his asking to have a lodging prepared for him, if he is given as a gift in answer to the prayers of Philemon and his family. Philemon certainly would be ashamed to meet St. Paul after having refused to grant him a request which lay so near his heart. The thought of seeing the Apostle would inspire Philemon with hope and joy—the feelings which produce especial alacrity in complying with the wishes of those in reference to whom they are felt.

III. *Connexion with Roman Slavery.*—One of the Epistles of the Captivity—that to the Ephesians—deals with one great department of private family-life, viz. the relation of husband and wife (v. 22–23). The conjugal relation has its model in the love of the Incarnate God for His Spouse, the Church; its rule is in the prophetic declaration of the long history of human love, uttered by the father of our race at the first bridal. In the brief letter to Philemon, a darker department of the private life of antiquity, slavery, and from a point of view different from that adopted in Eph. vi. 5–8; Col. iii. 22, is touched with the light of the Gospel.

The Epistle to Philemon cannot be thoroughly understood without some knowledge of the general condition of slavery in the Roman Empire. In every province of that Empire, and in the centre of every family, slaves were to be found at the period of St. Paul's ministry. They were devoted to an all but irremediable misery, and

to the vices inseparable from their position. In their masters, there was on the one hand the sensuality, the grossness, the cruelty even in women, the rapacity, the shamelessness which unlimited power breeds in those who habitually move among fellow-creatures totally unable to resist the approaches of their lust or the exorbitance of their anger; and on the other hand, the restlessness of tyrannical espionage, and the sleepless suspicion which sent the haughtiest of men and women to their beds, haunted by the nightly fear of an outbreak among their hundreds of dependents, and of fires to be quenched in pools of blood. The effect upon the slaves themselves is written in classical literature. There we read of the meanness, the flattery, the cowardice, the suppressed hatred, the impotent bursts of fury, the dexterity in gratifying odious desires, the despair which catches at every villainy and every sensuality as a golden opportunity of enjoyment upon a rapid journey to an inevitable cross; there too of the laziness, the lying, the sulkiness, the thievish propensities of the majority of slaves; and there also of a yet deeper contamination. The innocence of childhood, and the modesty of youth, were defiled by the precocious knowledge of evil which was forced upon them at every turn by the example or by the language of slaves—by the spectacle alike of the vices which such beings resisted, and of the vices which they invited.

The slave had no *rights*,¹ so far

¹ At the very period of St. Paul's first Roman captivity (A.U.C. 814, A.D. 61), a slave in the great Roman household of Pedanius Secundus had assassinated his

as his person and property were concerned; and the law was peculiarly severe in regard to the offence which Onesimus had committed in running away. Yet it allowed to the *erro* or *fugitivus* a line of action which possibly explains St. Paul's words and act. St. Paul felt friendship, an affection that was indeed paternal, for the slave whose soul he had awakened by his teaching, and whom he had probably himself baptized (v. 10). The stern purity of Christian morality (for Onesimus had been guilty of theft, v. 18), and the scandal which would certainly arise, if encouragement of social disturbance could plausibly be attributed to the Gospel, involved the painful necessity of sending back the fugitive slave to his justly offended master. There was no denying that Onesimus might be subjected to danger. The saying that Phrygians were improved by flogging might be put to a cruelly practical proof. It was possible, though certainly it was eminently improbable in a house which was also a Church (v. 2), that a cross might be his lot. It might have been difficult to reconcile Onesimus himself to return to Colosse. The slaves of various countries were credited or discredited in the market with congenital faults. If the Cretan was a liar, and the Dalmatian dangerously sulky, the Phrygian was laughed at upon the comic stage as an arrant coward. And Onesimus was a Phrygian. But the nervous slave was sent back by St. Paul with every precaution

which the most delicate affection could take, in the company of Tychicus, and with honourable mention as "Onesimus the faithful and beloved brother" (Col. iv. 9).

There seem to be two references by St. Paul in this letter to the Roman law about slaves, allusive to the only indications of humanity in that terrible jurisprudence. (1) St. Paul says with pathetic iteration, "I beseech—I beseech thee" (vv. 9, 10). The law gave the Roman slave one real right. For the slave in the Roman Empire the right of asylum did not exist. His only conceivable resource was that he might, in his despair, fly to a friend of his master, not for the purpose of concealment but of *intercession*. The owner, who was absolute as far as any formal tribunal was concerned, might be softened by the entreaties of the friend who took upon himself the office of intercessor (*precator*). The Roman jurisprudence formally declared that the slave in flying to a friend of his proprietor with this intention did not incur the enormous guilt of becoming *fugitivus*. St. Paul, indeed, was unable to appear with Onesimus. But in the emphatic and repeated "beseech," he seems to declare himself the legal *precator*. (2) The mention of Onesimus as "his son whom he had begotten in his bonds" (v. 10) may convey in the same breath a second allusion to another merciful provision of law. The Apostle solemnly declares Onesimus to be his son, his spiritually adopted child. Of the various forms of *manumissio justa*, the *adoptive* stands in the first rank. With the title of the rights of domestic and civil life flow in upon the slave, new-

master, either from some odious jealousy, liberty was unjustly paid the price from the whole household, to the number of 400, was put to death.

born into the common family of humanity. Thus the Apostle seems in one short sentence to plead for the *pardon* and *manumission* of Onesimus, the first as his *precator*, the second by declaring him an *adopted son* (vv. 9, 10).

It will be seen how consistently with himself, and with the general character of Christian doctrine, St. Paul writes in this Epistle, so *reticent* upon the general character of an institution so odious as slavery. Slavery was not abolished by any one single text of the O. or of the N. T. Under the elder Covenant, it existed from a very ancient date; but was mitigated from the first by such sublime precepts as those of Job (xxx. 13, 14, 15), and by the softening influence of the Mosaic legislation. Christianity was but carrying Mosaism to perfection by admitting the slave within the impartial walls of the Church. Under the N. T. it was not consistent with the divine quietness of the Gospel to preach that emancipation which would have practically been a tremendous social revolution. Yet one single precept of the Epistle to which the letter to Philemon was attached, wherever it was received as a divine message, carried emancipation in its womb; "Masters! give unto your slaves justice and equity" (Col. iv. 1.). Give him that, and he ceased to be a slave. Nor was ultimate emancipation only in the ethical code of Christianity. It was interlaced with almost every fibre of the Church's dogma and ritual. It was latent in the *facts* and ideas of Christianity. The Father Whom the Creed teaches us to worship is the common Father of all men. The Creator whom Genesis reveals "hath made

of one blood all nations of men" (Acts xvii. 26). The dogma of the Incarnation lends dignity to human nature universally, and will not permit the intentional and systematic degradation of any who partake of it. In Baptism, the regenerate brother was gifted with the adoption which was his practical manumission. In the Holy Communion all were one bread and one body. Some of the foremost among the white-robed army of martyrs were slaves. The obscure drudge, the "qualis qualis" of the Roman jurists, sometimes became a Presbyter or Bishop.

It may appear strange that Christians could have continued to be slaveholders. But experience shews us that gross abuses, public, and even private, may co-exist with virtue and even piety, until the hour arrives, when the eye of conscience is brought to bear upon them. A rude and rapid enfranchisement would have engaged the Church prematurely in a perilous conflict with an interest armed with the threefold adamantine mail of prescription, love of profit, and love of power. It might, for a time, have exposed a society used to forced and servile labour to something like starvation. It would have left on the land in every province of the Roman Empire a helpless population, totally unused to self-guidance, unfurnished with the instinct of the brute or the educated intelligence of the man. Centuries of Christian influence were needed to ripen into maturity the seeds of respect for self and for others—the sentiments of dignity and independence, which make communities capable of carrying out upon a large scale the robust and manly morality of

social independence inculcated in St. Paul's earliest letters.

Yet indications are not wanting that the inner meaning of the Epistle to Philemon did not escape the observation of Christendom from the earliest times—that the word 'emancipation' which hovered upon the Apostle's lips, but whose utterance was forbidden for the time by the restraining Spirit, was heard by the inner ear of the Church. Three of these may be briefly mentioned. (1) In the monuments of ancient Rome, the "servus" or "libertus" is very constantly mentioned. It is said that such notices are found in considerably more than half of the extant remains. Yet in a number of Christian inscriptions of a similar nature in Rome, amounting it has been calculated to more than 1100, and all belonging to the first six centuries of the Christian era, only about six are cited as making any distinct reference to this radical division of human life in ancient Rome. This seems to be the result of a primary instinct of the new life in Christ. In that new sphere where Christ is all and pervades all there is neither bond nor free (Gal. iii. 28). (2) The earliest Christian writings agree in tone with the line of St. Paul. Thus, among the Apostolic Fathers, Ignatius at once prohibits haughtiness or contempt to slaves in a Christian household, and forbids slaves to shew a passionate and precipitate desire for emancipation. (3) As soon as Christianity began to tell directly upon jurisprudence, a rapid series of laws favourable to slaves was passed (A.D. 314 to A.D. 322).

As far as the Epistle to Phile-

mon is concerned, the principle of emancipation is fully in St. Paul's mind. The letter is unintelligible without it. In truth, if St. Paul does not actually ask for it, he asks for something more. From that brief note more especially went forth the spirit of manly tenderness and chivalry which was never completely extinct in the worst of times—which has stirred the hearts of men almost equally wherever Christ is named—which has prompted the Bull of Gregory XVI. and the burning pages of Channing—which has not said its latest word even yet, but perpetually pleads for "sweet reasonableness" and peacefulness in the dealings of Christians with their *servants*. Slavery was a leprosy. The Church was unable to cleanse it at once, and was obliged to touch it for a while. But it was as in the beautiful legend of Catharine of Sienna and the leper whom she tended. The hand that was stricken with the leprosy for a little, grew fairer and whiter than before—when it had laid the leper in his grave.

IV. *Testimony to the Epistle.*—The *authenticity* of the Epistle to Philemon was probably never very seriously denied, if its *inspiration* was unpopular in certain quarters, external to the Church.

To the irresistible internal evidence of the genuineness of the Epistle modern criticism has added something in bringing out the peculiarly Phrygian character of the name of Apphia. As to external evidence, the Epistle was in the mind of Ignatius in writing his Epistle to the Ephesians; Theophilus, Tertullian, Origen, allude to it; and it is found in the ancient Muratorian canon.

THE EPISTLE OF PAUL TO PHILEMON.

^a Eph. 3. 1.
² Tim. 1. 8.
^b Phil. 2. 25.
^c Col. 4. 17.
^d Phil. 2. 25.
^e Rom. 16. 5.
^f 1 Cor. 16. 19.
^g — 1. 2.
^h — 1. 18.
ⁱ — 1. 2.
^j Eph. 1. 15.
^k Col. 1. 4.

CHAP. 1. PAUL, ^aa prisoner of Jesus Christ, and Timothy ^bour brother, unto Philemon our dearly beloved, ^cand fellowlabourer, 2 and to ^dour beloved Apphia, and ^eArchippus ^four fellowsoldier, 3 and to ^gthe church in thy house: ^hGrace to you, and peace, from 4 God our Father and the Lord Jesus Christ. ¶ ⁱI thank my God, 5 making mention of thee always in my prayers, ^jhearing of thy love and faith, which thou hast toward the Lord Jesus, and toward

1. *prisoner*] St. Paul refers to his chains no less than five times in this short letter (vv. 1, 9, 10, 13, 23). "To me it seems a loftier thing that he should style himself *prisoner of Jesus Christ* than *Apostle*. The Apostles gloried because they were counted worthy to suffer shame for the Name (Acts v. 41). The authority of bonds is irresistible. He who is about to plead for Onesimus feels that he should plead in such a form that he could not be refused" (Jerome). Timothy is joined with St. Paul in the opening of two other Epp. of the captivity (Phil. i. 1; Col. i. 1). The addition of Timothy's name would add weight to St. Paul's request.

2. *And to Apphia, the (our) sister.* Apphia, a Phrygian name, was probably Philemon's wife; probably Archippus was their son. The mention of a *woman* between two such men, one the Apostle's "fellow-labourer" (v. 1), the other his "fellow-soldier" (v. 2), is an unobtrusive yet real hint of the elevation of *woman*, as the whole letter is of the release of the other victim of classical civilization, the *slave*. The word *sister* shews that Apphia had embraced the Gospel, and was a baptized member of the Church.

our fellowsoldier (τῷ συνστρατιώτῃ ἡμῶν)] The notion of the spiritual life being a warfare, a campaign, a soldier's life, passed into the N. T. from the O. The "Gospel campaigns" in which Archippus was St. Paul's comrade in arms may have been those during the Apostle's sojourn at Ephesus (A.D. 54-57).

the church in thy house] That of Philemon, not of Archippus. We find in Acts (x. 2, xvi. 31, 34) whole households, parents, children, and slaves, admitted into the Christian community. St. Paul gives the name of Church to such families, as well as to any ordered assemblage of the faithful, in which when duly formed after the order of Christ, some rule and some are ruled. As vast buildings, publicly consecrated and set apart, were impossible from the nature

of the case in the earliest years of Christianity, houses of considerable size were employed for worship—like those of Aquila at Rome, of Nymphas or Philemon at Colosse—and the name of *Church* seems to have been transferred at an early period from the collection of living souls to the building in which they met—something in the same way as προσευχὴ became an oratory (Acts xvi. 13-16).

3. The word *grace* would be peculiarly touching to Philemon in connexion with the plea for Onesimus. "Think how much God hath forgiven thee, how thou art saved by grace. *Imitate thy Lord*" (Chrysost.). Further, a prayer like this would be inconceivable from one like St. Paul, unless he held the equality of the Father and the Son, and the identity of the operation proceeding from both, as in John v. 19.

4. *...always making mention of thee* &c. Observe how at this point we have no longer Paul and Timothy speaking to Philemon and others, but *Solus Paulus ad solum Philemonem loquitur* (Jerome). He would not have Philemon think that his letter was only for the slave—that, but for Onesimus, he might never have written at all. Therefore he indicates other reasons for writing—one here, another in v. 22. Note how his first word (*I thank*) is that glad eucharistic word with which he delights to begin his letters, after the opening salutation (Rom. i. 8; 1 Cor. i. 4; Phil. i. 3, 4; Col. i. 3, 4). The source of his joy ("hearing of thy love and faith") may be compared with that of St. John in the Epistle to Gaius (3 John v. 4), which takes its place with the Epistle to Philemon as the only other certainly and strictly private letter in the Canon of Scripture.

my God] Luther well said that "there is much divinity in pronouns." True faith is ever applying *personally* the promises made to believers *generally*.

6. Rev. V. 'that the fellowship...effectual, in the knowledge...you unto Christ.' The κοινωνία, here mentioned as a result

- 6 all saints; that the communication of thy faith may become effectual 'by the acknowledging of every good thing which is in you in
 7 Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints ²are refreshed by thee, brother.
 8 ¶ Wherefore, ¹though I might be much bold in Christ to enjoin
 9 thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, ^mand now also a pri- ^mver. 1.
 10 soner of Jesus Christ. I beseech thee for my son ⁿOnesimus, ⁿCol. 4. 9.
 11 ^owhom I have begotten in my bonds: which in time past was ^o1 Cor. 4. 15.
 to thee unprofitable, but now profitable to thee and to me: Gal. 4. 19.

flowing from faith, consisted both in making the poor saints partakers of practical beneficence and liberality, and in the performing of all Christian offices of love.

effectual] *ἐνεργής*, active, energetic. Faith becomes *effectual* when it has works (Jas. ii. 26).

In *ἐπίγνωσις* = (perfect) knowledge, we have one of the many touches which link this letter with the other Epp. of the captivity. On the importance assigned to *knowledge* in these Epistles, and the reason for it, see on Col. i. 10.

good...in you] The Apostle seems to mean that a Christian should go on and thoroughly understand the ultimate principles which are the source of the vast range of good which is brought within our reach, and is in us as Christians.

7. Rev. V. 'For I had much joy and comfort.' Cp. 2 Cor. vii. 4.

because the hearts of the saints have been refreshed through &c.] *σπλαγχνά*, so intensely expressive of sympathetic emotion in its most purely human form, occurs thrice (vv. 7, 12, 20) in this short Epistle. St. Paul seems here to rest with those who find rest under Philemon's roof.

8. *Wherefore* (because of all these proofs of thy love) *although having much boldness in Christ* (much reason in the sphere of our communion with Christ) for enjoining upon you *that which is becoming* (*ἀνήκον*). This last word, expressive in itself of mere moral fitness and propriety, is *only* found in the Epistles of the captivity (Eph. v. 4; Col. iii. 18). St. Paul does *not* say, "I have no right at all to command you," but "authority I have to command your obedience—not, indeed, of earthly rank, but in the sphere of Christ." This mingled tone of command and entreaty is the exact reflex of the mingled respect and affection, which, in his earliest Epistle, he claims for the ministerial office (1 Thess. v. 12, 13). The argument (vv. 7, 8, 9) is well put by Chrysostom: "—

both for *becoming*, consonant with right reason, and because *love* gives."

9. *for love's sake*] On account of *that love* which to a Christian is the type and precedent of all, because it is divine. Omit *thee*.

the aged] He was certainly *sixty*, perhaps

a few years more. Labour, sorrow, the storms of ocean and the fires of thought, possible sickness, the sad and solemn maturity which is the portion upon earth of men who believe intensely, had done their work. Bp. Lightfoot translates "ambassador," on the score of language (cp. Eph. vi. 20).

a prisoner of Jesus Christ] Cp. Eph. iii. 1; 2 Tim. i. 8—one whom Christ, or the cause of Christ, has brought into bonds and keeps there (*δεδούλωτος* X. I.): "What can Philemon deny to him? He is (1) *Paul* ('quum Paulum dico non paulum rerum tibi significo'); (2) *an old man*. Something is ever conceded to age. But there is a new plea now. He is (3) *bound, a prisoner*. Misfortune adds to the power and pathos of entreaties. But again, he is (4) *a prisoner of Jesus Christ*. They who profess His doctrine should favour His prisoner. It is impossible to refuse anything to one who unites so many pleas" (Erasmus).

10. Note that the name, *Onesimus*, is the last word in this verse. St. Paul, with a subtle and exquisite tact, reserves to the last a name which abruptly introduced might awaken painful recollections. For the idea of spiritual sonship, cp. 2 Tim. i. 2; Tit. i. 4. The word (*ἐγγενήσα*) was held by the ancients generally to include St. Paul's having baptized Onesimus. These two verses taken together appear to contain two references to the Roman law—a plea for legal *pardon* and a hint at *emancipation*; see *Introd.*, p. 339. May there be a yet further allusion? St. Paul *hopes* to see Philemon again (v. 22). Yet he may die. In these literally *precativa verba* ("I beseech," "I beseech thee," vv. 9, 10), in what may be his last will and testament, he lays upon Philemon, as if his heir, the duty, not only of *pardoning*, but of giving *manumission* to the penitent slave.

11. *Onesimus* means *profitable*. The Apostle tenderly and pathetically touches upon

The further allusion to the word *Christ* as then pronounced (*ἀχρηστον, εὐχρηστον*, as if "formerly *without Christ*," now *right Christian*) appears to be extremely probable. It is worthy of note that *Onesimus* was a common name of slaves. Note St. Paul's intense conviction of the

- 12 whom I have sent again : thou therefore receive him, that is,
 13 mine own bowels : whom I would have retained with me, ²that
 Phil. 2. 30. in thy stead he might have ministered unto me in the bonds of
 14 the gospel : but without thy mind would I do nothing ; ³that
 2 Cor. 9. 7. thy benefit should not be as it were of necessity, but willingly.
 15 ⁴For perhaps he therefore departed for a season, that thou
 So Gen. 45.
 5, 8.

remedial and restorative power of the Gospel. In the beginning of the Epistle he speaks of fully developed Christian knowledge as a knowledge not only of a world of glory *above* us, but of a world of good *in* us (v. 6). In the strength of that conviction he is assured that Onesimus will make good his name ; that the *un-Christian* will become *Christian*, the *useless useful*. The unprofitableness may refer to theft (v. 18 ; cp. the ἀπειρος δοῦλος, Matt. xxv. 30). It was the doctrine of the Roman jurists that a *year* of servitude corrupted a slave through and through ; that he was *veterator*, *veteranus*. St. Paul could believe in the moral restoration even of a slave who was a *veteran*. He knew that Onesimus was a Christian, and that every Christian is a better man for being so.

12. Rev. V. 'whom I have sent back to thee in his own person, that is, my very heart.' From Col. iv. 7, 9, it is clear that Onesimus accompanied this letter.

13. Rev. V. 'Whom I would fain have kept with me, that in thy behalf he might minister' &c. "In thy stead" (or, behalf) is a delicate assumption of Philemon's tender affection, as well as of the overwhelming obligation under which he lay to St. Paul. That obligation extended even to personal *ministration*, such as might lighten some of the inconveniences of captivity. For his bonds were not fastened upon him by crime, or ambition, or self-will. Their cause was the Gospel.

14. This final resolution was, no doubt, the result of several motives. (1) To harbour and detain a slave, who applied to him to become a *precator*, beyond a limited period, would have been distinctly to violate the Roman law. (2) The Apostle might have seemed to inflict a pecuniary loss upon Philemon by depriving him of a "chattel personal," and morally constraining him to put up with the loss by imposing a severe strain upon the bonds of friendship. (3) Onesimus, in the depth and reality of his repentance, saw the duty of returning. (4) St. Paul was peculiarly "sensitive" as to the scandal which the Church might occasion, if slaves received encouragement to become fugitives (Col. iii. 22 ; 1 Tim. vi. 1).

benefit] Rev. V. 'goodness.' It must not wear even the appearance of constraint.

willingly] κατὰ ἑκούριον Rev. V. 'of free will.' St. Jerome from this passage justly deduces as a conclusion that St. Paul held the principle that "nothing in moral action is good which is not voluntary." He applies

it to the solution of the question which has been so often asked, "why God did not make men absolutely good?" "God might have made man good, without man's will. But, had He done so, the good would not have been *voluntary*, but *necessary*. But what is necessarily good is not good in the highest sense, and is even relatively and in another point of view evil. Therefore, in leaving us to our own free will, He made us more truly after His image and likeness."

15. *For*] The Apostle uses this word, because he is about to suggest another reason for his decision (Bp. Lightfoot).

perhaps] Two reasons may underlie the timidity and hesitation implied by the word. (1) This "departure" might have been allowed with a view to a higher good. The case might have been like Joseph's (Gen. xlv. 5). Certainly a beginning which appeared so unpromising looked like the very path that had led to happiness. Had not Onesimus fled from Philemon, he would not have arrived in Rome, nor have found St. Paul. Had not Paul been imprisoned, Onesimus would never have believed, or been baptized, or become a minister of Christ—perhaps a Bishop and martyr. Taking the two extreme points of the story, and connecting them together, it might be said, Onesimus became a minister of the Gospel, *because* he fled from his master. St. Paul's *perhaps* softens the sentence, "because the judgments of God are hidden, and it is culpably rash to pronounce *certainly* on that which must be *doubtful* for creatures like ourselves" (Jerome). (2) But a second reason for the Apostle's reserve may be found. If he had not so qualified his statement, slaves might have appealed with too much readiness to the example of Onesimus.

he departed] *he was parted from thee*. The slave's flight is put as gently as human language can put it. "It is not, 'for this cause he fled,' but, 'for this cause he was parted ;' Paul wishes to soothe Philemon's anger" (Chrysost.). Christian charity never blackens or exaggerates the faults and sins of any penitent.

that thou mightest have him for ever (αἰώνιον). Onesimus was to be his master's property "for ever," as the old law said of the slave in permanent servitude. But in how much a deeper and truer sense! To be with him, not only for time, but in eternity, in the eternal communion of saints. The time of the absence of Onesimus, during which he was "parted" from Philemon, might have entailed some little

16 shouldest receive him for ever; not now as a servant, but above
 a servant, ^a a brother beloved, specially to me, but how much
 17 more unto thee, ^{both} in the flesh, and in the Lord? If thou
 18 count me therefore ^a a partner, receive him as myself. If he
 hath wronged thee, or oweth *thee* ought, put that on mine ac-
 19 count; I Paul have written *it* with mine own hand, I will repay
it: albeit I do not say to thee how thou owest unto me even
 20 thine own self besides. Yea, brother, let me have joy of thee
 21 in the Lord: ^{refresh} my bowels in the Lord. ^{Having} con-
 fidence in thy obedience I wrote unto thee, knowing that thou
 22 wilt also do more than I say. But withal prepare me also a lodging:
 for ^I I trust that ^{through} your prayers I shall be given unto you.
 23 ¶ There salute thee ^{Epaphras}, my fellowprisoner in Christ Jesus;
 24 ^{Marcus}, ^{Aristarchus}, ^{Demas}, ^{Lucas}, my fellowlabourers.
 25 ¶ The grace of our Lord Jesus Christ *be* with your spirit.
 Amen.

^a Matt. 23. 8.
¹ Tim. 6. 2.
² Col. 3. 22.
^a 2 Cor. 8. 23.

^a ver. 7.
^v 2 Cor. 7. 16.
^a Phil. 1. 25.
^a 2 Cor. 1. 11.
^b Col. 1. 7.
^c Acts 12. 12,
 25.
^d Acts 19. 29.
^e 27. 2.
^f 2 Tim. 4. 11.
^g 2 Tim. 4. 22.

discomfort upon his master. What of that? Why count up the weeks or months? They were but as the slave's "little hour" of holiday compared with the gain of a brother for ever.

16. *as a servant*] *as a slave*. Note the *as*. The slave might not be literally manumitted. His master might not say "liber esto" before the magistrate. But though *literally* a slave, he could no longer be "*as a slave*." Note also the *no longer*. "Be your conception of Onesimus what it may, it is matter of *positive fact* that this freedman of Christ—ennobled by an emancipated will, by the prospect of the liberty of God's children—can no longer be *as a slave*."

in the flesh, and in the Lord] "Flesh" is here used to include circumstances of external condition, such as country, race, and the like. "In the Lord" would include the whole new sphere of *divine life* in Christ into which he had been introduced.

17. *a partner*] A partaker in common with me of the love of Christ, in the communion of His Church.

18. The form only in this sentence is hypothetical. The case is put as one which is absolutely unquestionable. No doubt Onesimus robbed his master when he ran away. The *consequence* of this was a debt at present unpaid. He wronged Philemon once for all, and consequently was in debt. Flight and theft were instinctively associated in the minds of Romans as the kindred offences of slaves.

put that on mine account] ἄλλα. The word is rare. It is only used twice in the N. T.; here, and in Rom. v. 13 of the imputation of sin. Can the Apostle be pointing to an imitation of the great *imputation*? "If He took our infirmities and bare our stripes, the Apostle in like manner puts himself for Onesimus, and pledges himself for his debt" (Jerome). Philemon would receive a magnificent recompense—for a fugitive slave, a brother for ever; for the money he lost, an Apostle as his debtor.

19. It may be that St. Paul's autograph begins with the words ἐγὼ Παῦλος, and ends with ἐγὼ ἀποτίσω, which would form a legal bond; or (2) extends to the close of v. 20.

owest besides] The word προσοφείλεις points back to "he oweth" (v. 18). "If he owes, as he does, I will pay it. Here is my bond signed—not to say that whatever Onesimus owes you, you owe me as much. Yes! and, into the bargain, you owe me your very true self, your better and renewed nature."

20. *let me have joy of thee*] Or, May I have profit of thee (σου ὀφάμην). He still plays upon the word Onesimus.

refresh &c.] my heart in Christ. What you have done for others (v. 7), do for me.

21. *I wrote &c.] I write...knowing that even beyond what I say thou wilt do*. What was the something which lay outside of, beyond and over, the wide range of all which St. Paul had claimed? There has been a very general feeling that the word *liberty* fills St. Paul's heart, and hangs upon his lips though unuttered.

22. The lodgings "were for the *Apostle* rather than for *Paul*" (Jerome). He anticipated a large concourse of hearers. But, moreover, his request is equivalent to beseeching them not to delay as regarded Onesimus; but, knowing that the Apostle would return, to get rid of every rankling recollection of injury. This simple direction would excite *hope* and *joy*, the feelings which beyond all others make the human heart unable to refuse anything to those whom it loves.

given] *granted* as a most gracious gift of God. St. Paul looked upon their prayers as an instrument by which his deliverance might take place. Many a brother is saved by a brother's prayer. But an *Apostle* is granted to the *Church's* prayers, for the good of others (cp. Acts xii. 5-15). And this *gift* is not so much for the Apostle himself as for those to whom he is sent.

25. *your spirit*] Not "*thy spirit*." He includes all mentioned in vv. 1, 2.

HEBREWS.

INTRODUCTION.

I. The title in our A. V. is not the primitive one. In the most ancient existing Greek Manuscripts (A, B, and S) the heading is simply, **TO THE HEBREWS**; and the most ancient traditions imply that the oldest copies had no author's name prefixed. Although the persons to whom it was sent knew well from whom it came (see xiii. 18-24), yet those who first transcribed it imitated the writer's reticence.

II. *Canonicity*.—1. The evidence of the *Eastern Church* tends to prove that the Epistle was received as canonical from the earliest times by the churches of Asia Minor, Syria, and Egypt. From the third century it was received as canonical by all the Churches of the East; and it has continued to be so received down to the present day.

2. In the *Western Church* the problem is complicated.

(a) The Epistle was looked upon as authoritative by the *Roman Church* in the later part of the first century.

(b) From about the end of the second century down to the close of the fourth, there are many traces, in *different* parts of the *Western Church*, of the Epistle not being regarded as, in the full sense of the word, canonical.

The testimony of the *Western Church*, as a whole, is nevertheless not doubtful. Whatever may have been the extent, to which an opinion

adverse to the canonicity of the Epistle prevailed for a time, by the end of the fourth century the Epistle was firmly established in the Canon of the *Western Church*.

The position thus assigned to it was undisturbed for the next eleven hundred years. In the early part of the sixteenth century the question of its authorship was again raised, and freely discussed by both Roman and Reformed divines; but soon after the beginning of the seventeenth century its authority was restored; and once more the conscience of the Church decided that the Epistle had an incontrovertible claim to stand in the Canon of the New Testament.

III. *Authorship*.—1. A strong *presumption* respecting the author is supplied by the early reception of the Epistle among the Gentile Churches of both the East and the West. The only adequate explanation of this appears to be, that the Roman Church knew the Epistle to be the work of an Apostle, and that the 'Hebrews,' to whom it was sent (and to whom the writer was undoubtedly known), gave a like account of its authorship in different parts of the East. If we ask, *what Apostle* united in himself the many diverging qualifications, which alone could have gained for the Epistle so immediate and so wide a circulation, the most obvious answer, certainly, is—**St. Paul**.

2. *The earliest traditions* we possess on this subject, do actually assign the Epistle to St. Paul. *The Alexandrian Church*, as a whole, distinctly assigned it to him. Both Clement and Origen frequently refer to the Epistle as 'the Apostle's,' or 'St. Paul's;' showing what the prevalent Church-tradition there was. The same view prevailed in the Churches of *Palestine, Syria, and Asia Minor*. The testimony of the *Eastern Church*, then, is consistent and clear.

3. That of the *Western Church* is of a different character. The Epistle, which had been recognized as authoritative at Rome in the first century, came at a later period to be treated by many as of only secondary value. The reason alleged for this was, that the Epistle was '*not St. Paul's*.'

The question, then, is: Shall the positive testimony of men, who, knowing St. Paul intimately, were qualified to give witness on such a point, be outweighed by the doubts of those who lived some hundred years later, and therefore were not so qualified? To allow this would be to violate a fundamental rule of evidence.

4. We now come to the *internal evidence* on which the main arguments for and against the Pauline authorship of the Epistle have rested both in ancient and in modern times. This evidence is fully given in the Introduction in the Speaker's Commentary under the following seven heads.¹

i. Words are found in this Epistle and in the writings or speeches of St. Paul, but not elsewhere in the N. T. or the Septuagint.

ii. Other words are common to this Epistle and St. Paul, but not found elsewhere in the N. T.

iii. Words occur in this Epistle which are seldom used in the N. T. by any except St. Paul, but which he uses frequently or with some peculiarity of manner.

iv. Other verbal resemblances.

v. The use of Metaphors.

vi. Quotations from the O. T.

vii. Ways of viewing or handling religious truth.

The value of the above numerous positive lines of evidence is very great. The coincidences in the use of words and phrases, in modes of enunciating or illustrating religious truth, in the subject-matter of the Epistle,—would be most remarkable, if they were simply looked at, one by one, in succession. But, in fact, they are so interwoven with each other, as (from the nature of convergent evidence) to preclude all doubt as to authorship. The supposition that St. Luke or Clement of Rome, Barnabas or Apollos, should, *first of all*, have so analysed the Apostle's writings as to gain command over this vast array of characteristic words, turns of expression, associations of thought, and modes of Scriptural exposition; *then*, have set to work to recombine these into an Epistle which he meant should pass for his own; and *lastly*, should have succeeded so perfectly that the Epistle reads like a grand original composition, the product of one powerful mind: this must, surely, appear *absolutely incredible*. Consequently, on internal grounds, it is nothing less than certain that St. Paul was the writer.

We are warranted, therefore, in asserting that the external and the

¹ [The reader is also referred to Salmon's 'Introduction to the New Testament,' Lect. xxi.]

internal evidence conspire in establishing the Pauline authorship of this Epistle.

IV. *Where, and when, the Epistle was written.*—The expression used in xiii. 24, 'They of Italy salute you,' suggests to us, *where* the writer was. For, just as, when St. Paul was writing from Ephesus (1 Cor. xvi. 8), he forwarded greetings from the Churches of the Asian province, of which Ephesus was the chief city,—'the Churches of Asia salute you' (v. 19);—so, if he were writing from Rome, it would be natural for him to send greetings from those who represented the Churches of Italy.

But, if he wrote from Rome, the obvious inference from xiii. 23 is, that the Epistle was finished shortly before the close of the Apostle's first imprisonment; that is, in A.D. 65.

It is a wonderful sight, which is thus brought before us. Paul, who has been above four years a Roman prisoner, sits surrounded by proofs of the greatness of the city which called itself 'Eternal;' but the eye of his faith penetrates far beyond the range of all that visible grandeur, and sees it scattered 'like chaff from the summer threshing-floor;' while in its stead there is established 'an immoveable kingdom,' of which he and his suffering fellow-Christians are the possessors.

V. *To whom it was written.*—The most prevalent opinion has been, that the Hebrews addressed in this Epistle were the Christians of Palestine; especially, therefore, those of Jerusalem. This view is supported by the following considerations:—

1. The whole tenor of the Epistle implies that the persons to

whom it was written, lived under the shadow of the Temple services.

2. To none, so well as to them, would the words in ii. 3 apply. The Apostles remained in Jerusalem for several years; and James the Just had continued to reside there for thirty-two years. His martyrdom took place A.D. 62.

3. These 'Hebrews' had suffered persecution at an early period (x. 32–34); so had the Jerusalem Christians (Acts viii. 1–3, xii. 1–5; cp. 1 Thess. ii. 14).

4. They were in danger of relapsing into Judaism (iii. 12–15, iv. 11, vi. 4–6, x. 28, 29). Nowhere was this danger so great as at Jerusalem (see note on xiii. 9).

5. The expression, 'That I may be restored to you' (see the note on xiii. 19), implies that something had occurred, which had broken off the connexion between the writer of the Epistle and these 'Hebrews.' Such had been the case with St. Paul. When, after long and careful preparation, he had brought up to Jerusalem the offerings by which the Gentile Churches testified their loyal regard for the parent Church,—just as his purpose seemed to have been attained, he was suddenly swept away from the scene, and handed over to an imprisonment which was to last for more than four years. But his deep affection for the mother Church remained unchanged; the warmest desire of his heart was to establish a solid union between the Gentile and Hebrew Christians.

6. There are many special circumstances in St. Paul's character and history which make it highly probable that he would wish to write such an Epistle as this to the Christians of Jerusalem.

(a) He could never forget how he had once 'devastated' the Church there. Up to the last, when his memory reverted to those days, he felt himself to be 'the chief of sinners' (1 Tim. i. 12-15). He could not but long to make amends for the injuries he had inflicted on the Churches of Judea.

(b) Very early in his career he had given proof of his earnest desire to preach at Jerusalem (Acts ix. 26-30):—a work for which, indeed, he appeared to be singularly qualified; since he was familiar not only with the traditional system of the Rabbis, as expounded by Gamaliel, but also with the views of the more intellectual Jewish schools, the Cilician and Alexandrian.

(c) The prophetic words uttered by the Lord Himself concerning him (Acts ix. 15) gave him an assured hope that he should yet be able to perform some great work for Israel's edification:—'He is a chosen vessel unto me to bear My name before nations, and kings, and the sons of Israel.' Would it not have been surprising, if he who had written so much for the instruction of the Gentile Churches had had no 'word of exhortation' to send to 'the Hebrews'?—none, even now when the 'pillar' of the Church had been removed and 'the enemy was pouring in like a flood' upon it?

(d) Must not the Apostle's spirit have been stirred to its very depths when he reflected on the circumstances of St. James's death? James, *the Just*, had been put to death by the High-priest, as a *violinist of the Law*;—he, the man who had been so anxious to conciliate

his countrymen by observing the Law! Was not the thought of this, joined with the memory of all that had issued from his own attempts at conciliation, sufficient to persuade Paul, that it was high time for him, the Apostle of Christ, to put forth all his powers in an endeavour to set forth fully and clearly the true relation in which Christians stood to the Law?

We conclude, then, that the view, which has been most generally entertained, has also the strongest grounds of probability in its favour;—that the '*Hebrews*,' to whom this Epistle was in the first instance addressed, were the Christian Jews of Jerusalem.

St. Paul's imprisonment had seemed to frustrate all the loving plans he had formed for the edification of the Hebrew Church. But his enforced seclusion was over-ruled, in fact, to a higher good. He was thus enabled to bestow on them the most precious of gifts; an Epistle, which, taking them by the hand and leading them through the various parts of the Old Testament scriptures, showed them everywhere 'visions of God,'—the heavens opened, and Jesus, the Son of God, at the right hand of God;—and then urged them to abandon their reliance on shadows, and to live as befitted priests of the Living God, who already by faith possessed a share in the Kingdom of eternal realities.

About five years after the date of this Epistle, the Temple was burnt, and the Levitical service 'vanished away.' How inestimably precious a treasure would this Epistle then become to the scattered Hebrew Christians!

THE EPISTLE OF PAUL THE APOSTLE TO THE H E B R E W S .

CHAP. 1. GOD, who at sundry times and ^ain divers manners spake
^a Num. 12. 6, 8. **2 in time past unto the fathers by the prophets, hath ^bin these last**
^b Deut. 4. 30. **days ^cspoken unto us by his Son, ^dwhom he hath appointed heir**
Gal. 4. 4. **3 of all things, ^eby whom also he made the worlds; ^fwho being**
^c John 1. 17. **the brightness of his glory, and the express image of his person,**
^d Ps. 2. 8. **and ^gupholding all things by the word of his power, ^hwhen he**
Matt. 21. 38. **had by himself purged our sins, ⁱsat down on the right hand of**
^e 28. 18. **4 the Majesty on high; being made so much better than the**
Rom. 8. 17. **angels, as ^khe hath by inheritance obtained a more excellent**
^f John 1. 3. **1 Cor. 8. 6.**
^g Col. 1. 16. **John 1. 14. 2 Cor. 4. 4. John 1. 4. Col. 1. 17. Rev. 4. 11. ^h ch. 7. 27. ⁱ Ps. 110. 1.**
^j Eph. 1. 20. **1 Pet. 3. 22. ^k Eph. 1. 21. Phil. 2. 9.**

I. 1. at sundry times] [Rev. V. 'by divers portions'] Lit. 'many-portion-wise.' The revelations of God's mind and will which were made through the prophets, from Moses to Malachi, were limited and partial; presenting the *manifest wisdom of God* in fragments. In Christ these imperfect, and sometimes not easily reconcilable, portions were gathered up into unity.

in divers manners] In various forms, or by various methods, the moral Law spoke to the conscience directly, the ceremonial Law indirectly. The numerous visions and dark speeches of prophecy, and the more explicit teaching of the Psalms, were evidences of the unwearied versatility with which Divine mercy devised expedients for keeping Israel in the paths of obedience.

in time past] [Rev. V. 'of old time']. Four centuries and a half had elapsed since the latest of the prophetic Books.

by the prophets] Lit. 'in the prophets' [Rev. V.], and so in v. 2, 'in His Son'; in and through their personality.

2. in these last days] [Rev. V. 'at the end of these days'], i.e. 'at the end of this present dispensation'; the Legal period not being formally brought to an end so long as the Levitical priesthood and the Temple continued to exist.

by his Son] Here, as in v. 8, vii. 28, the noun is used without the article, as being virtually a proper name; 'by Him Who is Son' (cp. the Hebrew of Ps. ii. 12); Who by His identity of nature with the Father is qualified to be a perfect expounder of the Father's will.

hath appointed] Rather, 'appointed' [so Rev. V.] in His pre-mundane counsel. All things were created 'for' Christ, that He should be their proprietor, as well as 'by Him.'

heir] Sole proprietor and lord.

by whom] Or, 'through Whom' [so Rev. V.]; by Whose agency.

the worlds] The word properly denotes

'ages' or long periods of time. Here, and in xi. 3, it is more fitly rendered 'worlds'; without, however, eliminating the idea of time. Whatever of creative power the various portions of the universe needed to be put forth during the long ages of their duration resided in the Son.

3. being] In His essential nature; irrespectively of time.

the brightness] Or, 'effulgence' [so Rev. V.]; issuing from 'the Father's glory,' as 'Light from Light.'

the express image] Or, 'the exact impress' [Rev. V. 'the very image']. Cp. Col. i. 15. **his person]** Rather, 'His substance' [so Rev. V.]; His essential nature; in contrast with the 'glory.'

upholding all things] Sustaining all the parts of the universe, or even 'bearing them along' in their several courses.

the word] The 'uttered word.' The personal Word upholds the universe by the power of His spoken word, which is the continuous utterance of His word.

by himself] Omit.

purged our sins] or (better reading) 'made purification of sins' [so Rev. V.]; so as to do away with the pollution which the sins of men had brought into the world.

sat down] As one who was invested with sovereign power.

4. being made] Or, 'Having become' [so Rev. V.]; through the exaltation following on the completion of His atoning work.

hath by inheritance obtained] Rather, **hath for his inheritance;** [Rev. V. 'hath inherited'], in sole and perpetual possession. The word is frequently used of Israel's holding the land of Canaan under the infeasible title of God's gift.

a more excellent name] As including not only the 'Son' and 'First-born' of vv. 5, 6, but also the 'God' and 'Lord' of vv. 8, 10.

The comparison instituted between Christ

HEBREWS. I.

5 name than they. ¶ For unto which of the angels said he at any time, 'Thou art my Son, this day have I begotten thee? And again, "I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in "the firstbegotten into the world, he saith, "And let all the angels of God worship him. 7 ¶ And ²of the angels he saith, "Who maketh his angels spirits, 8 and his ministers a flame of fire. But unto the Son *he saith*, "Thy throne, O God, is for ever and ever: a sceptre of ³righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, "Thou, Lord, in the beginning hast laid the foundation of 11 the earth; and the heavens are the works of thine hands: 'they shall perish; but thou remainest; and they all shall wax old as

¹ Acts 13. 33.
² 1 Chr. 22.10.
& 28. 6.
Ps. 89. 26.
³ Rom. 8. 29.
Col. 1. 18.
Rev. 1. 5.
Deut. 32.43.
LXX.
Ps. 97. 7.
² Ps. 104. 4.
Ps. 45. 6, 7.
³ Isai. 61. 1.
Acts 4. 27.
Ps. 102. 25.
⁴ Matt. 24.35.
"But " "

¹ Or, *When he bringeth again.*

² Gr. *unto.*

³ Gr. *rightness, or, straightness.*

and the Angels (i. 4 - ii. 18) enables the writer to meet the two most rooted of Jewish prejudices; which led them to rebel (1) against the idea of the *Incarnation*, and (2) against that of a *suffering Messiah*. The former of these points is dealt with in vv. 5-13, the latter in ii. 5-16.

5. The Angels, as a class, are designated 'sons of God' in Job xxxviii. 7. But in Ps. ii. 7 the title is assigned to *one* person as His special prerogative. That the person so addressed was Messiah (not David), was admitted by the Jews. It is evident from Matt. xxvi. 63-66, John v. 18, that the Jews understood the 'Son of God' to be Himself God. No Angel ever had this unique appellation, 'the Son of God.'

this day] According to Acts xiii. 33, the day of Christ's Resurrection is referred to in this passage.

And again] The promises in 2 Sam. vii. 12-16, 1 Chron. xvii. 11-14, are in their nature absolute, and far transcend anything that was, or could be, realized by Solomon. The overthrow of his temple and royalty showed that he was no more than a historical foreshadowing of the rightful Heir who should be both 'Son of David' and 'Son of God.'

6. *bringeth...into*] The reference is to the future introduction of the Divine King *into actual possession* of His earthly kingdom. It is the word used, in Exod. xiii. 5, 11 and Deut. vi. 10, xi. 29, of God's bringing Israel into possession of the Promised Land.

the world] ἡ οἰκουμένη, the habitable earth. The same word as in ii. 5, but *not* as in x. 5, John i. 9 (κόσμος). The word is also used by St. Paul in Acts xvii. 31, and in a way that throws much light upon the present verse.

7. *of the*] Rather, in regard to the (and so in v. 8, 'in regard to the Son').

spirits] So in v. 14. But the parallelism

natural agencies, the storm-wind or the 'flame of fire.'

8. *the Son*] The characteristics of the 'King' addressed in Ps. xlv. show that He can be none other than the 'Son' of Ps. ii. and 2 Sam. vii.; for He (1) is anointed by God; (2) is exalted above 'His fellows'; (3) has an eternal throne; (4) is Himself Divine. Such a throne had been all along set before the mind of the Israelite.

of righteousness] Befitting Him Whose style was 'King of righteousness' (vii. 2).

9. *thy God*] On the day of His resurrection, Jesus said, 'I ascend unto My Father and your Father, to *My God* and your God' (John xx. 17).

the oil of gladness] By which the Priestly King was consecrated, and which He in turn was to pour out upon His people.

thy fellows] Whom He condescended to associate with Himself by 'partaking' of their nature.

10. Ps. cii. is the prayer of one who, amidst the overthrow of the Davidic kingdom, longed for the great event to which Pss. xcvi-xcviii. refer;—the coming in of Messiah's kingdom, when He should 'appear in His glory' (v. 16), and kings and nations should serve Him (vv. 15, 22). Before, however, that kingdom could be inaugurated, the heavens and earth, which had been framed to be the scene of man's probation, should 'wax old' and be 'changed' (vv. 11, 12). His kingdom, on the contrary, should be immovable. Though heaven and earth passed away, His word of promise should stand.

Thou, Lord] So the LXX; inserting the word 'Lord,' in accordance with vv. 1, 12 of the Psalm. He, Who would manifest Himself in glory upon earth, was the very same that had 'laid the foundation of the earth,' and had 'made the heavens.' Cp. v. 2.

11. *they shall perish*] The material world

forming God's commands, wield mighty no longer needed, shall pass away.

* Ps. 110. 1.
 Mark 12. 36.
 * Gen. 19. 18.
 & 32. 1.
 Ps. 34. 7.
 Dan. 3. 28.
 & 10. 11.
 Luke 1. 19.
 Acts 12. 7.
 * Rom. 8. 17.
 Tit. 3. 7.
 Jam. 2. 6.
 1 Pet. 3. 7.
 * Deut. 33. 2.
 Acts 7. 63.
 Gal. 3. 19.
 * Num. 15. 30, 31.
 Deut. 4. 3.
 & 27. 26.
 * ch. 10. 28.
 & 12. 25.
 * Matt. 4. 17.
 Mark 1. 14.

12 doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. ¶ But to which of the angels said he at any time, 'Sit on my right hand, until I make thine enemies thy footstool?' 14 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'

CHAP. 2. THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should ¹let them slip. For if the word ²spoken by angels was stedfast, and ³every transgression and disobedience received a just recompense of reward; ⁴how shall we escape, if we neglect so great salvation; ⁵which at the first began to be spoken by the Lord, and was ⁶confirmed unto us by them that heard him; ⁷God also bearing them witness, ⁸both with signs and wonders, and with divers miracles, and ⁹gifts of the Holy Ghost, ¹⁰according to his

¹ Gr. run out as leaking vessels.

² Or, distributions.

* Luke 1. 2. * Acts 14. 3. Rom. 15. 18, 19. * Acts 2. 22. * 1 Cor. 12. 4, 7, 11. * Eph. 1. 5, 9.

12. fold them up] So the LXX (borrowing, probably, from Isai. xxxiv. 4). The Hebrew has 'change them.'

13. to which] Rather, in regard to which. Sit on] No created being could thus share the throne of the Eternal. By Ps. cx. 1 our Lord finally silenced His Jewish adversaries (Matt. xxii. 41-46).

I make] Rather, 'I have made.'

14. ministering] Not, ruling; cp. v. 7, 'His ministers.'

sent forth] Continually—ever afresh—sent forth (pres. part.) on His errands (cp. Gen. xxiv. 7; Exod. xxiii. 20).

to minister for] Rather, unto service, on account of [Rev. V. 'to do service for the sake of']. Their office is to act as God's ministers. In the discharge of this their office they are ever performing deeds of lowly, diligent, service on behalf of men who, to the end of their days on earth, are only 'waiting for' God's 'salvation.'

who shall be heirs] 'who are hereafter to inherit,' or, to obtain lasting possession of (see on v. 4).

salvation] The all-including term, under which prophecy had spoken of the blessings of Messiah's kingdom (see Ps. xcvi. 2, xcvi. 2, 3; cp. 1 Pet. i. 10, 11). This 'salvation' would endure after the heavens had 'vanished away' (Isai. li. 6, 8). This emphatic word (with which ch. ix. also terminates) furnishes the key-note to the following chapter (vv. 3, 10).

II. Salvation achieved by the Son of God, who is incomparably superior to the Angels, has been set forth in ch. i. The next point is, that, in order to accomplish this work, the Saviour became truly Son of man, and for a while was 'made lower than the Angels;' humbled even to the 'suffering of death.' But first the writer inserts a practical reflexion:—How diligently ought we to listen to the words of such a Saviour.

1. Therefore] Since He, by Whom God has spoken to us (i. 1), is so immeasurably exalted.

the more earnest heed] Or, 'more abundant heed.' The Hebrews knew how solemnly Moses had entreated Israel to obey the Law; far more weighty was the obligation that was now laid on them by the Gospel.

the things which we have heard] Lit. 'the things that have been [Rev. V. 'were'] heard;' which God has 'spoken to us by His Son' (i. 1).

lest at any time...] Rather, 'lest peradventure [Rev. V. 'happily'] we drift away (from them).'¹ The verb occurs in Prov. iii. 21: where it seems to mean, to let oneself drift away from an object so as to lose sight of it; as a careless boatman might float past his destination,—perhaps, to fall into rapids.

2. by angels] through Angels, as agents. Similarly in v. 3; 'through the Lord.'

was steadfast] Rather, was found [Rev. V. 'proved'] steadfast. It was proved, in actual experience, to be so, by the punishments which overtook the men who violated it (as in Num. xiv. xvi., xxv.).

disobedience] Or, 'refusal to obey;' a term which implies high-handed, contumacious, disobedience (cp. Deut. xvii. 12; Isai. lxx. 12; Matt. xviii. 17). The term 'transgression' is more general.

3. so great] If the state of mankind was such that only the Son of God could save them, what hope can there be for any who neglect the salvation which He effected? Cp. on i. 14.

began to be spoken] He, Who was the sole 'author of salvation' (ch. v. 9), was also its first preacher.

confirmed] On the Day of Pentecost the Apostles were enabled to testify of Christ in such a way that thousands in Jerusalem believed on Him.

4. bearing them witness] Or, 'bearing witness with them'; cp. Mark xvi. 20.

gifts] Lit. (as marg.) 'distributions;' referring to the variety of the spiritual gifts that were imparted (cp. Rom. xii. 3).

according to his own will] This clause

5 own will? ¶ For unto the angels hath he not put in subjection
6 the world to come, whereof we speak. But one in a certain
place testified, saying, 'What is man, that thou art mindful of
7 him? or the son of man, that thou visitest him? Thou madest
him a little lower than the angels; thou crownedst him with
glory and honour, and didst set him over the works of thy
8 hands: ^athou hast put all things in subjection under his feet.
For in that he put all in subjection under him, he left nothing
that is not put under him. But now ^bwe see not yet all things
9 put under him. But we see Jesus, ^cwho was made a little lower
than the angels ²for the suffering of death, ^dcrowned with glory
and honour; that he by the grace of God should taste death ^efor
10 every man. ^fFor it became him, ^gfor whom are all things, and
by whom are all things, in bringing many sons unto glory, to

¹ Or, a little while inferior to.

² Or, by.

^a ch. 6. 5.
² Pet. 3. 13.
³ Job 7. 17.
⁴ Ps. 8. 4, &c.
^b Matt. 23. 18.
Eph. 1. 22.
^c 1 Cor. 15. 25.
^d Phil. 2. 7.
^e Acts 2. 33.
^f John 3. 16.
Rom. 5. 18.
² Cor. 5. 15.
¹ John 2. 2.
⁷ Luke 24. 46.
⁸ Rom. 11. 36.

points to the wonderful nature of the fact here spoken of; that God should thus have taken men to be fellow-workers with Himself (cp. 1 Cor. i. 1 &c.). Strange indeed; but He had so willed it,—in pursuance of His 'eternal purpose' regarding mankind (Eph. iii. 10, 11).

5. For unto...] Rather, 'For not unto Angels did He subject' [so Rev. V.]. God had employed Angels to propound His Law; but after the Incarnation the Angels stood in a different relation to men. Men were now associated with the Lord of Glory as the Angels could not be.

6. But] God has not subjected the world to come to Angels; but, on the contrary, to man: as appears from Ps. viii., which speaks of all as subordinated to man;—to man, who had become inferior to Angels, but should eventually surpass them; being 'crowned with glory and honour.'

testified] The Psalmist bore witness to the great revealed truth, that here on earth, by means of that human nature which is now so humiliated, God would manifest His glory in a higher way than it had been exhibited among the hosts of heaven. Is this future exaltation of man incredible? No; for we already see One, Who wears our nature,—Who endured the deepest suffering of which that nature is capable,—'crowned with glory and honour.' What has been accomplished in Him is a pledge that God's purpose regarding our race shall not miscarry. As Jesus is already exalted above the Angels, so in due time shall they be, whose nature He has assumed.

7. the works of thy hands] Including, as v. 3 of the Psalm expressly says, the heavens (cp. Ps. cii. 25, quoted in i. 10); so that the 'all' of the next clause is unlimited.

8. But now...] Such had been the prospect held out by the Psalm. But what do we actually see, when we look at man's present condition? So far as visible facts go, man is yet in a state of degradation. The 'enemy and self-avenger' (Ps. viii. 2) is not yet quelled. With the eye of faith, however

(v. 9), 'we behold Jesus,' the Son of man, already possessed of the universal dominion which in this Psalm is attributed to man.

9. made...lower] ἡλαττωμένον here denotes the obscuration of a prior dignity.

for the suffering] Rather, because of the suffering [so Rev. V.]. The first half of the verse may be rendered thus: But Him that was for a short time made lower than the angels, (even) Jesus, (Him) we behold crowned, because of the suffering of death, with glory and honour. The words of the Psalm which spoke of man's being 'made lower than the Angels,' were eminently, and in the most pathetic sense, applicable to Jesus; but in Him (most joyful paradox!) the 'diminution' formed the very ground of His exaltation. Compare Phil. ii. 9.

that he...] A comment on the whole scene which has just been presented to the eye of faith. The Son of God had been humbled even to death-suffering, and then on that very account had been crowned with glory. What was the purpose of this great mystery? It was, that so, by the grace of God, He might taste death on behalf of every man. Not in consequence of some arbitrary decree, hurling against an innocent being the punishment which was due to the guilty, but in pursuance of the 'grace' of which He Himself was the exponent, did Jesus 'taste death for every man.'

taste death] Drinking that mysterious cup of bitter agony issuing in death.

for every man] Rather, on behalf of every man; so that His death-suffering had beneficial consequences, which were available for every individual of the race. Cp. John xi. 50.

10. In saying that God permitted Christ to die on behalf of man, do we attribute to Him anything that is unseemly or unfitting? No. If He, who is the Final, as He is the Efficient, Cause of 'all things'—for Whom and by Whom they exist,—determined to raise many to be His sons, partakers of His own glory, it became Him, it befitted His wisdom and goodness, to pro-

- * LUKE 13. 32.
 * ch. 10. 10.
 * Acts 17. 26.
 * Matt. 28. 10.
 John 20. 17.
 * Ps. 22. 23.
 * Ps. 18. 2.
 Isai. 12. 2.
 * Isai. 8. 18.
 * John 10. 29.
 * John 1. 14.
 Rom. 8. 3.
 / Col. 2. 15.
 2 Tim. 1. 10.
- make 'the captain of their salvation "perfect through sufferings,
 11 ¶ For "both he that sanctifieth and they who are sanctified *are*
 all of one: for which cause 'he is not ashamed to call them
 12 brethren, saying, "I will declare thy name unto my brethren,
 in the midst of the church will I sing praise unto thee.
 13 And again, 'I will put my trust in him. And again, 'Behold I
 14 and the children "which God hath given me. Forasmuch then
 as the children are partakers of flesh and blood, he 'also him-
 self likewise took part of the same; 'that through death he
 might destroy him that had the power of death, that is, the

vide, that He Who was to be 'the Captain (or Author) of their salvation' should be qualified for His high office 'by means of sufferings.' The salvation, which He was to bestow on them, was not to be accomplished by an exercise of power merely. The ability, which He would give them to become 'sons of God' (John i. 12), was of a spiritual kind; carrying along with it filial obedience. Was it not 'fitting,' then, that He should exhibit in His own person the type of character to which they were to be conformed (Rom. viii. 29)? Only in virtue of His absolute perfection of obedience could He win salvation for men (cp. ch. v. 8); was it not 'fitting' that such obedience should be exhibited in His endurance of that death which was the penalty of man's disobedience?

to make...perfect] To raise Him to that glorious completeness, which would fully qualify Him for His work (v. 9); and so, to consecrate Him, as the same word is rendered in vii. 28. Cp. Lev. xxi. 10, 'He that is HIGH-PRIEST among his brethren (see on x. 21)...that was consecrated to put on the garments.'

captain] He opens the way, by which His people march to salvation.

through sufferings] Through them, because in the endurance of them He exhibited that perfect obedience, by which God was for ever glorified (cp. John x. 17, xvii. 4, 5).

11. Wonderful as this Divine arrangement was, yet it was fitting. 'For both He that sanctifieth and they who are sanctified are all of one,' or 'from one;' from one Father. The Consecration Prayer offered by our Lord, before He went forth to 'taste death for every man,' is addressed to the Father (John xvii. v. 11). In it, speaking of His disciples, He says, 'Thine they were, and Thou gavest them Me...And for their sakes I sanctify Myself that they also may be truly sanctified.'

sanctifieth] Through the efficacy of His all-perfect self-oblation (cp. x. 10, 14). Real sanctification implies admission to real communion with God; which can be only through the Holy Ghost imparted by Christ to His people.

for which cause] Because those whom He is sanctifying and leading to salvation are 'from one' Father with Himself.

12. *saying*] Our Lord appropriated this Psalm to Himself, while He was sounding the lowest depths of suffering (Matt. xxvii. 46). The verse here quoted occurs immediately after the Sufferer has been delivered. He nowhere addressed His disciples as brethren until He had become 'the First-born from the dead.'

I will declare thy name] Cp. John xvii. 26. That 'Name' had been His support, as it is the support of every one who obeys His voice (Isai. i. 10).

13. *And again*] The two next passages refer, not to the special statement at the end of v. 11, which has been substantiated by the first quotation; but to the general assertion, 'He that sanctifieth and they that are sanctified are all of One.' They exhibit (in prophetic type) the 'Captain of salvation' standing among those whom God had given Him, and professing His entire dependence on God.

14. *the children*] Those to whom God promised to be 'a sanctuary' (Isai. viii. 14); and for whom the mysterious names of Isaiah's sons predicted a 'return' from captivity and the spoiling of their enemies. How was this promise of deliverance and sanctification to be made good? The prophetic word supplied an answer (ix. 4-6). The oppressor's yoke should be broken by one, who should be bestowed upon Israel; — 'a child' and yet 'the Mighty God.'

The 'children given by God' were 'partakers of human nature; forasmuch, then, as this nature must be sanctified, He the Sanctifier, 'became flesh and dwelt among us; — 'Son' of God, yet 'given' by God for man's salvation (John iii. 16).

are partakers...took part] Two different verbs. *They were sharers of blood and flesh* which belonged in common to the race. He, of His free choice, *took part* in these; so making mankind His brethren. He was thus able to perform towards them a brother's part, — redeeming them from bondage to the great oppressor (Lev. xxv. 47-49).

he also himself likewise] Rather, **he also** [Rev. V. 'himself'] **in like manner**; — with such close correspondence that in all substantial points He was made like unto 'His brethren' (for sin is not of the substance of human nature); and so, although He was

- 15 devil; and deliver them who ^othrough fear of death were all ^o Luke 1. 74.
 16 their lifetime subject to bondage. For verily ²he took not on ² Tim. 1. 7.
him the nature of angels; but he took on *him* the seed of
 17 Abraham. Wherefore in all things it behoved him ^ato be made ^a Phil. 2. 7.
 like unto *his* brethren, that he might be ⁱa merciful and faithful ⁱ ch. 4. 15.
 high priest in things *pertaining* to God, to make reconciliation
 18 for the sins of the people. ^kFor in that he himself hath suffered ^k ch. 4. 15.
 being tempted, he is able to succour them that are tempted.
CHAP. 3. WHEREFORE, holy brethren, partakers of ^athe heavenly ^a Rom. 1. 7.
 1 Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.* ¹ Cor. 1. 2.
 Eph. 4. 1.
 2 Pet. 1. 10.

not, like them, subject to death, yet He was capable of dying.

destroy] Rather, *bring to nought* [so Rev. V.]; frustrating his policy and *utterly disabling him* (*καταργήσῃ*, the same verb as in 1 Cor. i. 28, xv. 26; 1 John iii. 8).

had the power of death] Or, 'held the empire of death'; seeming to be absolute ruler over this earth, which by his malice he had turned into a 'region of death-shade' (Isai. ix. 2). Was not every human being who died, or who, while living, cowered before the thought of death, a proof of Satan's triumph? When Jesus Himself died on the cross, did not the empire of death appear to be definitely and irreversibly established? Yet by that very death Satan was for ever disabled and his triumph proved to be illusory.

15. *subject to bondage*] Liable to that bondage, which follows from the sense of unforgiven sin. This description was applicable to many even of the Old Testament saints. They did not as yet possess the 'spirit of adoption' (Gal. iv. 3-7, 24).

16. *he took not on him...*] Rather, *He layeth not hold of Angels, but He layeth hold of Abraham's seed.* [Rev. V. 'Verily not of Angels doth He take hold, but He taketh hold of the seed of Abraham']. *ἐπιλαβάνουαι* is used in Matt. xiv. 31. The connexion between this and the two preceding verses will, therefore, be of this kind. Jesus took part in blood and flesh, thus becoming capable of death; His purpose being that by death He might atone for man's sin, and so liberate those who were in continual fear of death. Those, whom He rescues, are not Angels; whose simply spiritual nature allowed of no such penalty as death, and therefore of no such redemption as is effected by a payment of that penalty. Not Angels, but 'Abraham's seed,' does He 'lay hold of;' and says to them '*Fear not*; for I am with thee' (Isai. xli. 10, 13, 14).

Thus the very thing in which men were 'made lower than the Angels,' their mortality, was that which made their salvation possible.

As in Abraham's seed 'all the nations of the earth were to be blessed,' so He Who 'laid His' redeeming 'hand' on Abraham's seed did thereby, virtually,

rescue from bondage all mankind (cp. Gal. iii. 7, 29).

17. *Wherefore*] Lit. 'Whence;' *vv.* 17, 18 flow from *v.* 16 as a consequence.

merciful and faithful] A double qualification: (1) *having compassion* for the weaknesses of men; (2) and yet *faithful* (or, 'trustworthy') in regard to all that was requisite for procuring reconciliation between the holy God and sinful men. His faithfulness to God, which had been proved by His enduring the extremity of suffering, also assured *men* that they might rely on Him as *faithful to their interests.*

to make reconciliation for] *ἰλασκεσθαι*, cp. Ps. lxx. 3; where it stands for the Hebrew word which is commonly rendered 'make an atonement for,' but in Dan. ix. 24, 'make reconciliation for.' Only by atoning for sin could He restore man to his proper relation to God.

18. He is qualified to be both 'merciful and faithful'; for He is able both to pity those that are tempted and to give them real help:—the ground of each qualification being given in the clause, '*in that He hath suffered, being Himself tempted.*' In that *He Himself* was subjected to temptation, He can sympathize. In that He continued firm under the utmost pressure of temptation, and 'suffered,' He is 'perfected' as the 'Captain of our salvation.'

them that are tempted] A description of mankind at large; yet also a thought specially welcome to the Hebrew Christians in their existing trials.

III. In chs. i. and ii. it has been shown from the O. T., *first*, that Messiah was immeasurably superior in dignity to the Angels, through whom the Law was given; and *secondly*, that He was to take part in man's nature, and suffer in it for man's salvation. Thus He is qualified to stand between God and man; making atonement to God for the sin of man, and sanctifying man that he may draw near to God. Man has in Him what he needed, a 'merciful and faithful High-priest' (ii. 17). Here, then, we reach the principal topic of the Epistle, the High-priesthood of Christ.

Before this, however, is discussed, another preliminary remark must be made. The thought might occur to a Hebrew;

- ^b Rom. 15. 8. calling, consider ^bthe Apostle and High Priest of our profession,
^c Num. 12. 7. 2 Christ Jesus; who was faithful to him that ¹appointed him, as
^d Zech. 6. 12. 3 also ^cMoses *was faithful* in all his house. For this *man* was
^e Eph. 2. 10. counted worthy of more glory than Moses, inasmuch as ^ehe
^f ver. 2. who hath builded the house hath more honour than the house.
^g Ex. 14. 31. 4 For every house is builded by some *man*; but ^ehe that built
^h Deut. 3. 24. 5 all things *is* God. ^fAnd Moses verily *was faithful* in all his
ⁱ Josh. 1. 2. house, as ^ea servant, ^hfor a testimony of those things which
^k Deut. 18. 15, 18, 19.

¹ Gr. *made*, 1 Sam. 12. 6.

'Granting all that has been urged concerning Christ, must we not still recognize the authority of the Law, given by Moses as God's envoy,—which Law is, in fact, our title-deed to the possession of the Holy Land?' This is disposed of in chs. iii. iv.; where it is shown that Moses was but 'a servant in God's house,' bearing witness to One Who should come after him; and that Canaan was only a type of the rest which is in reserve for the people of God. Further, if they who disbelieved God's word as given by Moses were excluded from Canaan, how careful should Christians be not to neglect the Gospel message! how earnest in 'holding fast their (covenant) profession' (iv. 14) looking to Christ not only as God's *High-priest*, to procure forgiveness of sins, but also as God's Envoy, Whose voice they are to obey.

1. *holy brethren*...] Members of the family, sanctified by Christ (ii. 10, 11).

consider] Or 'contemplate';—fix your minds on Him.

Apostle and High Priest—in one. Moses had been God's 'apostle' (Exod. iii. 10-16), to lead Israel out of Egypt and to give them God's Covenant; but the maintenance of the covenant was provided for through the high-priesthood, which was for the 'sanctification' of the people. Christ was not only 'Apostle' (John x. 36, xvii. 3), to offer to men the terms of eternal life, but 'High-priest' also, to sanctify His redeemed people.

profession] [Rev. V. 'confession'] as in iv. 14, x. 23. It is the correlative of 'covenant.' God of His own grace establishes His immutable Covenant; but man on His side must assent to, and accept, the terms of the Covenant.

Christ Jesus] *Jesus* (alone, as in iv. 14, vi. 20, vii. 22, x. 19, xii. 2, 24, xiii. 12).

2. *faithful*] Both in revealing, and in performing, His Father's will (John x. 18, xii. 49, 50, xvii. 4, 8).

appointed] Lit. 'made'; as in 1 S. xii. 6, 'The Lord that *made* Moses and Aaron.' Neither an envoy nor a High-Priest can be self-constituted (cp. v. 4).

in all his house] God's household.

3. *For*] Consider *Him*; 'for' well does He deserve all your attention.

For this man...] 'For *He* hath been accounted'; both in the prophecies con-

cerning Him, and in God's actual exaltation of Him (ii. 9).

more glory] Rather, '*a higher glory*' (Vulg. '*amplioris gloriæ*'); cp. xi. 4 (*more excellent*), Luke xi. 31, 32 (*greater*).

than Moses] So in 2 Cor. iii. 7-iv. 6 we have a contrast between the 'glory' of Moses and that of Christ. After his descent from the Mount temporary rays of light shone from the face of Moses; but Christ is 'the image of God,' and 'in His face' is given 'the light of the knowledge of the glory of God.'

inasmuch as] Or, 'according as.' [Rev. V. 'by so much as.'] The difference between Jesus and Moses is not one of degree merely, but of kind. Moses was, indeed, faithful in regard to the whole of that house, which he erected, by God's command, to be the outward means by which God would 'dwell' among Israel. But that house was, confessedly, typical only. The true 'House of God' was 'the Church of the Living God' (1 Tim. iii. 15), built of 'living stones' (1 Pet. ii. 5). He Who is 'the Wisdom of God' (1 Cor. i. 24) had long before constructed that house ideally (Prov. ix. 1); and His human nature was 'the Rock,' on which He, 'the Christ, the Son of the Living God,' actually built His Church (Matt. xvi. 16-18). How vast the difference between Moses and Christ!

than the house] Moses was, after all, but one of God's household; though he was so highly honoured in the kind of service that was entrusted to him.

4. *For every*...] 'I say, he that hath builded the house; *for*'—where you have a house, material or spiritual, you must needs *have* a builder.

by some man] Rather, *by some one*.

all things] For that universal Temple which Christ has built, and to which by our 'heavenly calling' (v. 1) we belong, embraces *all things* (ii. 8; cp. Eph. i. 10). The builder of such a Temple must be *God*.

5. *to be spoken after*] By the great Prophet of the Church. The 'house' built by Moses is called in Num. ix. 15 'the tent of testimony,' and in x. 11 'the tabernacle of testimony.' This title represented the character of the work, which Moses did as 'a servant' in God's house and family. The whole dispensation was ministerial, bearing witness to the future Christ (Gal. iii. 24).

6 were to be spoken after; but Christ as 'a son over his own house; ²whose house are we, ¹if we hold fast the confidence and the rejoicing of the hope firm unto the end. ¶ Wherefore (as ^mthe Holy Ghost saith, ⁿTo day if ye will hear his voice, ^oharden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in ¹¹their heart; and they have not known my ways. So I swear in ¹²my wrath, ¹They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, ¹³in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened ¹⁴through the deceitfulness of sin. For we are made partakers of Christ, ^oif we hold the beginning of our confidence steadfast ^o ver. 6.

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rejoicing of the hope] Rather, 'rejoicing [Rev. V. 'glorying'] of our hope;' the hope of the future inheritance in glory.

unto the end] Not satisfied with having been brought out of the house of bondage and admitted into covenant with God; but advancing with steady perseverance, through trial and conflict, till we enter the promised rest.

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those years had already elapsed. Cp. x. 25.

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my rest] The place where He caused the tokens of His gracious Presence to abide. There the people were to find *their rest* (Num. x. 33; cp. Deut. xii. 9).

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14. *are made*] Rather, 'have been made' [Rev. V. 'are become'] 'partakers (see v. 1) of Christ' (lit. 'the Christ'), and have a share in the privileges which belong to His Body, the Church, if only we do not sever the relation between Him and ourselves.

hold...steadfast...] Or, 'hold fast the beginning of our confidence firm unto the end' [so Rev. V.] (as in v. 6). *ὑπόστασις* here rendered 'confidence' (as it is in

ch. 1. 2.
1 Cor. 3. 16.
& 6. 19.
2 Cor. 6. 16.
Eph. 2. 21.
1 Tim. 3. 15.
1 Pet. 2. 6.
Matt. 10. 22.
& 24. 13.
Rom. 5. 2.
2 Sam. 23. 2.
Acts 1. 16.
Ps. 95. 7.

- * Luke 13. 32.
 * ch. 10. 10.
 * Acts 17. 26.
 * Matt. 28. 10.
 John 20. 17.
 * Ps. 22. 22.
 * Ps. 18. 2.
 Isai. 12. 2.
 * Isai. 8. 18.
 * John 10. 29.
 * John 1. 14.
 Rom. 8. 3.
 / Col. 2. 15.
 2 Tim. 1. 10.
- make 'the captain of their salvation "perfect through sufferings,
 11 ¶ For "both he that sanctifieth and they who are sanctified *are*
 all of one: for which cause *he* is not ashamed to call them
 12 brethren, saying, "I will declare thy name unto my brethren,
 in the midst of the church will I sing praise unto thee.
 13 And again, *I* will put my trust in him. And again, 'Behold I
 14 and the children *which* God hath given me. Forasmuch then
 as the children are partakers of flesh and blood, *he* 'also him-
 self likewise took part of the same; *that* through death he
 might destroy him that had the power of death, that is, the

vide, that He Who was to be 'the Captain (or Author) of their salvation' should be qualified for His high office 'by means of sufferings.' The salvation, which He was to bestow on them, was not to be accomplished by an exercise of *power* merely. The ability, which He would give them to become 'sons of God' (John i. 12), was of a spiritual kind; carrying along with it filial obedience. Was it not 'fitting', then, that He should exhibit in His own person the type of character to which they were to be conformed (Rom. viii. 29)? Only in virtue of His absolute perfection of obedience could He win salvation for men (cp. ch. v. 8); was it not 'fitting' that such obedience should be exhibited in His endurance of that death which was the penalty of man's disobedience?

to make...perfect] To raise Him to that glorious completeness, which would fully qualify Him for His work (v. 9); and so, to *consecrate* Him, as the same word is rendered in vii. 28. Cp. Lev. xxi. 10, 'He that is HIGH-PRIEST among his brethren (see on x. 21)...that was consecrated to put on the garments.'

captain] He opens the way, by which His people march to salvation.

through sufferings] Through them, because in the endurance of them He exhibited that perfect obedience, by which God was for ever glorified (cp. John x. 17, xvii. 4, 5).

11. Wonderful as this Divine arrangement was, yet it was *fitting*. 'For both He that sanctifieth and they who are sanctified are all of one,' or 'from one;' from one Father. The Consecration Prayer offered by our Lord, before He went forth to 'taste death for every man,' is addressed to the Father (John xvii. v. 11). In it, speaking of His disciples, He says, '*Thine* they were, and *Thou* gavest them Me...And for their sakes I sanctify Myself that they also may be truly sanctified.'

sanctifieth] Through the efficacy of His all-perfect self-oblation (cp. x. 10, 14). Real sanctification implies admission to real communion with God; which can be only through the Holy Ghost imparted by Christ to His people.

for which cause] Because those whom He is sanctifying and leading to salvation are 'from one' Father with Himself.

12. *saying*] Our Lord appropriated this Psalm to Himself, while He was sounding the lowest depths of suffering (Matt. xxvii. 46). The verse here quoted occurs immediately after the Sufferer has been delivered. He nowhere addressed His disciples as brethren until He had become 'the First-born from the dead.'

I will declare thy name] Cp. John xvii. 26. That 'Name' had been His support, as it is the support of every one who obeys His voice (Isai. l. 10).

13. *And again*] The two next passages refer, not to the special statement at the end of v. 11, which has been substantiated by the first quotation; but to the general assertion, 'He that sanctifieth and they that are sanctified are all of One.' They exhibit (in prophetic type) the 'Captain of salvation' standing among those whom God had given Him, and professing His entire dependence on God.

14. *the children*] Those to whom God promised to be 'a sanctuary (Isai. viii. 14); and for whom the mysterious names of Isaiah's sons predicted a 'return' from captivity and the sp'ling of their enemies. How was this promise of deliverance and sanctification to be made good? The prophetic word supplied an answer (ix. 4-6). The oppressor's yoke should be broken by one, who should be bestowed upon Israel; — 'a child' and yet 'the Mighty God.'

The 'children given by God' were 'partakers of human nature; forasmuch, then, as this nature must be sanctified, He the Sanctifier, 'became flesh and dwelt among us; — 'Son' of God, yet 'given' by God for man's salvation (John iii. 16).

are partakers...took part] Two different verbs. *They were sharers of blood and flesh* which belonged in common to the race. He, of His free choice, *took part* in these; so making mankind His brethren. He was thus able to perform towards them a brother's part, — redeeming them from bondage to the great oppressor (Lev. xxv. 47-49).

he also himself likewise] Rather, *he also* [Rev. V. 'himself'] *in like manner*; — with such close correspondence that in all *substantial* points He was made like unto 'His brethren' (for sin is not of the substance of human nature); and so, although He was

15 devil; and deliver them who ^athrough fear of death were all
 16 their lifetime subject to bondage. For verily ^bhe took not on
 him the nature of angels; but he took on him the seed of
 17 Abraham. Wherefore in all things it behoved him ^cto be made
 like unto his brethren, that he might be ^da merciful and faithful
 high priest in things pertaining to God, to make reconciliation
 18 for the sins of the people. ^eFor in that he himself hath suffered
 being tempted, he is able to succour them that are tempted.

CHAP. 3. WHEREFORE, holy brethren, partakers of ^fthe heavenly

¹ Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.

^a Luke 1. 74.
² Tim. 1. 7.
^b Phil. 2. 7.
^c ch. 4. 15.
^d ch. 4. 15.
^e Rom. 1. 7.
^f 1 Cor. 1. 2.
 Eph. 4. 1.
 2 Pet. 1. 10.

not, like them, subject to death, yet He was capable of dying.

^{destroy} Rather, bring to nought [so Rev. V.]; frustrating his policy and utterly disabling him (*καταργήσῃ*, the same verb as in 1 Cor. i. 28, xv. 26; 1 John iii. 8).

^{had the power of death} Or, 'held the empire of death'; seeming to be absolute ruler over this earth, which by his malice he had turned into a 'region of death-shade' (Isai. ix. 2). Was not every human being who died, or who, while living, cowered before the thought of death, a proof of Satan's triumph? When Jesus Himself died on the cross, did not the empire of death appear to be definitely and irreversibly established? Yet by that very death Satan was for ever disabled and his triumph proved to be illusory.

15. ^{subject to bondage} Liable to that bondage, which follows from the sense of unforgiven sin. This description was applicable to many even of the Old Testament saints. They did not as yet possess the 'spirit of adoption' (Gal. iv. 3-7, 24).

16. ^{he took not on him...} Rather, He layeth not hold of ^aAngels, but He layeth hold of Abraham's seed. [Rev. V. 'Verily not of Angels doth He take hold, but He taketh hold of the seed of Abraham']. *ἐπιλαμβάνουαι* is used in Matt. xiv. 31. The connexion between this and the two preceding verses will, therefore, be of this kind. Jesus took part in blood and flesh, thus becoming capable of death; His purpose being that by death He might atone for man's sin, and so liberate those who were in continual fear of death. Those, whom He rescues, are not Angels; whose simply spiritual nature allowed of no such penalty as death, and therefore of no such redemption as is effected by a payment of that penalty. Not Angels, but 'Abraham's seed,' does He 'lay hold of;' and says to them 'Fear not; for I am with thee' (Isai. xli. 10, 13, 14).

Thus the very thing in which men were 'made lower than the Angels,' their mortality, was that which made their salvation possible.

As in Abraham's seed 'all the nations of the earth were to be blessed,' so He Who 'laid His' redeeming 'hand' on Abraham's seed did thereby, virtually,

rescue from bondage all mankind (cp. Gal. iii. 7, 29).

17. ^{Wherefore} Lit. 'Whence;' vv. 17, 18 flow from v. 16 as a consequence.

^{merciful and faithful} A double qualification: (1) *having compassion* for the weaknesses of men; (2) and yet *faithful* (or, 'trustworthy') in regard to all that was requisite for procuring reconciliation between the holy God and sinful men. His faithfulness to God, which had been proved by His enduring the extremity of suffering, also assured men that they might rely on Him as *faithful to their interests*.

^{to make reconciliation for} *ἰλασκεσθαι*, cp. Ps. lxx. 3; where it stands for the Hebrew word which is commonly rendered 'make an atonement for,' but in Dan. ix. 24, 'make reconciliation for.' Only by atoning for sin could He restore man to his proper relation to God.

18. He is qualified to be both 'merciful and faithful;' for He is able both to pity those that are tempted and to give them real help:—the ground of each qualification being given in the clause, 'in that He hath suffered, being Himself tempted.' In that *He Himself* was subjected to temptation, He can sympathize. In that He continued firm under the utmost pressure of temptation, and 'suffered,' He is 'perfected' as the 'Captain of our salvation.'

^{them that are tempted} A description of mankind at large; yet also a thought specially welcome to the Hebrew Christians in their existing trials.

III. In chs. i. and ii. it has been shown from the O. T., *first*, that Messiah was immeasurably superior in dignity to the Angels, through whom the Law was given; and *secondly*, that He was to take part in man's nature, and suffer in it for man's salvation. Thus He is qualified to stand between God and man; making atonement to God for the sin of man, and sanctifying man that he may draw near to God. Man has in Him what he needed, a 'merciful and faithful High-priest' (ii. 17). Here, then, we reach the principal topic of the Epistle, the High-priesthood of Christ.

Before this, however, is discussed, another preliminary remark must be made. The thought might occur to a Hebrew;

- ^b Rom. 15. 8. calling, consider ^bthe Apostle and High Priest of our profession,
^c Num. 12. 7. 2 Christ Jesus; who was faithful to him that ¹appointed him, as
^d Zech. 6.12. 3 also ^cMoses *was faithful* in all his house. For this *man* was
^e Eph. 2. 10. counted worthy of more glory than Moses, inasmuch as ^ehe
^f ver. 2. who hath builded the house hath more honour than the house.
^g Ex. 14. 31. 4 For every house is builded by some *man*; but ^ehe that built
^h Deut. 3. 24. 5 all things *is* God. ¹And Moses verily *was faithful* in all his
ⁱ Josh. 1. 2. house, as ^aa servant, ^hfor a testimony of those things which
^k Deut. 18.15, 18, 19.

¹ Gr. *made*, 1 Sam. 12. 6.

'Granting all that has been urged concerning Christ, must we not still recognize the authority of the Law, given by Moses as God's envoy,—which Law is, in fact, our title-deed to the possession of the Holy Land?' This is disposed of in chs. iii. iv.; where it is shown that Moses was but 'a servant in God's house,' bearing witness to One Who should come after him; and that Canaan was only a type of the rest which is in reserve for the people of God. Further, if they who disbelieved God's word as given by Moses were excluded from Canaan, how careful should Christians be not to neglect the Gospel message! how earnest in 'holding fast their (covenant) profession' (iv. 14)! looking to Christ not only as God's *High-priest*, to procure forgiveness of sins, but also as God's Envoy, Whose voice they are to obey.

1. *holy brethren...* Members of the family, sanctified by Christ (ii. 10, 11).
consider] Or 'contemplate';—fix your minds on Him.

Apostle and High Priest—*in one*. Moses had been God's 'apostle' (Exod. iii. 10-16), to lead Israel out of Egypt and to give them God's Covenant; but the maintenance of the covenant was provided for through the high-priesthood, which was for the 'sanctification' of the people. Christ was not only 'Apostle' (John x. 36, xvii. 3), to offer to men the terms of eternal life, but 'High-priest' also, to sanctify His redeemed people.

profession] [Rev. V. 'confession'] as in iv. 14, x. 23. It is the correlative of 'covenant.' God of His own grace establishes His immutable Covenant; but man on his side must assent to, and accept, the terms of the Covenant.

Christ Jesus Jesus (alone, as in iv. 14, vi. 20, vii. 22, x. 19, xii. 2, 24, xiii. 12).

2. *faithful*] Both in revealing, and in performing, His Father's will (John x. 18, xii. 49, 50, xvii. 4, 8).

appointed] Lit. 'made'; as in 1 S. xii. 6, 'The Lord that *made* Moses and Aaron.' Neither an envoy nor a High-Priest can be self-constituted (cp. v. 4).

in all his house] God's household.

3. *For*] Consider *Him*; 'for' well does He deserve all your attention.

For this man...] 'For *He* hath been accounted;,' both in the prophecies con-

cerning Him, and in God's actual exaltation of Him (ii. 9).

more glory] Rather, '*a higher glory*' (Vulg. '*amplioris gloriæ*'); cp. xi. 4 (*more excellent*), Luke xi. 31, 32 (*greater*).

than Moses] So in 2 Cor. iii. 7-iv. 6 we have a contrast between the 'glory' of Moses and that of Christ. After his descent from the Mount temporary rays of light shone from the face of Moses; but Christ is 'the image of God,' and 'in His face' is given 'the light of the knowledge of the glory of God.'

inasmuch as] Or, 'according as.' [Rev. V. 'by so much as.'] The difference between Jesus and Moses is not one of degree merely, but of kind. Moses was, indeed, faithful in regard to the whole of that house, which he erected, by God's command, to be the outward means by which God would 'dwell' among Israel. But that house was, confessedly, typical only. The true 'House of God' was 'the Church of the Living God' (1 Tim. iii. 15), built of 'living stones' (1 Pet. ii. 5). He Who is 'the Wisdom of God' (1 Cor. i. 24) had long before constructed that house ideally (Prov. ix. 1); and His human nature was 'the Rock,' on which He, 'the Christ, the Son of the Living God,' actually built His Church (Matt. xvi. 16-18). How vast the difference between Moses and Christ!

than the house] Moses was, after all, but one of God's household; though he was so highly honoured in the kind of service that was entrusted to him.

4. *For every...*] 'I say, he that hath builded the house; *for*'—where you have a house, material or spiritual, you must needs *have* a builder.

by some man] Rather, *by some one*.

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^{Deut. 1. 34.} when they had heard, did provoke: howbeit not all that came
 17 out of Egypt by Moses. But with whom was he grieved forty
^r Num. 14. years? *was it* not with them that had sinned, ^rwhose carcases
^{22, 29, &c.} 18 fell in the wilderness? And ^tto whom sware he that they
^e Deut. 1. 34. should not enter into his rest, but to them that believed not?
^e ch. 4. 6. 19 'So we see that they could not enter in because of unbelief.
^e ch. 12. 15. **CHAP. 4.** LET ^eus therefore fear, lest, a promise being left ^{us} of
 2 it. For unto us was the gospel preached, as well as unto
 them: but ¹the word preached did not profit them, ²not
^b ch. 3. 14. 3 being mixed with faith in them that heard *it*. ^bFor we which
^c Ps. 95. 11. have believed do enter into rest, as he said, 'As I have sworn
^{ch. 3. 11.} in my wrath, if they shall enter into my rest: although the

¹ Gr. *the word of hearing*.

² Or, *because they were not united by faith to*.

2 Cor. ix. 4, xi. 17) is used of *that which supplies a solid foundation*, and hence, of the realizing power of faith (xi. 1, 'substance'). Here it is in contrast with the 'unbelief' of v. 12.

16-19. The exposition of these verses has been obscured from its not being borne in mind that, although the Apostle is *cautioning* the Hebrews, yet the basis of his exhortation (ii. 18, iv. 15) is of an *encouraging* kind: 'Consider your merciful and faithful High-priest. Hold fast your filial boldness and the rejoicing of your hope. For you are fellow-members of Christ; you have a promise of entering into rest; you have had glad tidings brought you. Only,' he urges, 'remember that Israel's example proves how unavailing your privileges will be, unless you *obey* the voice that speaks to you.' That *some* fell, was sufficient for the admonition of the Hebrews; yet they needed not to be discouraged; for none fell except the faithless and disobedient. Thus vv. 16-19 are in unison with vv. 12-14.

17. *carcases*] Lit. 'limbs'; as though referring to the bones that lay scattered about in the desert.

18. *believed not*] *disobeyed*; [Rev. V. were disobedient].

19. *So we see*] Rather, 'And we see;' [so Rev. V.] or, 'We see also.' We 'perceive' it from the sequel of the history. *because of unbelief*] This is the emphatic term on which the exhortation in ch. iv. hangs. They were not excluded for their sin in making the golden calf, but for the sin of unbelief.

IV. 1. This verse is an inference from iii. 12-19.

Let us fear] For there is a salutary fear, which springs from faith (Phil. ii. 12; 1 Pet. i. 17-19);—the safeguard of hope, and an incentive to diligence.

a promise being...] Rather, while there (still) remaineth a promise.

should seem] He would not have any of them (through loss of active love or neglect

of Christian communion, vi. 12, x. 25) give reason for its being thought that they had 'fallen short' (cp. xii. 15) that promise. *to come short*] 'to have fallen short.'

2. *For...*] Rather, **For indeed we have received glad tidings:—as they also did.** *Let us fear* lest any miss that rest, even while the way to it is still open. For certainly we are in the position of men to whom a joyful message has been brought; as they also were; *but* (their example shows that a passive reception of God's promises is not enough, for) the word which they heard proved to them unavailing. Compare Acts xiii. 32.

the word preached] Lit. 'word of message' [Rev. V. 'word of hearing'].

not being mixed...] Or, 'seeing that it was not mixed' [Rev. V. 'because they were not united by faith with them that heard'].

3. *For*] This looks back to the whole of vv. 1, 2. Let none of us come short of that promised rest (v. 1); for the gladdening invitation to enter it has been sent to us, and only needs that we receive it in faith (v. 2). *For we, which have believed, do enter into (His) rest*; not, 'have entered.' The 'Captain of their Salvation' has already entered; and has opened a way by which they may follow. That is what they are intent upon. By faith they already enter into rest. Both the O. and the N. T. teach that 'salvation' begins in this present life. *as he said*] The words quoted show, that the rest spoken of was one which had to be reached through obedient faith by the men of later times; and it was denominated 'God's rest,' although His own 'rest' had been complete from the time when the world was formed. But if man is to 'enter into' God's rest, it must be by his being brought into conformity with the mind and will of Him, Who made all things, at the first, 'very good'; and Who will again 'rejoice in His works,' when sin shall no longer mar the face of the earth (Ps. civ. 30-35). God's sabbatical rest made it cer-

4 works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, ^dAnd 5 God did rest the seventh day from all his works. And in this 6 place again, If they shall enter into my rest. ¶ Seeing therefore it remaineth that some must enter therein, ^eand they to whom 7 ¹it was first preached entered not in because of unbelief: (again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, ^fTo day if ye will hear his voice, harden 8 not your hearts. For if ²Jesus had given them rest, then would 9 he not afterward have spoken of another day. There remaineth 10 therefore a ³rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God 11 *did* from his.) Let us labour therefore to enter into that rest, 12 lest any man fall ^gafter the same example of 'unbelief. ¶ For the word of God is ^hquick, and powerful, and ⁱsharper than any

^d Gen. 2. 2.
Ex. 20. 11.
& 31. 17.

^e ch. 3. 19.

^f Ps. 95. 7.
ch. 3. 7.

^g ch. 3. 12,
18, 19.
^h Isai. 40. 2.
Jer. 23. 29.
2 Cor. 10. 4, 5.
ⁱ Prov. 5. 4.

¹ Or, the gospel was first

² That is, Joshua.

⁴ Or, disobedience.

³ Or, keeping of a sabbath.

tain that such a period should at length come; for He then blessed all His earthly creation, man included. But God's blessing cannot be inefficacious. Therefore a time shall arrive when the curse which fell on our earth shall be removed (Rev. xxii. 3). Indeed, they who are 'partakers of Christ' (iii. 14), being 'redeemed from the curse' (Gal. iii. 13), do already possess 'an earnest' and pledge of that final rest in the gift of the Holy Spirit.

4. *spake in a certain place*] Or, 'hath spoken [Rev. V. said] somewhere.'

from all his works] From the works which He had made; yet not from working (John v. 17),—especially, not from carrying on that work of 'blessing' and 'sanctification,' of which the Sabbath was a means, as well as a type.

6. *it remaineth*] As a future thing, apart from that rest which followed the work of Creation (cp. v. 9).

must] Rather, *should* [so Rev. V.]. The rendering 'must' appears to give to 'remaineth' too much of the logical sense, 'it results from these premises.'

to whom it was first preached] Rather, **who first received the glad tidings.**

unbelief] Rather, **disobedience** [so Rev. V.] (cp. iii. 18); the disposition which springs from unbelief, as obedience does from faith (xi. 8).

7. *again, he*] Rather, **He again** (putting a comma at the end of v. 6) [so Rev. V.].

limiteth] Rather, **marketh out** (ᾠρίζει);—moving forward the horizon of His invitation so as to include a later generation in it [Rev. V. 'defineth'].
in David] The Holy Spirit (iii. 7) spoke 'in' or 'by' David. Others take 'in David' as='in the Book of Psalms.'

after so long a time] When Israel had been 400 years in occupation of Canaan.
as it is said] Rather, 'as hath been before said' (namely, in iii. 7, 15).

8. *Jesus*] Rather, **Joshua** (cp. Acts vii. 45).

It was true that under Joshua the Lord had given Israel 'rest' from all their enemies round about (Josh. xi. 23, xxi. 44). But this was not the chief aim set before Israel; or we should not find David, four centuries later, warning the people against forfeiting the 'rest' which was offered to them. That must have been a further and higher rest.

9. *a rest*] Rather, **a sabbath-rest**; lit. 'a keeping of sabbath'; when the 'people of God' shall obtain rest from all that trouble them, and when 'all enemies shall be put under the feet of' *Jesus* (i. 13), the 'Captain' of the Lord's Hosts (cp. ii. 8, 9).

10. *For*] The rest which awaits the people of God is rightly called a *Sabbath-keeping*; for he that (= every one that, Rom. vi. 7) *is entered into His* (God's) *rest*, hath rested (as in v. 4) *from his works, even as God did from His own*. Such a one 'rests from his labours' (Rev. xiv. 3).

11. *labour*] Rather, **give diligence** [so Rev. V.] (as in 2 Pet. i. 10).

example] Or, 'pattern'; typical form. Though the revelation given us be so much more glorious, yet our probation is *analogous* to theirs.

unbelief] Rather, **disobedience** (v. 6).

12. *For*] I say, the same typical form; *For* the word of God, which tries us, as it tried them (v. 2), has to do with the interior principles of action; searching into men's hearts to see whether they are truly obeying God.

the word of God] Not (as in Rev. xix. 13) the personal Word; to Whom, indeed, the description, 'sharper than any two-edged sword,' is not appropriate (see Rev. i. 16, xix. 15; cp. Wisd. xviii. 15); but, as in John xii. 48, that word which is the abiding expression of the mind and will of God (Isai. xl. 8; 1 Pet. i. 25; Tit. i. 2, 3; cp. note on v. 2); and in particular the word of *promise* (v. 2). The promise of 'good things to come' searched out the motives of men in old times; it does so still.

- * Eph. 6. 17.
Rev. 2. 16.
† 1 Cor. 14.
24, 25.
‡ Ps. 33. 13,
14.
§ Job 26. 6.
Prov. 15. 11.
¶ ch. 3. 1.
‡ ch. 7. 26.
¶ ch. 10. 23.
¶ Isai. 53. 3.
¶ Luke 22. 28.
‡ 2 Cor. 5. 21.
1 Pet. 2. 22.
1 John 3. 5.
* Eph. 2. 18.
- *twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* 'a discerner of the thoughts and intents of the heart. "Neither is there any creature that is not manifest in his sight: but all things *are* naked "and opened unto the eyes of him with whom we have to do. ¶ Seeing then that we have ^aa great high priest, ^pthat is passed into the heavens, Jesus the Son of God, ^qlet us hold fast ^rour profession. For ^s'we have not an high priest which cannot be touched with the feeling of our infirmities; but ^t'was in all points tempted like as *we are*, ^u'yet without sin. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

quick] Rather, **living**. That word did not speak to one generation and then die out. The 'word' of the 'living God' could not become a dead letter.

powerful] Rather, **active** [so Rev. V.]; effective in operation (cp. 1 Thess. ii. 13).

sharper] So sharp is it, that it dissects the whole inward nature; not only "to the *disparting of the soul and the spirit*," but so as to reach the most hidden parts of both, — yes (by a bold metaphor), their *vertebrae and spinal marrow*. The message of Revelation lays bare the various affections and habitudes of the spiritual and psychical natures, *a discerner of*]

['able to discriminate'] [Rev. V. 'quick to discern'] their character with judicial accuracy. Cp. John xii. 48.

thoughts and intents...] Its busy, anxious, *revolvings of thought* (cp. Matt. ix. 4, xii. 25), and its fixed *modes, or lines, of thought*.

13. The sentence, which in its first part had described the 'word' of God, now proceeds to speak of God Himself.

naked] The sophisms with which men think to cloke their misdoings, are of no avail before God (Gen. iii. 8-11).

opened] Or, 'exposed'; lit. 'with the neck bent back.'

with whom we have to do] The attitude towards the word of God, accepting or refusing its conditions, determines their actual *relation* to God. The thought of our *relation* to God, which in ii. 17 had occurred in connexion with the High-Priestly office of Jesus, prepares the way for a return to the consideration of that subject.

14. *Seeing...*] Rather, **Having, therefore** (as in x. 19). In iii. 1 he had asked them to contemplate 'the Apostle and High-priest' of their profession. The comparison which had been instituted between His *Apostolic* dignity and that of Moses had led the writer to trace out the terrible consequences which must follow from refusing to 'hear His voice,' — that soul-and-spirit-searching voice. Now, therefore, he can proceed to speak of the provision which has been made for the comfort of all faithful souls in our Lord's High-Priestly functions.

is passed into] Rather, **hath passed through** (as in 1 Cor. xvi. 5) [So Rev. V.] Jesus passed through the created heavens

into 'heaven itself' (ix. 24); as the High-Priest of Israel passed the Holy Place into the Holy of Holies, in which God's symbolic 'resting place' was (see on iii. 11). *There*, then, in heaven is God's true 'Rest'; into which we, by our 'heavenly calling' (iii. 1), are invited to enter. *There* our compassionate High-priest is already seated.

Jesus] Typified by him (v. 8) who led Israel into Canaan; but incomparably mightier, for He is the *Son of God*.

our profession] [Rev. V. 'confession']. By which we vowed that our relation to God should be that of willing service (iii. 1).

15. *we have not...*] As might have been feared, if we looked only at His *greatness*. *be touched...*] Or, 'have compassion on' (as in x. 34).

but was] Rather, [so Rev. V.] 'but one that hath been.'

like as we are] Lit. 'in the way of resemblance' (cp. ii. 14, 17).

yet without sin] This is a material part of the consolation which is here suggested. He was *tempted*; therefore He can have sympathy. He was *sinless*; therefore He is fitted to be our Advocate.

16. *boldly*] μετὰ παρρησίας. Lit. 'with freedom of speech' (as in iii. 6); not fearing to confess our weaknesses.

the throne of grace] Symbolized by the Mercy-seat, on which the God of Israel sat enthroned between the Cherubim (cp. on Isai. xvi. 5). Thence we may **receive mercy** for the forgiveness of our sins, and also **may find grace**, to 'establish our hearts' (xiii. 9) that we may 'serve God acceptably' (xii. 28), in spite of our infirmities (2 Cor. xii. 9).

to help in time of need] A free rendering. Lit. 'for seasonable (ἐνκαιρὸν) help.'

V. The subject introduced in iv. 14-16, — our Lord's qualification for acting as our High-priest, — is now more formally discussed. The idea embodied in the High-Priest of Israel was that of one who was (1) empowered by God (2) to represent the people in their relation to Himself, and to make atonement for their sins; but who (3) in spite of this elevation was fitted for dealing gently with them that went astray, because he himself was 'encompassed with

CHAP. 5. FOR every high priest taken from among men ^ais ordained for men ^bin things pertaining to God, ^cthat he may 2 offer both gifts and sacrifices for sins: ^dwho ^ecan have compassion on the ignorant, and on them that are out of the way; 3 for that ^fhe himself also is compassed with infirmity. And ^gby reason hereof he ought, as for the people, so also for himself, 4 to offer for sins. ¶ ^hAnd no man taketh this honour unto himself, but he that is called of God, as ⁱwas Aaron. ^jSo also Christ glorified not himself to be made an high priest; but he that said unto him, ^kThou art my Son, to day have I begotten thee. As he saith also in another place, ^lThou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had ^moffered up prayers and supplications ⁿwith strong crying and tears unto him ^othat was able to save him 8 from death, and was heard ^pin that he feared; ^qthough he were a Son, yet learned he ^robedience by the things which he

¹ Or, can reasonably bear with.

² Or, for his piety.

^p Mark 14. 33. John 12. 27.

^q ch. 3. 6. ^r Phil. 2. 8.

^a ch. 8. 3.
^b ch. 2. 17.
^c ch. 9. 9.
^d & 10. 11.
^e ch. 2. 18.
^f & 4. 15.
^g ch. 7. 28.
^h Lev. 4. 3.
ⁱ ch. 9. 7.
^j 2Chr. 28. 18.
^k John 3. 27.
^l Ex. 28. 1.
^m Num. 16. 5.
ⁿ 40.
^o John 8. 54.
^p Ps. 2. 7.
^q Ps. 110. 4.
^r Matt. 26. 39.
^s 42, 44.
^t John 17. 1.
^u Ps. 22. 1.
^v Mark 15. 34.
^w 37.
^x Matt. 26. 53.

infirmities.' This whole idea (vv. 1-4) was perfectly realized in Jesus.

1. *taken, being taken.* This is the first point to which attention is called; —he is taken from among men.

ordained for men] Or, 'appointed on the behalf of men;' to represent them in their relation to God (cp. ii. 17). This representative character was signified by the twelve precious stones upon the breastplate, and by the names engraven on the shoulder-pieces of the ephod (Exod. xxviii. 12, 21).

gifts] The word is used of oblations in general. Here, in contrast with 'sacrifices,' it denotes the meal-offerings and incense.

2. *have compassion on*] 'deal gently (or, forbearingly) with.' He is ready to make all reasonable allowance for those who are in ignorance or error. The sin-offering of the Law was for those who sinned 'through ignorance,' from inadvertence, or under a misapprehension (Lev. iv. 2, v. 17).

The first intercession offered by the great High-priest was for those who 'knew not what they did' (Luke xxiii. 34; cp. Acts iii. 17; 1 Cor. ii. 8; 1 Tim. i. 13).

3. At the end of v. 2 there should be only a comma [Rev. V. semicolon]:—*for that he also is compassed with infirmity, and because thereof is required, on the Day of Atonement* (Lev. xvi. 6-14), first of all to make atonement for his own sins.

4. *honour*] Or, 'office.' The words, 'to himself,' are emphatic; amounting to, 'by his own act.'

but he that is...] Or, but (only) when he is called by God.

5. *Christ* 'the Christ' (as in iii. 14). He Who, at His baptism, was 'anointed with the Holy Ghost' (Acts x. 38) and declared to be the Son of God, did not 'glorify Himself; nor ascend at once out of the waters of Jordan to heavenly glory. No: He awaited His Father's will; which was that He should be consecrated to His Royal Priesthood 'through sufferings' (ii. 10).

6. *As*] Rather, **Even** as:—bringing into parallelism those two unique utterances of the Psalter, 'Thou art my Son,' and, 'Thou art a Priest for ever.'

order] Or 'style;' not an 'order' of priesthood. It was an important element in the 'style' of Melchizedek, that he had neither predecessor, assistant, nor successor; but stood absolutely alone.

7. *his flesh*] He had taken part in *flesh* (ii. 14) that He might be capable of suffering. Cp. 1 Pet. iv. 1.

when he had...] Rather, **having with strong crying and tears offered up entreaties and supplications unto Him that was able to save Him from death, and having been heard &c.**

crying] Cp. Luke xxii. 44. 'Tears' are not actually mentioned in the Gospel narrative; but could scarcely have been absent in that night of agony.

able to save him from death] This was expressed in His prayer: '*Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless, not what I will, but what Thou wilt.*'

heard in that he feared] Rather, *heard to the removing of his fear*; so that the fear departed, and He went forth, 'knowing all things that should come upon Him' (John xviii. 10), and endured all, not only with entire obedience, but with unclouded hopefulness (xii. 2) [Rev. V. 'for his godly fear'].

8. *Though he were a Son*] Rather, 'Son though He was;'—on two occasions declared by a voice from heaven to be God's 'beloved Son, in Whom' He was 'well-pleased' (Matt. iii. 17, xvii. 5). Between Him and the Father was uninterrupted identity of will; but, in order that He might be qualified as man for the high-priesthood of humanity, He 'learned' to practise 'obedience,' even 'obedience unto death' (Phil. ii. 8).

- * ch. 11. 40. 9 suffered; and *being made perfect, he became the author of
 10 eternal salvation unto all them that obey him; called of God
 † ch. 6. 20. 11 an high priest 'after the order of Melchisedec. ¶ Of whom
 *John 16.12. "we have many things to say, and hard to be uttered, seeing
 2 Pet. 3. 16. 12 ye are "dull of hearing. For when for the time ye ought
 * Matt. 13.15. to be teachers, ye have need that one teach you again which
 † ch. 6. 1. be "the first principles of the oracles of God; and are be-
 * 1 Cor. 3. 1. come such as have need of *milk, and not of strong meat.
 13 For every one that useth milk 'is unskilful in the word of
 † 1 Cor. 13.11. 14 righteousness: for he is "a babe. But strong meat belongeth
 & 14. 20. to them that are "of full age, even those who by reason "of
 Eph. 4. 14. use have their senses exercised "to discern both good and
 † Isai. 7. 15. 6 evil. THEREFORE "leaving "the principles of the doctrine
 1 Cor. 2. 14. of Christ, let us go on unto perfection; not laying again the
 † Phil. 3. 12. foundation of repentance "from dead works, and of faith toward
 ch. 5. 12.
 † ch. 9. 14.

¹ Gr. *hath no experience.*

² Or, *perfect*, 1 Cor. 2. 6.
 Eph. 4. 13. Phil. 3. 15.

³ Or, *of an habit*, or, *perfection.*

⁴ Or, *the word of the beginning of Christ.*

9. *being made perfect*] So that in Him, 'the First-born,' the Divine ideal of humanity was completely realized (cp. on ii. 10). Thus 'perfected,' He was qualified to stand as Second Head of our race, the author of 'eternal salvation' (Isai. xlv. 17), —the one meritorious and efficient cause of salvation (Acts iv. 12), —'to all them that obey Him,' submitting themselves to Him with entireness of faith, and following His commands, even as He obeyed the Father. Cp. John xii. 26.

10. *called...*] To secure our 'eternal salvation,' we have a High-priest, Who not only by His sacrifice for sin fulfilled the typical requirements of the Aaronic high-priesthood, but Who is also a High-Priest after the style of Melchizedek (the King of Righteousness).

11. *Of whom*] Rather, **Concerning Whom**; that is, concerning Christ, viewed as the eternal High-Priest.

many things...] More nearly: 'much to say, and that not easily expounded in words [Rev. V. 'hard of interpretation']'.

ye are] Rather, **ye are become** (as in v. 12); this they had not always been.

dull of] Or, "sluggish in" (cp. vi. 12). The words of Christ, which once had possessed so deep an interest for them, now fell on listless and inattentive ears. He *tells* them this to rouse them out of their torpor.

12. *when for the time...*] Rather, 'whereas by this time (*lit.* on the score of time) ye ought to be even teachers, ye again have need (1 Thess. iv. 9) that one teach you what the first rudiments (in Gal. iv. 9, 'elements') of the oracles of God are.'

the oracles of God] His express utterances recorded in Holy Scripture (Rom. iii. 2; Acts vii. 38).

strong meat] Rather, **solid food**.

13. *For*] This introduces (not a *proof* that the thing asserted in v. 12 was true, but) a development of *what was implied* in the figurative language just used. What

had been a metaphor now becomes, in effect, an allegory. *For every one that is fed on milk understandeth not that which is spoken about righteousness*; he is not capable of perceiving the nature of right and wrong; *for he is an infant*; whose moral sense has not yet been called into exercise.

14. *But...*] Rather, **But solid food belongeth to men of ripe age** [Rev. V. 'is for fullgrown men'].

of use] Rather, **of habit**:—the only place where the word is found in the N. T. *senses*] Their faculties of perception. *exercised*] Or, 'fully trained' (xii. 11).

VI. The word 'perfection' in v. 1 shows how closely this chapter coheres with the preceding. The warning is extremely solemn. To be a child is one thing; to sink back from the intelligence of manhood into childish imbecility is another. Israel under the Law was in a state of childhood (Gal. iv. 1, 3): but Christians have put away 'childish things.' For them to return to the 'weak and beggarly elements' of Judaism (Gal. iv. 9) were to 'fall from grace' (ib. v. 4; cp. ch. xii. 15).

1. *leaving*] [Rev. V. 'Let us cease to speak of'].

the principles of...] Lit. 'the word of the beginning (v. 12) of Christ';—comprising the elementary truths which were preached during our Lord's earthly ministry, before He had suffered, risen, ascended, and sent down the Holy Spirit.

let us go on] Rather, **let us press on.**

perfection] 'ripeness' of spiritual character (in Col. iii. 14, 'perfectness').

the foundation of] (1) Two inward acts, which were requisite for admission to Covenant relations; (2) Instruction concerning two ecclesiastical acts, by which the privileges of the Covenant state were conferred; (3) Instruction concerning two Divine acts, by which the promises and threatenings of the Covenant will be at last carried into effect.

2 God, 'of the doctrine of baptisms, and of laying on of hands, 3 'and of resurrection of the dead, and of eternal judgment. And 4 this will we do, 'if God permit. ¶ For ^{it} is impossible for those 'who were once enlightened, and have tasted of ^{the} 5 heavenly gift, and 'were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of ^{the} 6 world to come, if they shall fall away, to renew them again unto repentance; 'seeing they crucify to themselves the Son of God 7 afresh, and put ^{him} to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them 'by whom it is dressed, 'receiveth blessing

¹ Or, *for*.

^m ch. 2. 5.

ⁿ ch. 10. 29.

^o Ps. 65. 10.

^o Acts 19. 4.
^a Acts 8. 14.
^a Acts 17. 31,
32.
^j Acts 24. 25.
Rom. 2. 16.
^o Acts 18. 21.
1 Cor. 4. 19.
^a Matt. 12. 31,
32.
2 Pet. 2. 20.
1 John 5. 16.
ⁱ ch. 10. 32.
^k John 4. 10.
& 6. 32.
Eph. 2. 8.
ⁱ Gal. 3. 2, 5.

repentance...and...faith] Cp. the words of Jesus at the very commencement of His preaching (Mark i. 13).

dead works] Works not quickened by the love of God; tainted with selfishness, which is spiritual death.

2. *of the doctrine...*] Rather, 'of teaching concerning Baptisms, and the laying on of hands, and the...;' so that 'teaching' may refer to all that follows in the verse.

baptisms] It would be needful to distinguish the Legal 'washings' (ix. 10; cp. Mark vii. 4) and the Jewish baptism of proselytes, as well as John's baptism, from Baptism into the Triune Name. Cp. Acts xix. 3-5; where also mention is made of 'laying on of hands' (v. 6; see also viii. 17). By Baptism a man was incorporated into Christ's Body, the Church. By 'laying on of hands' he was consecrated to his individual office as a member of the Body.

resurrection...judgment] Both of them extending to all mankind (Acts xvii. 31, xxiv. 15). The judgment is 'eternal,' because its consequences are so (cp. 'eternal redemption,' ix. 12).

3. *this*] The pressing on to perfection.

4. The solemn 'if' of v. 3 is here commented on. There may be cases, in which men have sinned so fearfully against the light, that God withdraws His grace.

for those] Rather, *as regards those*.

were...] Rather, *have been...have tasted...have been made*.

once] That is, 'once for all;' already suggesting *why* it is 'impossible' to renew them. For men, who have received 'the light (or, illumination) of the glorious Gospel of Christ' (2 Cor. iv. 4), and have 'fallen away' from it, in hatred of the light, there remains no other illumination (cp. x. 26).

enlightened] See x. 32 ('illuminated').

the heavenly gift] Probably, that special gift of the Holy Spirit which was 'sent down from heaven' (1 Pet. i. 12) upon the Apostles on the day of Pentecost. Cp. Acts ii. 38. Of that special gift many

5. *tasted*] Slightly different, in construction and in meaning, from the 'tasted of' in v. 4. They *tasted* of that special Apostolic gift: they *tasted how good* the 'word of God' was. For the expression "good word," see Josh. xxi. 45; Jer. xxix. 10, xxxiii. 14. Cp. 1 Pet. ii. 3.

world to come] Not the same words as in ii. 5:—lit. 'the coming age' (μελλοντος αἰῶνος, cp. Isa. ix. 6, LXX). In the supernatural endowments of the early Church, the influences of the *invisible* (and as yet *future*) *world* might be said to have penetrated into this present visible system.

6. *if they shall fall away*] Rather, *and (yet) have fallen away*.

to renew them again] God's ministers can only work in harmony with the arrangements of the Gospel economy. Jesus is 'exalted...to give repentance and remission of sins' (Acts v. 31): if any turn away from Him, man is powerless to renew them. It is plain that this in no way justified the Montanists and Novatians in refusing to receive penitents back into the Church. The *fact* of their repentance proved, that such were *not* of those for whom renewal and repentance had become impossible. 'They no longer 'put Christ to open shame.'

to themselves] So far as they are concerned, ratifying by their own act and deed what the Jews had done when they crucified Him. Jesus had been condemned because He declared Himself to be the *Son of God*. If any fell back to the level of Judaism, what did they, in effect, but assert that Jesus had been justly condemned?

to an open shame] As a blasphemer (Matt. xxvi. 65).

7. *the earth*] Rather, *the land* [so Rev. V.] (cp. Deut. xxviii. 8, 12).

drinketh in] Rather, *hath drunk in* [so Rev. V.] (cp. Deut. xi. 11).

herbs] Or, 'herbage.' In Exod. ix. 22, 25, the word includes wheat, barley, and flax.

by whom...] Rather, *on whose account* [Rev. V. 'for whose sake' (i. 14), indeed, *it is tilled*. As of old so much loving toil

tifier of the whole Body of the Church.

the Hebrew Church at Jerusalem had re-

- Isai. 5. 6. 8 from God: *but* that which beareth thorns and briers *is* rejected, 9 and *is* nigh unto cursing; whose end *is* to be burned. ¶ But, beloved, we are persuaded better things of you, and things 10 that accompany salvation, though we thus speak. ¶ For *God is not unrighteous to forget* *your* work and labour of love, which ye have shewed toward his name, in that ye have 11 ministered to the saints, and do minister. And we desire that *every* one of you do shew the same diligence *unto* the full 12 assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the 13 promises. ¶ For when God made promise to Abraham, because he 14 could swear by no greater, *he* swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and *an oath for confirma-*

ceived that 'gracious rain' (Ps. lxxviii. 9) of Pentecostal gifts with the like intent. If it brought forth abundant harvests, from which the bread of life might be communicated to a famishing world, it would be itself richly rewarded; such land *'is a partaker'* (cp. xii. 10; 2 Tim. ii. 6) of blessing from God' (Ps. xxiv. 5).

8. that which beareth...] Rev. V. 'if it beareth.'

to be burned] As a consequence of the judicial curse (Deut. xxix. 20-23).

9. better things] Lit. 'the better things; the better of the two alternatives just described in v. 7; namely, fruitfulness rewarded by blessing.

accompany] Or, 'go along with.' Their lives were visibly such as harmonized with God's invisible plan of salvation. The word is used in Ezek. x. 16 of the wheels, which went along with the Cherubim.

10. He was persuaded that they would receive the blessing of salvation; for God was not unrighteous, that He should forget, or fail to reward, their loving deeds.

your work...] or, (according to the better reading) *your work, and the love which* [so Rev. V.];—the words 'labour of' having come into some MSS., probably, from 1 Tim. i. 3. Their work, being true and real work, should be rewarded (Jer. xxxi. 16). The love which they had shewed, or manifested (cp. 2 Cor. viii. 24), in relieving their distressed brethren, He would look on as directed towards His Name (Matt. xxv. 40; Prov. xix. 17).

the saints] The 'holy brethren' (iii. 1).

11. And] Rather, But. He had been speaking to them as a Church. 'But' he wishes that every one of them, individually, should manifest the same diligence in works of love, which he had commended in them as a community.

to the full assurance] [Rev. V. 'unto the fulness of hope.'] This result would follow of itself. Their benevolent activity, if it had no immediate reward, would tend to the exercise and strengthening of their hope;

every deed of disinterested charity being, in fact, rewarded with a livelier anticipation of what God had in store for them.

12. be not] Rather, become not. In v. 11 he had charged them with being of "sluggish" ears. Now he warns them not to become "sluggish" in heart. The word is the same in both passages, and means "torpid," or inert, or insensible; as hearts would be, which had lost their 'first love,' and, with it, their energy of hope.

followers] Rather, "imitators" [so Rev. V.]. patience] Which enabled them to bear up under the burden of long-deferred hope. The verb is used in v. 15, 'having patiently endured μακροθυήσας.'

inherit the promises] The reference would seem to be, in part, to their own immediate predecessors in the faith (xiii. 7, whose faith imitate), but also (as the following verses imply) to the saints of former ages.

13. This requirement of 'faith and patience' in order to an attainment of the promises is no new one. For—is it not set forth clearly in the history of Abraham?

15. And so] In the strength of the promise confirmed by an oath, he went on to exhibit the full energy of hope unto the end. The terms of the oath were such as might well stimulate hope. It began, *For because thou hast done this thing*; as much as to say, 'I am not unrighteous to forget this work of thine and the love thou hast shewed toward My name. Thou hast not withheld thine only son from Me; be sure My love shall not fall short of thine. I too will not withhold My only Son (Rom. viii. 32), but will give Him up to death, to bring about the fulfilment of My solemn promise, that in thy seed all... shall be blessed.'

obtained] Age after age Abraham in Paradise found the promise advancing, in its various parts, towards completion; and, when Christ triumphed over death, he obtained in Him the gift of eternal life.

16. the greater] Rather, that which is greater.

and an oath...] Rather, and an oath is

17 tion ^{is} to them an end of all strife. Wherein God, willing more abundantly to shew unto ^bthe heirs of promise ^cthe immutability
 18 of his counsel, ¹confirmed *it* by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon
 19 the hope ^dset before us: which *hope* we have as an anchor of the soul, both sure and stedfast, ^eand which entereth into that
 20 within the veil; ^fwhither the forerunner is for us entered, even Jesus, ^gmade an high priest for ever after the order of Melchisedec.

CHAP. 7. FOR this ^aMelchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of

¹ Gr. *interposed himself by an oath.*

unto them an assured end of all controversy [Rev. V. 'in every dispute of theirs the oath is final for confirmation'].

17. *Wherein*] Rather, *In regard whereof*; in consideration of the fact that an oath puts a stop to all controversy.

the heirs of promise] Not Abraham and Isaac only, but their spiritual seed, who are 'heirs according to the promise' (Gal. iii. 29). *counsel*] Or, 'plan'; the great scheme of Redemption (cp. Acts xx. 27).

confirmed it by an oath] Rather, *inter-vened* [Rev. V. 'interposed'] as mediator by an oath. The two parties to the Covenant of Blessing were God and man. How was this Covenant, then, to be guaranteed? Where was one to be found who could represent the interests of each party, and guarantee to each party the stability of the Covenant? Clearly no created being could do this. None but God Himself could so act. By His oath He undertook thus to mediate. When he said, '*By Myself* have I sworn,' He engaged His own holiness and truth to the fulfilment of His promises. In appealing to Himself by an oath, He, in fact, took on Him the office of Mediator; pledging Himself to do all that was necessary for giving the Covenant eternal validity.

18. *two...things*] Two actual facts (cp. x. 1b, xi. 1b); the original promise (Gen. xii. 3; cp. xviii. 18), and the confirmation of it by oath (xxii. 18).

in which] Or, 'in regard to which.' *consolation*] Or, 'encouragement' [so Rev. V.]; incitement to persevering diligence (in xii. 5, xiii. 22, 'exhortation').

fled for refuge] As to an asylum, Num. xxxv. 25, 26 (Grotius), or as storm-tossed mariners to a harbour of safe anchorage (Bengel, Wordsworth).

to lay hold upon] Therefore the 'hope' must be something that is not of our originating. Yet being 'laid hold of' it becomes ours; ours to 'hold fast' (iii. 6), and to employ as an anchor.

19. This hope is as an 'anchor of the soul,' cast upward into that *within the veil*, the heavenly *Holy of Holies* (see Lev. xvi. 2, 12, 15,—in the rules for the Day of Atonement); where it finds firm holding in the

'immutable counsel,' which forms the basis of the 'Mercy-seat.'

sure and stedfast] Strong in substance and tenacious in its hold.

20. *whither...*] Rather, *whither, as forerunner, Jesus is for us entered*;—as our 'Leader' (ii. 10); and to act for us, on our behalf (as in v. 1, vii. 25); in such sort that His entrance ensures ours also (x. 19; John xiv. 2, 3).

made] Rather, *having become* [so Rev. V.]; having at length fulfilled that so long mysterious oracle of Psalm cx.

an high priest] This discourse has come back to the point from which it diverged in v. 10; having in the mean time roused the most earnest attention of the reader.

for ever] The words *eis τὸν αἰῶνα* stand emphatically at the end of the clause;—"having become high-priest, after the order of Melchizedek *for ever*";—so striking the key-note of vii. (see vv. 3, 16, 17, 21, 24, 25).

VII. The writer now proceeds to unfold the typical significance of Melchizedek's history.

(1) He was *King and Priest in one*; like the Messiah of Pss. ii., xlv., cx., and like the typical Joshua of Zech. vi. 13.

(2) When Abraham, shortly after God had put him in formal possession of Canaan (Gen. xiii. 14-17), had routed the invaders of the land, Melchizedek went forth to meet him, and *blessed* him;—as the Righteous King of Ps. lxxii. is declared to be a fountain of blessing (v. 17).

(3) Abraham acknowledged him as God's Priest by *giving him tithes* from all the spoil.

(4) His name and title are significant; for he was both King of *Righteousness*, and *then* (for the order is important, Isai. xxxiii. 17; Rom. v. 1) "King of *Peace*" (cp. Ps. lxxii. 3); righteousness and peace being the chief ends that were to be attained through a priesthood (cp. Rom. iv. 25, v. 1).

(5) Melchizedek stands in the Scripture narrative with no mention of father, mother, or pedigree, of the beginning or end of his life; and the suppression of these details adapts him for a type of the Son of God.

1. *For this Melchisedec*] The predicate is at the end of v. 3, 'abideth &c.'

^b ch. 11. 9.
^c Rom. 11. 29.

^d ch. 12. 1.
^e Lev. 16. 15.

^f ch. x. 1
 & 9. 24.
^g ch. 3. 1.
 & 7. 17.

^a Gen. 14. 18,
 &c.

people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For *it is* evident that ^aour Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, 'Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for ^kthe weakness and unprofitableness thereof. For ^lthe law made nothing perfect, ^mbut the bringing in of ⁿa better hope *did*; by the which ^owe draw nigh unto God. ¶ And inasmuch as not without an oath *he was made priest*: (for those priests were made ²without an oath; but this with an oath by him that said unto him, ^oThe Lord sware and will not

^a Isai. 11. 1.
^b Matt. 1. 3.
^c Luke 3. 33.
^d Rom. 1. 3.
^e Rev. 5. 5.
^f Ps. 110. 4.
^g ch. 5. 9, 10.
^h & 6. 20.
ⁱ Rom. 8. 3.
^j Gal. 4. 9.
^k Acts 13. 39.
^l Rom. 3. 20.
^m & 8. 3.
ⁿ Gal. 2. 16.
^o ch. 6. 18.
^p & 8. 6.
^q Rom. 5. 2.
^r Eph. 2. 18.
^s ch. 4. 16.
^t Ps. 110. 4.

¹ Or, but it was the bringing in, Gal. 3. 24.

² Or, without swearing of an oath.

consequence of this He retains His Priesthood in unbroken continuity; always able and ready to save.

that another... Rather, *that a priest should arise of a different kind.*

12. Surely he would have been designated 'after the order of Aaron:—For, if the priesthood be changed, the consequence can be nothing less than a change of the Law; which was established on the supposition of that priesthood's being in existence.

13. *he of whom* It was admitted by the Jews that their Messiah (addressed in Ps. cx.) was to be the Son of David (Matt. xxii. 42). But the reference here is to Him Whom the Hebrew Christians confessed to be Messiah: for, instead of 'pertaineth to,' we should translate, *is a member of* (lit. 'hath taken part in'; cp. ii. 14). [Rev. V. 'belongeth to']

another tribe Rather, *a different tribe.*

gave Rather, *hath given* [so Rev. V.].

14. *evident* Rather, *manifest*; as a matter of fact (cp. Rom. i. 3; Rev. v. 5).

of which Rather, *in regard to which.* Many authorities instead of 'priesthood' have 'priests' [so Rev. V.]. The crime which filled up Judah's iniquity, and ushered in the sentence of judicial hardening upon it (Isai. vi. 1-11), was King Uzziah's assumption of priestly functions.

15. *it is yet...* Or, 'yet more abundantly it is evident';—namely, the imperfection of the Levitical priesthood and its consequent abrogation. In vv. 11-14 the argument had rested upon the simple fact that Messiah was not to be of Aaron's line. In what now follows the inference is drawn from the eternal duration of His priesthood.

for that Lit. 'if';—if (as is the case): nearly as in Acts xxvi. 23.

another 'a different.'

16. *a carnal commandment* The rites used at Aaron's consecration were of an outward kind; bathing, offering the flesh of animals, touching his right ear, hand, and foot with blood, placing the fat and bread in his hands. Those 'carnal ordinances' (ix. 10) could have no intrinsic value. They were performed simply because they were enjoined.

power The word is used twice in reference to the Eternal Priest in Ps. cx.

endless Rather, *indissoluble.* It is only natural that a time should come, when a system of positive institutions should be *dissolved*. Not so with regard to the living, life-giving energy conferred on the Eternal Priest.

17. *he testifieth* Or, according to another reading, 'it is testified of him.'

18, 19. *Render, For there taketh place, on the one hand, a disannulling of the previous commandment, because of its weakness and unprofitableness (for the Law made nothing perfect), and, on the other, the bringing in of a better hope; by the which ...* [Rev. V. mainly agrees]. The office of the Levitical priesthood was only to pioneer the way for the coming of the true Priest. It was 'weak'; leaving men 'without strength' to contend with sin and death (Rom. v. 6). It was 'unprofitable'; rather burdening, than easing, the conscience.

20. *not without...priest* Or, simply; it was not without an oath. [Rev. V. 'and inasmuch as it is not without the taking of an oath']

21. *for those.* Rather, *for they indeed were* [Rev. V. 'have been'] *made priests without an oath; but He.*

him that said Omit 'after the order of Melchizedek.'

- repent, Thou *art* a priest for ever after the order of Melchisedec :)
- 22 by so much ²was Jesus made a surety of a better testament.
- 23 ¶ And they truly were many priests, because they were not
- 24 suffered to continue by reason of death : but this *man*, because
- 25 he continueth ever, hath ¹an unchangeable priesthood. Where-
- fore he is able also to save them ²to the uttermost that come
- unto God by him, seeing he ever liveth ³to make intercession
- 26 for them. ¶ For such an high priest became us, ¹who is holy,
- harmless, undefiled, separate from sinners, ²and made higher
- 27 than the heavens ; who needeth not daily, as those high priests,
- to offer up sacrifice, ³first for his own sins, ⁴and then for the
- 28 people's : for ⁵this he did once, when he offered up himself. For
- the law maketh ⁶men high priests which have infirmity ; but
- the word of the oath, which was since the law, *maketh* the Son,
- ⁷who is ⁸consecrated for evermore.
- ¹ Or, *which passeth not from one to another.* ² Or, *evermore.* ³ Gr. *perfected.*

22. *by so much*] Since the priesthood of Jesus rested on a Divine oath, and was therefore immutable, the covenant which His priestly work was to conserve must be equally immutable. The Sinaitic Covenant was conditional and temporary ; this better Covenant absolute and eternal.

testament] Rather, *covenant*. A testament no more requires a surety than it does a mediator (see on ix. 15). A covenant between God and man required both ; one who could give security to both parties that the covenant should not miscarry. The death of Jesus satisfied the Divine requirement ; His Presence in heaven satisfies the human.

23. *were...were not*] Rather, *have been...are not*.

24. *this man*] Rather, *He* (as in v. 21). *continueth ever*] Cp. John xii. 34 ' (the) Christ *abideth for ever* ' (the same words).

an unchangeable priesthood] One ' that passeth not ' from Him to devolve upon another : or ' that passeth not away. ' His was truly an ' everlasting priesthood ; ' while the Aaronic priesthood had only the semblance of a claim to that title (Exod. xl. 15).

25. *Wherefore he is able also*] Rather, *Whence also He is able* ;—in virtue of His permanent Priesthood.

by him] Rather, ' *through Him.* '

to make intercession] This is the great work of our High-priest in heaven (cp. Isai. liii. 12). His intercession surrounds the Throne of Majesty as with a cloud of fragrant incense.

26. The Apostle has shewn the transcendent excellence of Christ's priesthood, as foretold in Ps. cx. He now adds, that a High-Priest of such a kind not only realizes the Scriptural idea, but *also* is suited to our needs. Read ' *also became us.* '

such an high priest] Throughout the chapter, up to this point, the word ' priest ' (taken from Ps. cx.) has been used. The change, which is made here, indicates that the

writer is passing on to speak of the Levitical high-priesthood. Incomparably inferior to the Priesthood of Christ, it nevertheless foreshadowed it.

holy] ἅγιος, cp. Acts ii. 27. It denotes one who is inwardly devoted to God.

harmless] Or, ' benign ; ' [Rev. V. ' guileless '] without any touch of evil feeling.

undefiled] Indeed (so the word denotes) incapable of defilement.

separate] Rather, *separated* ;—once continually ' enduring the contradiction of sinners ' (xii. 3) ; now, infinitely removed from them.

higher..] At the right hand of God Most High (Ps. cx. 1 ; cp. on iv. 14).

27, 28. It is evident from v. 28 (' the word of the oath, ' ' consecrated for evermore ') that the writer is still contrasting the work of Him Who is spoken of in Ps. cx. with that of the Aaronic High-Priests. Here, in conclusion, he gives the deepest, the most fundamental, of all the points of distinction between them.

Aaron, on the last day of his consecration (Lev. ix. 1-15), had first of all to offer for his own sins. And on each Day of Atonement it was necessary that he should do the same. But not so was it with our High-Priest. He abides *always* in the heavenly Holy of Holies ; ever (v. 25) engaged in intercession for us. Every day of our mortal lives is for us a Day of Atonement, since He in Heaven ' is the propitiation for our sins ' (1 John ii. 2).

this he did once] This, the work last-mentioned, He did once for all ; and that with no preliminary offering for sins of His own, for—He offered up *Himself* ; and only a sinless life can be accepted as an atonement for sin.

28. *men*] To be emphasized ; mere *men*, in contrast with *the Son*. There should be a comma after ' high priests ' [so Rev. V.]. *infirmity*] Moral weakness which required that they should seek expiation for their own sins (v. 2, 3).

CHAP. 8. NOW of the things which we have spoken *this is the* sum: We have such an high priest, ^awho is set on the right ²hand of the throne of the Majesty in the heavens; a minister ¹of ^bthe sanctuary, and of ^cthe true tabernacle, which the Lord ³pitched, and not man. ¶ For ^devery high priest is ordained to offer gifts and sacrifices: wherefore ^eit is of necessity that this ⁴man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that ²there are priests that offer ⁵gifts according to the law: who serve unto the example and

^a Eph. 1. 20.
^{Col.} 3. 1.
^{ch.} 1. 3.
[&] 12. 2.
^b ch. 8. 8, 12,
^{24.}
^c ch. 9. 11.
^d ch. 5. 1.
^e *the* ¹ *man*

¹ Or, of holy things.

² Or, they are priests.

since the law] Rather, after the Law [so Rev. V.]. A Divine oath, coming later than the Law (which was only conditional in its nature), had power to abrogate it.

the Son] See on i. 2.

consecrated] Or, 'perfected' [so Rev. V.]; see ii. 10. v. 9;—freed from all semblance of infirmity, and endowed with fulness of glorious power.

VIII. The repetition, in v. 3 below, of the statement that was made in v. 1, shews that the topic which was there introduced is now to be discussed. Ch. vii. had shewn the infinite superiority of Christ's Priesthood and the covenant which it conserved to the Aaronic priesthood and the covenant which rested upon it. But now the question occurs: 'For what purpose, then, were that elder priesthood and covenant introduced? or in what relation do they stand to the Christian dispensation?' The answer is given in the three next chapters.—They supplied figures for the time then present' (ix. 9); which trained the faithful to think aright of sin and its consequences, and by their very imperfection compelled men to look forward to a future system of spiritual and heavenly realities.

1. Now of the things...] Rather, 'Now to sum up briefly the things we are saying.' [Rev. V. 'Now in the things we are saying the chief point is this'].

is set] Rather, sat down [so Rev. V.].

2. a minister] To Whom is entrusted the care of God's heavenly Sanctuary, and the work of presenting to God all that the redeemed people of God bring to be offered (see on v. 3). Though He be seated at God's right hand, it is not as one who has no active duties.

the sanctuary] So in xiii. 11. In ix. 8, x. 19 it is rendered, the holiest. Compare also ix. 12, 24, 25 and Exod. xxix. 30.

the true tabernacle] This seems to correspond to the 'Holy Place' (or, first Tabernacle). Similarly in ix. 11, 12, Christ enters into 'the Sanctuary' by passing 'through a greater and more perfect Tabernacle not made with hands.' In both places, it would appear (cp. ix. 24), the 'Tabernacle' corresponds to the Heaven in which the 'myriads of Angels' (xii. 22), worship, and the 'Sanctuary' to the uncreated heaven of the 'unapproachable

light' in which God dwells (1 Tim. vi. 16).

3. For] This assigns a reason for the use of the term 'minister' in v. 2. This Melchizedekian Priest also realizes whatever was presigned by the Aaronic high-priesthood: and every High-Priest (v. 1) is 'appointed to offer both gifts and sacrifices, on the behalf of the people and as their representative. But precisely this is indicated by the term 'ministry' (cp. v. 6).

wherefore...] Rather, whence it is necessary that this one also should have somewhat to offer; as, in fact, the word 'minister' in v. 2 implied that He had.

to offer] Which he is now to offer, as 'minister' of the heavenly Sanctuary. Evidently this cannot refer to His 'offering of Himself,' which was made once for all on earth (vii. 27, ix. 26, 28, x. 10, 12, 14); and in virtue of which He entered in once for all into the heavenly Sanctuary (ix. 12). It must refer to His offering the 'gifts and sacrifices' of His people; their prayers (iv. 16), their 'sacrifices of praise' (xiii. 15), their works of love (xiii. 16; cp. Eph. v. 2); their oblation of themselves, their souls and bodies (Rom. vi. 13, xii. 1).

4. For if he] If indeed Jesus were yet on earth, no true atonement having as yet opened a way into the heavenly Sanctuary, He would not even be a priest at all: since the divinely appointed Levitical system would in that case continue in full force; discharging its appointed duty of testifying to the existence of that real Tabernacle of God, in which our High-Priest is actually ministering. But, in fact, His true Priesthood having now commenced, the typical system is ready to disappear (v. 13).

there are priests] Rather, 'there are already the priests';—the appointed priests. Many MSS. omit 'priests': 'since there are already those who offer' [so Rev. V.].

5. who] Or, 'Men that.' While v. 4 admitted the exclusive prerogative of the Levitical priests to minister in the earthly Tabernacle, this verse shews what the nature of their ministry was.

serve unto] Rather, serve that which is a delineation [Rev. V. 'copy'] (ix. 23). The Tabernacle was only a diminutive outline sketch, which afforded a few hints regarding 'the heavenly things (or, places, ix. 23).'

- ¹ Col. 2. 17.
 ch. 9. 23.
 & 10. 1.
² Ex. 25. 40.
 Num. 8. 4.
 " " " 4.
 3.
 6, 8
 ch. " 18.
³ Jer. 31, 31,
 32, 33, 34.
⁴ ch. 10. 16.
⁵ Zech. 8. 8.
⁶ Isai. 54. 13.
 John 6. 45.
 1 John 2. 27.
⁷ Rom. 11. 27.
 ch. 10. 17.
⁸ 2 Cor. 5. 17.
- ¹ shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: ²for, See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.* But now ³hath he obtained a more excellent ministry, by how much also he is the mediator of a better ⁴covenant, which was established upon better promises. ⁵¶ *For if that first covenant had been faultless, then should no place have been sought for the second.* For finding fault with them, he saith, ⁶Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. ⁷For ⁸this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will ⁹put my laws into their mind, and write them ¹⁰in their hearts: and ¹¹I will be to them a God, and they shall be to me a people: and ¹²they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, ¹³and their sins and their iniquities will I remember no more. ¹⁴In that he saith, A new covenant, he hath made the first old.

¹ Or, *testament.*² Gr. *give.*³ Or, *upon.*

shadow] Such a dim outline as is given by the *shadow* of an object.

pattern] Or, 'model.' The word supplies no ground for any inference respecting the nature of the 'pattern,'—whether it were presented to the sight of Moses, or only to his mental eye. It is implied, however, that only a *representation* of heavenly things was furnished by it.

6. *But now*—'now,' as the case actually stands: contrast the supposition of v. 4.

by *how much also*] This is an additional way of exhibiting the transcendent superiority of Christ's 'ministry.'

The Covenant, and the Priesthood by which it is established and sustained, are correlatives. In vii. 22 the superiority of the Christian Covenant was measured by that of the Priesthood, *as determined by Ps. cx. 4.* Here the superiority of Christ's Ministry is measured by that of the Covenant, *as determined by Jer. xxxi. 31-34.*

the mediator] Who stands between the parties to the Covenant as one who is alike interested in both, and who gives assurance to both that the Covenant shall be fulfilled.

established] Or, *enacted*: [so Rev. V.]—so that it was the *law*, by which God's dealings with His people were defined; the *constitution*, under which His people were to live (cp. vii. 11).

7. *faultless*] Or, without room for blame. *In itself*, indeed, it was so; 'holy and just and good' (Rom. vii. 12), 'tending unto life' (ib. 10). But in respect of sinful man, it was defective, and 'found to tend unto death' (ib.). If, then, it was to be blamed,

the ground of blame was not with it, but with them (see v. 8).

sought] By that 'everlasting love' of God, from which the New Covenant proceeded (Jer. xxxi. 3).

the second] Rather, a *second* [Rev. V.].

8. *with them*] The people. 'Not with it, but with *them*,' says St. Chrysostom. The censure is contained in the clause, '*because they continued not in My Covenant*' (v. 9). *make...with*] Lit. 'accomplish...towards.'

9. *they...I*] Emphatic pronouns.

continued not] A very gentle expression indeed. For 900 years they had been constantly guilty of shameful violations of the Covenant.

regarded them not] Or, 'withdrew My regard from them.'

10. *will make*] Lit. 'will covenant.' *after those days*] After the commencement of the 'days' spoken of in v. 8.

I will put] Lit. *Putting My laws into their mind, on their heart also will I write them.* Cp. 2 Cor. iii. 3.

11. *neighbour*] Or (correct reading), '*fellow-citizen*' [so Rev. V.].

12. *merciful*] Or, 'propitious;' ready to bestow forgiveness.

unrighteousness] Lit. 'unrighteousnesses;' unrighteous acts [Rev. V. 'iniquities'].

their sins and their iniquities] The words 'and their iniquities' (not in the LXX or in the Hebrew, or in Rev. V.) may embody a reference to Exod. xxiv. 9.

13. *made...old*] Or, 'declared...old.' Though we are not (as the next clause shews) to introduce here the technical

Now that which decayeth and waxeth old is ready to vanish away.

CHAP. 9. THEN verily the first covenant had also ¹ordinances of 2 divine service, and ^aa worldly sanctuary. ^bFor there was a tabernacle made; the first, ^cwherein was ^dthe candlestick, and ^ethe table, and the shewbread; which is called ²the sanctuary. 3 ^fAnd after the second veil, the tabernacle which is called the 4 Holiest of all; which had the golden censer, and ^gthe ark of the covenant overlaid round about with gold, wherein was ^hthe golden pot that had manna, and ⁱAaron's rod that budded, and 5 ^kthe tables of the covenant; and ^lover it the cherubims of glory shadowing the mercyseat; of which we cannot now speak parti-

¹ Or, ceremonies.

² Or, holy.

^l Ex. 25. 18. Lev. 16. 2. 1 Kin. 8. 6.

^a Ex. 25. 8.
^b Ex. 26. 1.
^c Ex. 40. 4.
^d Ex. 25. 31.
^e Ex. 25. 23.
^f Lev. 24. 5.
^g Ex. 26. 31.
^h & 40. 3, 21.
ⁱ ch. 6. 19.
^j Ex. 25. 10.
^k & 36. 33.
^l Ex. 16. 33.
^m Num. 17. 10.
ⁿ Ex. 25. 16.
^o & 40. 20.
^p Deut. 10. 2.
^q 1 Kin. 8. 9.
^r 2 Chr. 5. 10.

sense of 'antiquate,' yet that meaning is plainly pointed to.

decayeth... Rather, 'becometh old (cp. i. 11, Isai. li. 6) and decayeth with age.' [Rev. V. 'is becoming old and waxeth aged']. *ready to vanish away* Or, 'nigh unto perishing' [Rev. V. 'nigh unto vanishing away']. ἀθανάτος is in the LXX a very strong word; being frequently used for 'ruin,' 'desolation,' 'destruction.'

IX. In the preceding chapter the Apostle had spoken of Christ as now seated in the heavenly Sanctuary, ministering on His people's behalf under a new Covenant; which had for its basis the declaration, 'Their sins and their iniquities will I remember no more.' Evidently, if this were the case, the Jewish priesthood, sanctuary, sacrifices, and Days of Atonement (however precious in time past) were no longer of any worth. So serious a charge, alleged against a divinely appointed system, required to be more fully substantiated (ix. 1—x. 18).

1. *Then verily...* **Howbeit, that first also** [Rev. V. 'Now even the first']. Although it was soon to be swept away, yet it had been provided by Divine wisdom to answer certain valuable ends.

a worldly sanctuary Rather, its **sanctuary pertaining to this world**; belonging wholly to this visible, temporary, order of things (cp. Tit. ii. 12 'worldly').

The two points here introduced are treated of in the inverse order; the *sanctuary* in vv. 2-5, the *service* in vv. 6-10.

2. *tabernacle* The writer is speaking of the Levitical system, and will take it at its best;—as it was in the time of Moses.

made Or, as in iii. 4, 'built' [Rev. V. 'prepared']. The Tabernacle is first mentioned as a whole; and then its two portions are referred to separately.

the shewbread ἡ πρόσθετος τῶν ἄρτων. Lit. 'the setting forth of loaves;' in two rows, Lev. xxiv. 6.

sanctuary Or, 'Holy Place' [so Rev. V.].

3. *the second veil* The first veil being that which hung at the entrance of the Holy Place (Exod. xxvi. 36).

4. *golden censer* Rather, **golden altar of incense**. The A. V. [so Rev. V.] followed the Vulgate ('thuribulum'), influenced, no doubt, by the fact that the altar of incense stood in 'the Holy Place.' This fact, indeed, was, as Josephus says, 'notorious to all men'; nor does our text assert the contrary. It only makes the altar *belong* to the Most Holy Place; which is expressly affirmed in 1 K. vi. 22 (not correctly rendered in A. V.), 'the altar that *belongeth* to the oracle.' On the Day of Atonement the altar of incense was connected with the mercy-seat in a very marked way, (1) by the fact that the 'blood of the sin-offering of atonement' was sprinkled on both of them (Lev. xvi. 15-19; cp. Exod. xxx. 10); (2) by the fact that 'the censer' from off it (so the words imply) was taken into the Holiest (Lev. xvi. 12).

It seems incredible then that this altar should not be mentioned in vv. 2-4; while the difficulty attaching to its being spoken of as belonging to the Most Holy Place is scarcely appreciable. Though locally situate in the Holy Place, it did *in its nature and idea* appertain to the Most Holy; and on the Day of Atonement was (as we have seen) distinctly associated with the Ark of the Covenant.

round about 'in every part;' inside as well as outside (Exod. xxv. 11).

golden pot The circumstance that there was nothing in the ark, when it was placed in Solomon's Temple (1 K. viii. 9), except the Two Tables, is mentioned as if it were something remarkable.—Was it not also *significant*? That outwardly gorgeous temple was without the two great memorial symbols of Divine energy which had existed in the lowly Tabernacle.

5. *of glory* According to Jewish tradition there was a visible glory—the Shekinah—resting upon the Cherubim. Cp. Lev. xvi. 2.

shadowing Rather, **overshadowing**. Their uplifted wings and bowed heads indicated the mysterious sanctity of the 'Mercy-seat;' which was the very heart of the Holy of Holies, the meeting-point of

- ^m Num. 28. 3. 6 cularly. ¶ Now when these things were thus ordained, ^m the priests went always into the first tabernacle, accomplishing the service
^{Dan.} 8. 11. 7 of God. But into the second went the high priest alone ^m once every year, not without blood, ^o which he offered for himself, and
^{Ex.} 30. 10. 8 for the errors of the people: ^m the Holy Ghost this signifying, that ^o the way into the holiest of all was not yet made manifest,
^{Lev.} 16. 2, 11, 12, 15. 9 while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, ^m that could not make him that did the
^{ch.} 5. 3. 10 service perfect, as pertaining to the conscience; which stood only in ^m meats and drinks, and ^m divers washings, ^m and carnal
^{ch.} 10. 12. 1 ordinances, imposed on them until the time of reformation.
^{John} 14. 6. 11 ¶ But Christ being come ^m an high priest ^v of good things to come, ^m by a greater and more perfect tabernacle, not made
^{Gal.} 3. 21. 2
^{ch.} 10. 1, 11. 3
^{Lev.} 11. 2. 4
^{Col.} 2. 16. 5
^{Num.} 19. 7, &c. 6
^{Eph.} 2. 15. 7
^{Col.} 2. 20. 8
^{ch.} 7. 16. 9
^{ch.} 8. 1. 10
^v ch. 10. 1. 11
^{ch.} 8. 2. 12

1 Or, rites, or, ceremonies.

God and man (Exod. xxv. 22). The word rendered 'mercy-seat' is literally 'propitiatory' (cp. Rom. iii. 25).

particularly] That is, severally [so Rev. V.] or, in detail.

6. *went...into*] Lit. 'Now, these things having been thus arranged, the priests go in; and similarly in v. 7, 'offereth;' in v. 8, 'hath not been made...is standing;' in v. 9, 'are offered' [so Rev. V.]. These shew that the writer transfers himself mentally to the Tabernacle period.

the service of God] Rather, *the services* [so Rev. V.]; the various acts of their ministry, such as lighting the lamps and burning the incense.

7. *once*] Upon one day only. On that day he made two entrances: *first*, with the incense and the blood of the bullock, *for himself*, and then, with the blood of the goat, *for the ignorances* (cp. v. 2) *of the people*.

offered] Sprinkling it upon, and before, the mercy-seat (Lev. xvi. 14, 15).

8. *The Holy Ghost*] Who spake by Moses. *signifying*] Clearly indicating (xii. 27).

was yet standing] Lit. 'as yet had standing;' or, retained its divinely appointed status. The services of the Aaronic priesthood were performed in 'the first tabernacle,' the Holy Place. These depended for their validity on the observances of the Day of Atonement; but those observances intimated most clearly that the way into the Holiest was not yet 'made manifest.' So far was the Aaronic priesthood from affording to Israel direct access to the 'throne of grace' in Heaven, that even the High-Priest himself—the 'called of God' (v. 4)—was not allowed to enter the symbolic 'Holy of Holies' except for two short intervals on one day in each year. That 'first tabernacle,' then, testified that admission to God's Presence was *not yet granted*. At the same time, since God Himself had ordained this ceremonial system, it supplied ground for hoping that a complete reconciliation between God and man would in due time take place.

9. *a figure*] Rather, *a parable* [so Rev. V.] (cp. xi. 19); a teaching by analogy.

the time then present] Lit. 'which indeed is a parable for the time present.' The meaning of this '*present time*' is ascertained by the contrasted '*time of reformation*' in v. 10; according to which it must denote the Levitical period.

in which] Or, 'throughout which' [Rev. V. 'according to which'].

him that...] Whether the ministering priest (cp. viii. 5), or the worshipper whose offering he presented (cp. v. 14).

the conscience] Not even the rites of the Day of Atonement, much less the ordinary services, could heal the wounded conscience, or give an assurance of perfect reconciliation with God. They effected what was necessary for the maintenance of an Israelite's corporate privileges; and, taken in combination, with God's other declarations concerning Himself, they supplied him with a good hope of forgiveness, but no more. Cp. on x. 3.

10. *which stood only...*] Rather (correct reading), 'connected only with meats and drinks, and divers washings,—carnal ordinances imposed until &c.:'—the term 'carnal ordinances' being in apposition with the 'gifts and sacrifices' of v. 9.

imposed] Lying on them like a heavy yoke (cp. Acts xv. 10).

reformation] Strictly, 'rectification;' the setting things right which have gone wrong. Here the thing to be 'rectified' was the relation in which fallen man stands to God.

11, 12. *being come*] Having at last arrived. *of good things...*] Or, 'of the good things that were to come' (cp. x. 1). From the beginning these 'good things' had been designed for man. Christ came to procure and dispense them. They were the things which He administered as High-priest,—forgiveness, sanctification, and eternal life.

by a greater...] 'Christ..., through a greater and more perfect Tabernacle, and (not by means of the blood of goats and calves, but) by means of His own blood,

12 with hands, that is to say, not of this building; neither ^aby the blood of goats and calves, but ^bby his own blood he entered in ^conce into the holy place, ^dhaving obtained eternal redemption ^efor us. For if ^fthe blood of bulls and of goats, and ^gthe ashes of an heifer sprinkling the unclean, sanctifieth to the purifying ^hof the flesh: how much more ⁱshall the blood of Christ, ^jwho through the eternal Spirit ^koffered himself without ^lspot to God, ^mpurge your conscience from ⁿdead works ^oto serve the ^pliving God? ¶ ^qAnd for this cause ^rhe is the mediator of the new testament, ^sthat by means of death, for the redemption of the transgressions ^tthat were under the first testament, ^uthey which ^v16 are called might receive the promise of eternal inheritance. For

^a ch. 10. 4.
^b Acts 20. 28.
^c Eph. 1. 7.
^d 1 Pet. 1. 19.
^e Rev. 1. 5.
^f Zech. 3. 9.
^g Gen. 22. 13.
^h Dan. 9. 24.
ⁱ Lev. 16. 14.
^j 16.
^k Num. 19. 2.
^l 17. &c.
^m 1 John 1. 7.
ⁿ Rom. 1. 4.
^o 1 Pet. 3. 18.
^p Tit. 2. 14.
^q ch. 7. 27.
^r ch. 1. 3.
^s & 10. 22.

^u ch. 6. 1. ^v Luke 1. 74. Rom. 6. 13. 1 Pet. 4. 2. ^w 1 Tim. 2. 5. ^x ch. 7. 22. & 12. 24.
^y Rom. 3. 25. & 5. 6. 1 Pet. 3. 18. ^z ch. 3. 1.

entered in...having obtained...' The 'Tabernacle not made with hands' (cp. Acts vii. 48) appears to be best referred to the heavens, through which 'the Great High Priest passed' (iv. 14; cp. viii. 2). *of this building*] Rather, *belonging to this creation*.

12. *goats and calves*] Sacrificed on the Day of Atonement (v. 13; Lev. xvi. 14, 15). *once*] *once for all* (vv. 26, 28).

obtained] By His obedience unto death (v. 15; Matt. xx. 28; Eph. i. 7).

eternal redemption] A recovery of man's forfeited inheritance (v. 15; cp. Eph. i. 14); such as would secure it for ever.

13-28. An expansion of the statement made in vv. 11, 12:—the fact that our redemption was effected by the blood of Christ being illustrated in vv. 13-22; while vv. 23-28 dwell on the eternal efficacy of His one sacrifice. •

13. *ashes*] Used in the 'water of purification' (Num. xix. 17-19), which is called by the LXX 'water of sprinkling' (in vv. 9, 13, 20, 21).

the unclean] Or, 'them that have been defiled' [so Rev. V. 1].

to the purifying] Lit. 'unto the purity' [Rev. V. 'cleanness'].

of the flesh] So that a man who had 'touched a dead body' (Num. xix. 11-16) was no longer debarred from entering the congregation.

14. *of Christ*] Lit. 'of the Christ;' of Him Who was anointed to His priestly office by the Holy Spirit (Acts x. 38; Luke v. 18).

through the eternal Spirit] The anointing of that Spirit (Whose energy is the 'fire of love') was as a flame, amidst which He, in the freedom of filial obedience (ch. v. 8, 9), 'offered Himself up to God.' By that act of holy love He was evidenced to be perfect and without spot [Rev. V. 'blemish'].

dead works] Works tainted with the corruption which entered man's soul when he lost his love of 'the living God.'

to serve] Or, 'to worship' (cp. v. 9,

x. 2, xii. 28). The nature of this 'rational service' is explained in Rom. xii. 1.

15. *for this cause*] Rather, *by reason of this*;—because of the purifying efficacy of His self-oblation. He was thus qualified to act as Mediator of 'the New Covenant' (viii. 8); to secure its perpetual validity.

new testament] Rather, *new covenant*, as in viii. 8, xii. 24. It is evident from x. 15-17 that the passage, which has been quoted from Jeremiah, dominates the whole discussion in chs. viii.-x. The use of the term 'Mediator' shews that we have here to do with the Hebrew idea of a 'covenant,' not with the Roman idea of a 'testament.' A mediator is the proper guardian of a covenant (see Gal. iii. 15-20), but has no place in regard to a testament. Neither again does the death of a testator possess any of the sacrificial character which is referred to in vv. 15-22 (see notes).

that by means of...] Rather, *that, a death having taken place for...* [so Rev. V. 1]. Christ 'tasted death on behalf of every man' (ii. 9). He 'died for all'; and so in His death 'all (in effect) died' (2 Cor. v. 14, 15). By that 'death' the accuser's power was abolished (ii. 15). The penalty due from man for his 'transgressions' of God's Covenant (Hos. vi. 7) was now paid: and, as regarded Israel, there was 'a redemption of the transgressions that were under the first Covenant;' i.e. a ransom, more than compensation for those transgressions, and so procuring their remission.

are called] Or, 'have been called' [so Rev. V.]; made 'partakers of the heavenly calling' (iii. 1). Cp. 1 Thess. ii. 12.

might receive...] Rather, 'may receive the promise of the eternal inheritance' [so Rev. V.], i.e. may have it fulfilled to them.

eternal inheritance] The 'inheritance' assigned to Israel under the provisions of the first Covenant was held by them 'but a little while' (Isai. lxiii. 17, 18). The inheritance promised in the New Covenant is (like the Covenant itself, xiii. 20) eternal. Cp. 1 Pet. i. 4.

- where a testament *is*, there must also of necessity ¹ be the death of the testator. For ² a testament *is* of force after men are dead : otherwise it is of no strength at all while the testator liveth.
- ³ Whereupon neither the first testament was ⁴ dedicated without blood. For when Moses had spoken every precept to all the people according to the law, ⁵ he took the blood of calves and of goats, ⁶ with water, and ⁷ scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, ⁸ This *is* the blood of the testament which God hath enjoined unto you.
- Moreover ⁹ he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and ¹⁰ without shedding of blood is no remission. ¶ *It was* therefore necessary that ¹¹ the patterns of things in the heavens should be purified with these ; but the

¹ Or, *be brought in*.² Or, *purified*.³ Or, *purple*.

16. a testament] Rather, a covenant. The statement here made refers to covenants between God and man.

there must...] Rather, there must needs be alleged (or, supposed) the death of him that made the covenant. When God engages to bless sinful man, He recedes from the claims of eternal justice, which has laid the sinner under sentence of death. Every such Covenant-engagement, then, must from the first have rested on the foreseen death of a Mediator to come, who should be God as well as man. In the death of Christ, as Mediator, both the parties to the Covenant had an interest. In that Jesus was, and represented, man, He endured death as the penalty of human sin. In that He was, and represented, God, He paid a ransom, which was sufficient to recover man from death and to open for him the gate of everlasting life.

17. a testament...] Rather, a covenant is steadfast that is made over the dead.

otherwise...] Rather, whereas it hath no force when he that made the covenant liveth. The 'living God' could not, as such, enter into a Covenant 'of life and peace' with sinful man. He had laid man under sentence of death. No created being could roll away that sentence; for none could 'take away the sin of the world.' A Covenant that promised eternal life to man appeared, therefore, impossible :—unless there could be One in Whose Person the Godhead and Manhood should meet together (cp. note on vii. 22); Who, suffering death as Mediator, should, as man, endure the penalty of man's sin; and Who as God, should 'purchase to Himself a Church by His own blood' (Acts xx. 28).

This interpretation of v. 17 (resting on the idea of a Covenant, not of a testament) is illustrated by v. 18-20.

18. Whereupon...] Rather, For which cause neither was the first (covenant) &c. dedicated *ἱερακλινισται*, 'inaugurated,' solemnly and formally instituted. In x. 20 the word is rendered, 'consecrated.'

19. the book, and] Rather, the book itself and [so Rev. V.]. After Moses had sprinkled one half of the sacrificial blood on the altar, he took the book and read it (Exod. xxiv. 6, 7); as if the book had been on the altar. Thus the altar with the book upon it represented God's Justice; which could enter into covenant relations with sinful man only by means of an atonement.

20. the blood of the testament] Rather, the blood of the covenant (cp. Matt. xxvi. 28; 1 Cor. xi. 25).

which...enjoined] This refers to 'the covenant.' It brings into prominence the specific nature of the Sinaitic Covenant, as a Law whose promises were conditional upon the people's obedience.

God] In Exod. xxiv. 8, 'the Lord' (cp. John vi. 45). The change avoids any confusion that might have arisen from the Gospel-sense of 'the Lord.'

unto you] Or, 'in regard to you' [Rev. V. 'to youward'].

21. The Tabernacle, as the abiding symbol of God's being in Covenant with the people, was also sprinkled with blood. Cp. Lev. xvi. 16.

he sprinkled...both the] Rather, he in like manner sprinkled...the.

22. And almost] The adverb probably qualifies both the clauses. 'One might almost say, that all purifications are, according to the Law, made with blood, and that apart from shedding of blood no remission (or, forgiveness) takes place.'

23. necessary] Both because it was so prescribed by the Law, and because such a provision was in itself fitting (see on vv. 16, 17). The value of the rites arose from their being appointed by God (Lev. xvii. 11); Who was pleased to accept the blood of the slain animal as a vehicle of atonement for the offerer's soul: this efficacy being assigned to it because it typified the Blood of the One true Sacrifice for sin.

patterns] Rather, delineations (*ὑποδείγματα*, as in viii. 5) [Rev. V. 'copies'].

heavenly things themselves with better sacrifices than these.
 24 For ^bChrist is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now
 25 ^dto appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy
 26 place every year with blood of others; for then must he often have suffered since the foundation of the world: but now ^fonce
 27 in the end of the world hath he appeared to put away sin by the sacrifice of himself. ^hAnd as it is appointed unto men once to
 28 die, ⁱbut after this the judgment: so ^kChrist was once ^joffered to bear the sins ^mof many; and unto them that ⁿlook for him shall he appear the second time without sin unto salvation.

CHAP. 10. FOR the law having ^aa shadow ^bof good things to come,

^a Tit. 2. 13. ² Pet. 3. 12. ^a Col. 2. 17. ch. 8. 5. ^b ch. 9. 11.

^b ch. 6. 20.
^c ch. 8. 2.
^d Rom. 8. 34.
¹ John 2. 1.
^e ver. 7.
^f ver. 12.
^g ch. 7. 27.
¹ Pet. 3. 18.
^h 1 Cor. 10. 11.
ⁱ Gal. 4. 4.
^j Gen. 3. 19.
^k Eccles. 3. 20.
^l 2 Cor. 5. 10.
^m Rev. 20. 12.
ⁿ Rom. 6. 10.
¹ 1 John 3. 5.
^o Matt. 26. 28.
^p Rom. 5. 15.

heavenly things] Or, 'heavenly places' (as in Eph. i. 20). The relations of Heaven and earth had been disturbed by man's sin. The Holy Love of God could shine forth in its serene brightness only after the real atonement for sin made by Christ.

24. *is not entered*] Rather, *entered not* [as in v. 12] [so Rev. V.].

figures] Typical images [Rev. V. 'like in pattern to the true'].

now] So that the present dispensation is one continuous day of full and perfect Atonement; since God and man now meet together without any cloud between them.

to appear] Personally, as our Advocate.

25. *nor yet*] Rather, *And not* (as in v. 12;—vv. 24, 25 being precisely parallel to vv. 11, 12). When Jesus entered heaven, it was to stand before God uninterruptedly on our behalf, 'and not that He should offer Himself often'; His one self-oblation on the Cross (vv. 14, 28, x. 10, 12) possessing an efficacy which extends to the whole race of man to the end of time.

with (Lev. xvi. 3) blood of others] Or, 'with blood not his own': [so Rev. V.] so that he cannot rest any claim of personal desert upon it.

26. *but now*] As the case actually stands. in the end of the world] Lit. 'at the consummation' [Rev. V. 'end'] of the ages; that 'fulness of time,' towards which all former ages had been converging.

appeared] Rather, *been manifested*.

to put away sin] Lit. 'for the disannulling (as in vii. 18) of sin.'

sacrifice of himself] So that He was priest and victim in one: priest, in His act of self-consecration; victim, in His endurance of a penal death for sins not His own.

27. *as*] Rather, 'forasmuch' [Rev. V. 'inasmuch'] as. Men have but one probationary life assigned them to do their work in. At death each man's work has finality stamped upon it; though its character will not be made manifest until the Day of Judgment. So too was it with Him Who was 'made in all things like unto His brethren' (ii. 17). Christ's work of redemption was definitely completed by

His self-oblation; though the nature of its results cannot yet be made manifest. But at His second appearing the unspeakable grandeur of that work will shine forth in the salvation of all His faithful servants.

it is appointed] ἀποκρίται belongs to both the terms which follow 'there is in reserve (cp. 2 Tim. iv. 8; Col. i. 5) for men once to die, and after that judgment.'

28. *so*] Rather (correct reading), *So also*. Christ] 'The Christ'; Priest and King.

His first coming into the world (x. 5) was to offer His one atoning sacrifice, as Priest. He is now carrying on His mediatorial work in heaven, 'a Priest upon His throne.' When He re-appears, it will be to bestow His kingly gift of salvation.

to bear the sins of many] A quotation from Isai. liii. 12. Upon the Cross Christ 'bare in His own body' the burden of the collective 'sin of the world' (cp. 1 Pet. ii. 24; John i. 29). Now He is engaged in dispensing the virtue of His atonement to individual souls;—whose characteristic is that they 'look (or, wait) for Him' (Phil. iii. 20). Cp. Isai. xxv. 9.

without sin] Standing wholly apart from it [so Rev. V.]: no longer, as at His first coming, 'made sin for us' (2 Cor. v. 21).

X. With the concluding word of ix. 28, 'salvation,' the great argument of vii.-ix. was virtually brought to a close. In vv. 1-18 of the present chapter it is recapitulated and enforced. This section has three subdivisions, each of which rests upon a passage of the O. T.: (1) vv. 1-10, of the perfect sacrifice of Christ, on Ps. xl. 6-8; (2) vv. 11-13, of His perfect ministry, on Ps. cx. 1; (3) vv. 14-18, of the perfect Covenant which He has established, on Jer. xxxi. 33, 34. The ruling thought of the section is seen in vv. 2, 10 ('once'), v. 12 ('one sacrifice'), v. 14 ('one offering'), v. 18 ('no more offering for sin').

1. For] Only in Christ (ix. 11, 28) was this hope of present forgiveness and final salvation to be found: For the Law was utterly powerless to give these. It only furnished a shadowy outline (viii. 5) of the good things that were to come (ix. 11).

* ch. 9. 9.

d ver. 14.

* Lev. 16, 21.
ch. 9. 7./ Mic. 6. 6, 7.
ch. 9. 13.* Ps. 50, 8, &c.
Isai. 1. 11.
Jer. 6. 20.
Amos 5. 21,
22.A John 17. 19.
ch. 13. 12.

and not the very image of the things, 'can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified

¹ Or, they would have ceased to be offered, because, &c.² Or, thou hast fitted me.

the very image of the things] In the Gospel we have the full, life-like, presentation of the actual things (cp. xi. 16). In Christ atonement, sanctification, and salvation, are facts; ever present to the eye of faith.

with those...] Rather, *with the same sacrifices, year after year, which*. The reference is plainly to the ever-recurring Days of Atonement. Each of these involved a confession that its predecessor had failed to provide the worshippers with freedom of access to God's Presence. The fact, that the same sacrifices had to be reiterated in never-ending succession, shewed that they did not effect a true and final atonement.

the comers thereunto] Or, 'those that draw near (with them)' (cp. v. 22, vii. 25).

perfect] Restored to complete peace and communion with God (cp. v. 2, ix. 9).

2. once 'once for all.' This purification is provided in the new Covenant; its outward pledge being the 'one Baptism for the remission of sins.' Cp. v. 22, ix. 14.

conscience of sins] Consciousness of unforgiven sins; such as separated from God and called for 'fresh expiatory sacrifices.'

3. a remembrance] ἀνάμνησις, 'a remembering':—a recalling to mind of sins which, although 'passed over through the forbearance of God' (Rom. iii. 25), continued adhering to the people; so that every returning Day of Atonement called for new typical sacrifices.

4. of bulls and of goats] Still pointing to the Day of Atonement (cp. ix. 12, 13).

5. Wherefore] Since the legal sacrifices were unable to make any real atonement, the prophetic Psalm represents the Saviour as putting those sacrifices aside, and substituting for them His own perfect obedience and self-oblation.

when he] The 'Christ' of ix. 28.
into the world] Resigning His supra-mundane glory; the glory which He had 'before the world was' (John xvii. 5).

Sacrifice, more especially to the 'peace-offerings' (Lev. iii. 1, 6, 9, vii. 11-34); offering, the meal-offering. The burnt-offerings and sin-offerings are spoken of in v. 6.

wouldest not] They were not the end aimed at in the Divine arrangements. They came in only provisionally, as a means by which men might be trained to draw near to God in lowly, reverential, faith, and so be enabled to obey Him (cp. Jer. vii. 21-23).

a body...] So the LXX; paraphrasing, as it does elsewhere, in a difficult passage. The Hebrew is literally: 'Ears hast Thou digged unto (or, for) me; ears into which Thy word may sink deep. The rendering of the LXX seems to imply that the passage was understood of Messiah, whose obedience was to be exhibited in the midst of intense bodily sufferings.

7. I come] Rather, **I am come** [so Rev. V.]; in fulfilment of the many types and prophecies contained in 'the volume' of the Law. Cp. John vi. 38.

8. Above when he said] Rather, 'Having first said;—in the earlier words of the quotation. The writer wishes to call attention to the emphatic *Then* of the Psalm ('Then said I'). After the insufficiency of the ceremonial system had been exhibited, then the Elect Servant of the Lord came forward to offer the one true sacrifice.

Sacrifice and offering] Or (correct reading), 'Sacrifices and offerings' [so Rev. V.].

which] Rather, **such as** (and so in v. 11).

9. Omit 'O God.'

the first] The legal, typical, offerings.

the second] His own perfect obedience 'even unto death' (Phil. ii. 8). *This*, as the appropriate means of saving mankind, was what God willed 'before the foundation of the world' (1 Pet. i. 20).

10. By the which will] Rather, **In virtue of which will**;—God's will concerning the salvation of men (1 Tim. ii. 4), wrought out by Christ.

'through the offering of the body of Jesus Christ once for all.
 11 ¶ And every priest standeth ^{daily} ministering and offering oftentimes the same sacrifices, ^{which can never take away sins}:
 12 ^{but this man, after he had offered one sacrifice for sins for}
 13 ever, sat down on the right hand of God; from henceforth
 14 expecting ^{till his enemies be made his footstool. For by one}
 offering ^{he hath perfected for ever them that are sanctified.}
 15 Whereof the Holy Ghost also is a witness to us: for after that
 16 he had said before, ^{This is the covenant that I will make with}
 them after those days, saith the Lord, I will put my laws into
 17 their hearts, and in their minds will I write them; ^{and their}
 18 sins and iniquities will I remember no more. Now where re-
 19 mission of these ^{is, there is no more offering for sin.} ¶ Having
 therefore, brethren, ^{boldness to enter into the holiest by}
 20 the blood of Jesus, by ^{a new and living way, which he}
 hath ^{consecrated for us, through the veil, that is to say, his}

^{ch. 9. 12.}
^{* Num. 28. 3.}
^{ch. 7. 27.}
^{ver. 4.}
^{m Col. 3. 1.}
^{ch. 1. 3.}
^{* Acts 2. 35.}
^{1 Cor. 15. 25}
^{ch. 1. 13.}
^{ver. 1.}
^{p ch. 8. 10.}

^{q Rom. 5. 2.}
^{Eph. 2. 18.}
^{r ch. 9. 8.}
^{s John 10. 9.}
^{& 14. 6.}
^{t ch. 9. 3.}

¹ Some copies have, *Then he said, And their.*

² Or, *liber'y.*

³ Or, *new made.*

are sanctified] Rather, **have been sanctified** [so Rev. V.], or *consecrated* to God (see note on ii. 11).

once for all] It is best to connect this with 'offering.'

11. The argument now passes from the Day of Atonement to the daily sacrifices. The same remarks apply to these: (1) They are constantly repeated; and (2) Each one of them is inefficacious.

standeth] The word used of the Levitical ministers in Deut. x. 8, xviii. 5, 7; as of servants generally, 1 K. x. 8; 2 K. v. 25.

take away] περιελών, to strip off that which surrounds, or adheres to, a thing. In 1 Chron. xxi. 8, as here, it is applied to the removal of guilt.

12. *but this man, after*] Rather, 'but He, when' [so Rev. V.].

for ever] In vii. 3 and x. 1 the phrase is rendered, 'continually' (more exactly, 'in perpetuity').

13. *from henceforth expecting*] ἐκδεχόμενος; waiting with long-suffering patience from age to age (as in 1 Pet. iii. 20). In ix. 28 ἀπεκδεχόμενος is used of His people's waiting for His return.

14. *perfected for ever*] Brought into a state of complete and uninterrupted communion with God. Cp. v. 1, vii. 19.

that are sanctified] That yield themselves to the power of that consecration which He had bestowed on them (v. 10). Cp. ii. 11.

15. *Whereof...*] Lit. 'And the Holy Ghost also beareth witness unto us' [so Rev. V.]; confirming what has been said about the 'perfecting' of those who abide under the consecrating power of Christ's Covenant.

said before] Omit before.

18. *remission*] ἀφεσις, the word used in Lev. xxv. 10 (A. V. 'liberty').

no more] Or, 'no longer':—since there is no further need of it.

19. The THIRD great Argument, which began at v. 1, being complete, an ex-

hortation now follows, similar to that which came in at the close of the Second Argument (iv. 14-16).

boldness] As in iv. 16. There is no longer cause for shrinking from God's Presence.

to enter into] Lit. 'concerning the entrance into.' They enjoy present freedom of access to the Mercy-seat (v. 22, iv. 16); and they look forward to the time when they shall actually enter the eternal Sanctuary (vi. 19, 20).

by the blood] Rather, 'in virtue of the blood' (cp. v. 10). This may be connected either with 'having boldness,' or (more probably) with 'entrance' (see ix. 25).

20. *by a new.*] Rather, 'By the way which He consecrated (or, dedicated, see ix. 18) for us, a new and living (way).'

The thought contained in the last words of v. 19, 'in virtue of the blood of Jesus,' is here expanded in an allegorical form. The Jewish High-Priest was shut out from access to the Holy of Holies by the veil, which hung in front of it. How then did he pass into it on the Day of Atonement? *By what way?* He entered in by the virtue of the sacrificial blood (ix. 7, 25). This alone enabled him to draw aside the veil, which separated between sinful man and the Holy God. The atoning blood formed (for a brief interval) *a way of approach to God*. But, whatever the typical value of this entrance into the Holy of Holies might be, it could not 'give life' (Gal. iii. 21). The 'living way' of reconciliation was 'consecrated for us' by the Blood of Jesus. So long as the Word tabernacled in flesh, sin was not atoned for. But, when that flesh was rent, so that the life-blood poured forth from it, the way into the Holiest was 'made manifest' (ix. 8), and 'dedicated': 'living' way, endued with 'the power of an endless life' (vii. 16); allowing man to enter into communion with the Living God.

through the veil] Having once 'reconciled

- " ch. 4. 14. 21 flesh; and *having* "an high priest over "the house of God;
 " 1 Tim. 3. 15. 22 "let us draw near with a true heart "in full assurance of faith,
 " ch. 4. 16. having our hearts sprinkled "from an evil conscience, and "our
 " Eph. 3. 12. 23 bodies washed with pure water. "Let us hold fast the profes-
 Jam. 1. 6. sion of *our* faith without wavering; (for "he is faithful that
 1 John 3. 21. 24 promised;) and let us consider one another to provoke unto
 " ch. 9. 14. 25 love and to good works: "not forsaking the assembling of our-
 " Ezek. 36. 25. selves together, as the manner of some is; but exhorting *one*
 2 Cor. 7. 1. *another*: and "so much the more, as ye see "the day approaching.
 " ch. 4. 14. 26 ¶ For "if we sin wilfully "after that we have received the know-
 " 1 Cor. 1. 9. ledge of the truth, there remaineth no more sacrifice for "sins,
 2 Thess. 3. 3. 27 but a certain fearful looking for of judgment and "fiery indig-
 " Acts 2. 42. nation, which shall devour the adversaries. "He that despised
 Jude 19. 28 Moses' law died without mercy "under two or three witnesses:
 / Rom. 13. 11. 29 "of how much sorer punishment, suppose ye, shall he be
 " Phil. 4. 5. thought worthy, who hath trodden under foot the Son of God,
 2 Pet. 3. 9. 28 and "hath counted the blood of the covenant, wherewith he
 " Num. 15. 30. "of how much sorer punishment, suppose ye, shall he be
 ch. 6. 4. thought worthy, who hath trodden under foot the Son of God,
 " 2 Pet. 2. 20, 21. and "hath counted the blood of the covenant, wherewith he
 " Ezek. 36. 5. "of how much sorer punishment, suppose ye, shall he be
 Zeph. 1. 18. thought worthy, who hath trodden under foot the Son of God,
 2 Thess. 1. 8. and "hath counted the blood of the covenant, wherewith he
 " ch. 2. 2. "of how much sorer punishment, suppose ye, shall he be
 " Deut. 17. 2. & 19. 15. John 8. 17. 2 Cor. 13. 1. " ch. 2. 3. & 12. 25.
 " 1 Cor. 11. 29. ch. 13. 20.

us in the Body of His flesh through death,' He did not resume the 'likeness of sinful flesh.' The veil disappeared; and in its room was seen the 'living way,' the glorified humanity of Him Who is 'the way, the truth, and the life' (John xiv. 6); 'in Whom we have boldness and access with confidence by the faith of Him' (Eph. iii. 12).

21. *an high priest*] ἱερεὺς μέγας. Lit. 'a great priest' [so Rev. V.]; the exact rendering of the Hebrew words in Num. xxxv. 25, 28.

22. *draw near*] A liturgical term (as in v. 1, iv. 16, vii. 25).

with a true heart] The words used in Isai. xxxviii. 3, LXX (in A. V. 'with a perfect heart').

in full assurance of faith] Faith completely developed; embracing the fulness of Christ's redemptive work.

hearts sprinkled...bodies washed] Both these terms refer to the benefits of the baptismal Covenant.

23. *faith*] *hope* [Rev. V. 'confession of our hope']. Thus in v. 22 we have *faith*; in v. 23, *hope*; in v. 24, *love*.

without wavering] Rather, *that it* (our confession) *waver not* [so Rev. V.]. In iv. 14, κρατῶμεν, we hold fast by our profession of faith (objectively); here κατέχωμεν, we maintain in unwavering firmness the profession of our hope (subjectively).

faithful] And worthy of our trust (xi. 11). 24. *consider one another*] Looking with kindly interest on each other's concerns, so that we may 'provoke' one another to a holy rivalry in generous deeds.

25. Such zeal of brotherly love would overcome that fear of persecution which made 'some' abstain from the public assemblies of the Church.

the assembling...together] To meet the common Lord and Saviour. This may be taken as implied in ἐκκλησίαν: which occurs elsewhere, in the N. T., only in 2

Thess. ii. 1, where it refers to the gathering of the saints to meet Christ at His second coming; and the verb is the one which is used in Ps. cii. 22. This inference is confirmed by the fact that the Apostle here proceeds to speak of 'the day'; just as in 2 Thess. ii. 1, 2, he goes on to speak of 'the day of Christ.'

the day] Cp. 1 Cor. iii. 13. As in James v. 8, 9, so here there may be an allusion to the approaching visitation on Jerusalem; but the thought of the Last Judgment had been linked on inseparably to that event by our Lord's own prophecy (Matt. xxiv.).

26. *The wilful sin* here spoken of must be apostasy (iii. 12, vi. 6); into which those, who forsook the fellowship of the Church, were in danger of drifting.

the knowledge] ἐπίγνωσις implies a degree of *real insight*; genuine 'recognition' of the truth.

no more] (or v. 18), 'no longer.' This is the dark side of the truth, of which the consolatory side was presented in v. 18. To those who abide under shelter of the one atoning Sacrifice, no other sacrifice is needful; to those who have left that shelter, none other can be of any worth.

27. What remains for them is, during life, a certain vague and undefined, but anxious and fearful, looking forward to judgment; and afterwards, inexorable justice.

fiery indignation] Rather, 'a fiery jealousy' [Rev. V. 'a fierceness of fire']; with allusion, probably, to Deut. iv. 24.

devour the adversaries] A reference to Isai. xxvi. 11; where also God's jealousy is represented as a fire.

28. *despised...dieth*] Rather, 'setteth at nought...dieth':—the provision of the Law respecting apostasy (Deut. xvii. 2-7).

29. *the blood of the covenant*] By which the New Covenant was established.

was sanctified, an unholy thing, and hath done despite unto
 30 the Spirit of grace? For we know him that hath said, 'Vengeance *belongeth* unto me, I will recompense, saith the Lord.
 31 And again, 'The Lord shall judge his people. *'It is a fearful*
 32 thing to fall into the hands of the living God. ¶ But 'call to remembrance the former days, in which, 'after ye were illuminated,
 33 ye endured 'a great fight of afflictions; partly, whilst ye were made 'a gazingstock both by reproaches and afflictions; and partly,
 34 whilst 'ye became companions of them that were so used. For ye had compassion of me 'in my bonds, and 'took joyfully the spoiling of your goods, knowing 'in yourselves that 'ye have in
 35 heaven a better and enduring substance. Cast not away therefore your confidence, 'which hath great recompence of reward.
 36 'For ye have need of patience, that, after ye have done the will
 37 of God, 'ye might receive the promise. For 'yet a little while,
 38 and 'he that shall come will come, and will not tarry. Now 'the just shall live by faith: but if *any man* draw back, my soul

¹ Or, *that ye have in yourselves, or, for yourselves.*

² Luke 18. 8. ² Pet. 3. 9. ³ Hab. 2. 3. ⁴ Rom. 1. 17. Gal. 3. 11.

sanctified] So that he was allowed to approach the All-holy One with acts of worship (v. 10, xiii. 12).

unholy] Lit. 'common' (in Rom. xiv. 14, 'unclean'). Their apostasy was as an assertion that Jesus was a mere man, and, consequently, a sharer in human sinfulness.

done despite unto] or, 'insulted,' 'treated with scorn.'

the Spirit of grace] Which (in accordance with the promise in Zech. xii. 10) had been 'poured out' on believers; teaching them to 'look unto Him, Whom' the sins of men 'had pierced.'

30. *we know him*] We know His character, that He is 'a God of truth' (Deut. xxxii. 6); Who 'will not call back His words' (Isai. xxxi. 2).

Vengeance...] Rather, **To me belongeth vengeance.** God's justice is inviolable. It must perform its work of 'recompensing.'

the Lord...] See Deut. xxxii. 36. God 'judges' His people, when He vindicates their rights and overthrows their 'adversaries' (cp. ib. v. 43);—those 'adversaries' among whom the apostate had cast in his lot (v. 27).

31. *the living God*] See the note on iii. 12.

32. *the former days*] When they set a noble example to all Churches.

illuminated] As in vi. 4 ('enlightened').

endured] Sustained, and bore up resolutely under (cp. xii. 2, 3, 7, where the same word is used).

fight of afflictions] A 'fight,' or combat, like that of the athlete. They had to wrestle with 'afflictions' (cp. ii. 9, 10).

33. *a gazing-stock*] Or, 'a spectacle' (cp. 1 Cor. iv. 9); as when athletes were exposed to public view in the amphitheatre. The 'reproaches' were, probably, the slanderous accusations which were so commonly brought against Christians (cp. 1 Pet. iv. 14).

became companions of] Rather, **made yourselves partners with**:—by your active sympathy with sufferers, drawing upon you popular violence or legal penalties.

34. *For ye had*] *For ye both had, compassion of me in my bonds*] Lit. 'sympathy with my bonds'; or 'with them that were in bonds' [so Rev. V.] (xiii. 3). According to A. V. the reference will be St. Paul's detention at Cæsarea.

took joyfully] Or, 'accepted with joy.'

knowing in...] Rather, **knowing that ye have for yourselves a better possession [in heaven] and one that abideth.** The possession was theirs already by an indefeasible title; because they were brethren of Him Who is 'Heir of all things' (i. 2).

35. *Cast not away*] As soldiers might cast away their arms after a long fight.

confidence] In v. 19 rendered 'boldness.'

36. *For...*] They were not to be dispirited by the length of their trial: *for*—perseverance in doing the will of God was a needful preliminary to obtaining the reward which He had promised.

patience] Patient endurance, or, fortitude; as in 2 Thess. i. 4, Rev. xiii. 10.

after ye have done] Rather, **having done, receive**] In actual fulfilment (xi. 13, 39).

the promise] Of entering into His rest (iv. 1), in the 'eternal inheritance' (ix. 15).

37. *he that...*] Or, 'he that cometh shall come, and shall not tarry.' LXX and Rev. V.

38. *the just*] Rev. V. 'my righteous one.' *shall live*] Cp. Ezek. xviii. 22; shall maintain that spiritual life, which issues in salvation. Thus the 'saving of the soul' of v. 39 may be looked upon as an explanation of the term, 'live,' which is used here.

by faith] Lit. 'from faith.' The *issue* of his faith shall be life (see below). The Hebrew word rendered 'faith' in Hab. ii. 4

⁵ Matt. 12. 31, 32.
⁶ Eph. 4. 30.
⁷ Deut. 32. 35.
⁸ Rom. 12. 19.
⁹ Ps. 50. 4.
¹⁰ Luke 12. 5.
¹¹ Gal. 3. 4.
¹² John 8.
¹³ ch. 6. 4.
¹⁴ Phil. 1. 29.
¹⁵ Col. 2. 1.
¹⁶ 1 Cor. 4. 9.
¹⁷ Phil. 4. 14.
¹⁸ 1 Thess. 2. 14.
¹⁹ Phil. 1. 7.
²⁰ Matt. 5. 12.
²¹ Acts 5. 41.
²² Matt. 6. 20.
²³ Luke 12. 33.
²⁴ 1 Tim. 6. 19.
²⁵ Matt. 5. 12.
²⁶ Luke 21. 19.
²⁷ Gal. 6. 9.
²⁸ Col. 3. 24.
²⁹ 1 Pet. 1. 9.

^a 2 Pet. 2. 20, 39 shall have no pleasure in him. But we are not of them ^a who draw back unto perdition; but of them that ^b believe to the saving of the soul.

1 Thess. 5. 9. **CHAP. 11.** NOW faith is the ¹ substance of things hoped for, the ² evidence ^a of things not seen. For ^b by it the elders obtained a ³ good report. ¶ Through faith we understand that ^c the worlds were framed by the word of God, so that things which are seen

^a Rom. 8. 24, 25.
^b 2 Cor. 4. 18.
^c ver. 39.
^d Gen. 1. 1.
John 1. 3.

¹ Or, ground, or, confidence.

generally signifies *steadfastness*, or, fidelity; but the 'wait for it' of v. 3 shews that it here denotes, *steadfast affiance on God's promise*; the prevailing idea of 'faith' in ch. xi. if any man] Rather, if he.

draw back] From patient waiting on God. Such withdrawal might be owing in some cases to cowardice, in others to self-confidence. The Greek word more naturally suggests the thought of the former of these; the Hebrew that of the latter.

shall have] **hath** [so Rev. V.].

39. not of them who... Lit. 'not (on the side) of drawing back... but (on the side) of faith...' It is this word 'faith,' which supplies the transition to ch. xi.

saving] A rare word; lit. 'winning,' or 'acquiring;' here, winning back from perdition. The verb occurs in Ezek. xiii. 18 ('save the souls alive').

XI. In the conclusion of chap. x *faith* had been set forth as the means by which we obtain Eternal Life. The characteristics of this faith are now given, and verified in a large number of examples.

1. *Now faith is*] This is not to be taken as a definition of faith. The Hebrew Christians knew well that *faith* was 'belief in God's word.' But, if they did not require to have the term 'faith' defined, they did stand in need of being reminded *what was involved* in the act of faith. God's word had revealed to them certain facts relating to the *invisible* world, and had taught them to *hope* for a far higher state of existence than the present. Well: where true faith existed, it would be found to give *present substance to the things which were thus proposed to their hope*, and to supply *conviction of the reality of those unseen facts*. They who were 'on the side of faith' (x. 39), then, must not cling tenaciously to the present and the visible: for faith has to do with the future and the unseen; *making the future present, the unseen evident*.

the substance] Rather, 'a substantiating,' or 'a giving present reality to' (see below) [Rev. V. 'assurance']. Faith, taking its stand firmly upon God's word, apprehends the good things which He has promised, as if they actually existed.

the evidence] Rather, 'an evidence' [Rev. V. 'the proving']. As sight is the surest evidence to a man of what is seen (producing the clearest conviction), so is faith the evidence of those invisible truths which God has revealed. There exists the same real

relation between man's spirit and the things of the spiritual world, which exists between his eyes and the things of outward nature. Faith 'sees Him Who is invisible' (v. 27).

things] *πράγματα* (there is no corresponding word in the first member of the verse) denotes 'facts,' or, 'real things' (as in vi. 18, x. 1; Luke i. 1). They are realities, though they are 'not seen;'—unseen and beyond the reach of sight.

2. *by it*] 'in virtue of it' (as in x. 19).

the elders] All who are mentioned, or alluded to, in this chapter (see v. 39). These acted as if the things which God had promised were not less substantially present to them than the things of this world; as if the invisible impressed their minds with a conviction no less deep than that which was produced by the visible.

obtained a good report (v. 39)] In the witness borne to them by Holy Scripture; the witness that they were righteous men (v. 4), that they pleased God (v. 5), that 'God was not ashamed to be called their God' (v. 16).

3. *Through faith*] 'By faith;' so in vv. 11, 28. The nature of faith is first of all illustrated by a reference to the opening chapter of Genesis. We can know nothing of the origin of the universe, or of the causes of the great epochal changes which it has since undergone, except from Revelation. Clear, and even necessary, as the idea of creation may appear to the believer, we find no trace of it among nations that were wholly destitute of the light of Holy Scripture. Physical science is by its own principles forbidden to entertain the inquiry into the origination of things; although, as a matter of fact, its investigations continually suggest the need of a supernatural beginning of the world of nature.

understand] Or, 'apprehend' (the word used in Rom. i. 20). Though the intellect cannot discover, or prove, the fact of creation, it feels the statement of Scripture regarding it to be in harmony with its own interior workings.

the worlds] Lit. 'the ages' (see on i. 2); the universe, and its parts, in their several stages of existence. The latest of such 'ages,' as regards our own earth, commenced with the six days' work recorded in Gen. i. 3-31.

the word of God] Here, as in Ps. xxxiii. 6, His spoken word. The ten Divine utterances of Gen. i. 3-29 are, no doubt, specially referred to.

so that] 'in such wise that.'

4 were not made of things which do appear. ¶ By faith ^dAbel ^aGen. 4. 4. offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his 5 gifts: and by it he being dead ^{e1}yet speaketh. ¶ By faith ^eEnoch ^aGen. 4. 10. was translated that he should not see death; and was not found, ^{Matt. 23. 35.} because God had translated him: for before his translation ^{/Gen. 5. 22.} 6 he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that 7 diligently seek him. ¶ By faith ^eNoah, being warned of God of ^aGen. 6. 13. things not seen as yet, ²moved with fear, ^bprepared an ark to ¹Pet. 3. 20. the saving of his house; by the which he condemned the world, 8 and became heir of ¹the righteousness which is by faith. ¶ By ¹Rom. 3. 22. faith ²Abraham, when he was called to go out into a place ^{Phil. 3. 9.} which he should after receive for an inheritance, obeyed; and ²Gen. 12. 1. ^{Acts 7. 2.}

¹ Or, *is yet spoken of.*

² Or, *being wary.*

things which are] 'the things which are.' Many authorities have, 'that which is;' suggesting more distinctly the idea of the visible universe.

were not made] Or, 'had not their being.' The visible world was not generated by, or formed out of, pre-existing phenomenal matter; as most schemes of philosophical speculation (unable to get outside the empirical maxim, *ex nihilo nil*) had imagined. *which do appear*] Rather, *that did appear* (*φαινομένην*); that had *phenomenal* existence; standing out to view, before there was any human eye to look upon them.

4. *more excellent*] Of a higher kind (cp. on iii. 3). So different were the two sacrifices, that the one was accepted by God and the other rejected. How was this? It was because Abel offered his sacrifice 'by faith'; a faith of which the effect was to make him 'righteous' in God's sight. We can scarcely avoid the supposition, that Abel was taught of God to associate the death of the lamb which he offered with the hope of atonement for sin and consequent victory over death.

by which] Rather, *by means of which* (v. 7). The obvious reference of this is to 'sacrifice;' and it was actually through, or, by means of, his sacrifice that Abel obtained witness from God that he was a 'righteous' man. Some refer it to 'faith.'

righteous] Cp. 1 John iii. 12. The context 'he that *doeth* righteousness,' 'he that *doeth* sin' appears to point back to Gen. iv. 7.

of his gifts] Or, *unto his gifts* [Rev. V. 'in respect of'].

by it] *by means of it*;—his sacrifice. When dead, he yet spake; bearing witness to God's faithfulness. His very blood had a voice (Gen. iv. 10; ch. xii. 24), which cried aloud to God, and was heard by Him. Thus, by means of that one sacrificial act, standing as it does at the head of the history of our race, Abel has spoken to all succeeding generations, and still speaks; proclaiming that to God's Saints death is innocuous.

5. Abel lived on after death. Enoch did not even *see death* (Ps. lxxxix. 48; John viii. 51). He was 'translated' or 'transferred,' from this world of shadows to the world of invisible realities, on which his faith had been fixed.

6. *to please*] To act in such a way as to please. None could set themselves to walk with God, or strive to live acceptably to Him, unless they had faith; faith which enabled them to 'see Him Who is invisible,' and to believe that He is righteous and true to His promises.

cometh to] Or, 'draweth near to;' as a worshipper (cp. x. 1, 22).

is a rewarder] Or, 'sheweth Himself (lit. becometh) a rewarder.'

diligently seek] Or, simply, 'seek' (cp. Ps. ix. 10, xxvii. 8; Amos v. 4, 6).

7. *not seen as yet*] As yet, far beyond the reach of human vision. The first Divine warning seems to have been given 120 years before the Flood (Gen. vi. 13).

fear] Rather, *godly fear* [so Rev. V.] (as in xii. 28); an apprehension of coming danger, which sprang from a sense of God's holiness and man's sinfulness.

prepared] Or, 'builded' (as in iii. 3, 4).

by the which] Rather (as in v. 4), *by means of which*;—as the outward embodiment of his faith.

became heir...] Noah's building the Ark led to his being delivered from death, and to his becoming the new covenant-head of the human race; so that he was 'heir' of the promises made to those who, serving God in faith, are graciously accepted by Him as righteous.

by faith] Lit. 'according to faith' [so Rev. V.] (see marg. of v. 13, and 2 Tim. i. 9); on the basis of faith: faith in God being 'reckoned for righteousness' (Gen. xv. 6); of which it is the living germ.

8. *called*] The strict rendering is, 'By faith Abraham, when he was called, *obeyed to go out*' [so Rev. V.].

should after receive] Rather, 'was afterwards to receive.'

1 Gen. 13. 3.
 2 ch. 6. 17.
 3 ch. 12. 22.
 4 ch. 3. 4.
 5 rev. 21. 2.
 6 Gen. 17. 19.
 7 21. 2.
 8 See Luke
 9 1. 36.
 10 Rom. 4. 21.
 11 Rom. 4. 19.
 12 Gen. 22. 17.
 13 Rom. 4. 18.
 14 ver. 39.
 15 ver. 27.
 16 John 8. 56.
 17 Gen. 23. 4.
 18 1 Chr. 29. 15.
 19 Ps. 39. 12.
 20 1 Pet. 1. 17.
 21 ch. 13. 14.
 22 Ex. 3. 6.
 23 Matt. 22. 32.
 24 Acts 7. 32.
 25 Phil. 3. 20.
 26 ch. 13. 14.
 27 Gen. 22. 1.

9 he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, ^{the heirs with} him of the same promise: for he looked for ^{a city which hath} foundations, ^{whose builder and maker is} God. ¶ Through faith also ^{Sara herself} received strength to conceive seed, and ^{was} delivered of a child when she was past age, because she judged him ^{faithful} who had promised. Therefore sprang there even of one, and ^{him as good as dead,} ^{so many as the stars of the} sky in multitude, and as the sand which is by the sea shore innumerable. ¶ These all died ⁱⁿ faith, ^{not having received} the promises, but ^{having seen them afar off,} and were persuaded of them, and embraced them, and ^{confessed} that they were strangers and pilgrims on the earth. For they that say such things ^{declare plainly} that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed ^{to be called their} God: for ^{he hath prepared for them} a city. ¶ By faith ^{Abraham,} when he was tried, offered up Isaac: and he that had received

¹ Gr. according to faith.

whither he went] Lit. 'whither he cometh.' At each stage of his journey he walked simply by faith.

9. *a strange country*] Or, 'a land not his own' [so Rev. V.]. He fully recognised the fact, that the land was not to come into his own possession. The only piece of ground in it which became his was the burial-place of Machpelah; for the purchase of which he insisted on paying the full price.

tabernacles] Rather, *tents* [so Rev. V.] (Gen. xii. 8, xviii. 1, xxiv. 6, 7). In these he dwelt, or, took up his abode; content to have no other earthly home.

10. *a city*] Rather, *the city* [so Rev. V.]: the 'heavenly Jerusalem' (xii. 22); one of whose 'gates' Jacob saw, in his vision, thronged by Angels (Gen. xxviii. 17).

which hath foundations] Emphasizing the contrast between the heavenly city, which 'abideth' (see on xiii. 14), and the tents of the patriarchs.

builder and maker] Rather, *architect and builder*.

11. *also Sara herself*] Or, 'Sara herself also':—Sarah, who a little before had been reproved for unbelief.

and was...age] Rather, *and that, when she was past age*.

12. *Therefore...*] Rather, *Wherefore also there sprang from one*; the 'also' pointing to the reward of his faith (cp. Phil. ii. 9). *one*] Isai. li. 2; Ezek. xxxiii. 24.

as good as dead] It is the same word as in Rom. iv. 19, 'dead.'

the sand which...] Rather, 'the sand by the sea-shore, which is innumerable.'

13. *These all*] Abraham and his family. *in faith*] Lit. as (marg.), 'according to faith' (v. 7); standing on the ground of faith.

not having...confessed] Rather (correct reading), *not having received the promises* [that is, the things promised], *but having seen and saluted* [Rev. V. 'greeted'] *them from afar, and having confessed*. They 'saluted' the yet distant object of their faith, as travellers within sight of Jerusalem give it a reverent greeting.

pilgrims] Rather, *sojourners*. 14. *declare plainly*] Or, 'make it plain' [Rev. V. 'manifest'].

seek a country] Rather, 'are seeking their country' [Rev. V. 'after a country of their own'];—their true home (cp. xiii. 14).

15. When the patriarchs called themselves 'strangers' they did not refer to their having left *Chaldea*. If they had thought of that as still their country, they might easily have found 'opportunity to return'; and so would have ceased to be wanderers.

16. *ashamed*] Lit. 'ashamed of them' [so Rev. V.]. They had shewn themselves to be fitting recipients of His grace.

for] Such language God 'was not ashamed' to use: *for* in His wondrous counsel 'He hath prepared for them,' from the foundation of the world (Matt. xxv. 34), 'a city,' in which 'He Himself will be with them, their God' (Rev. xxi. 3).

17. Having shewn, in vv. 8-16, how the faith of the patriarchs was exhibited in their whole character, he now proceeds to speak of some particular acts of faith.

offered up] So far as Abraham personally was concerned, the offering was complete. *received*] Rather, *accepted*; cheerfully submitting to the conditions under which the promises were made.

18 the promises ^d offered up his only begotten son, ¹ of whom it was
 19 said, 'That in Isaac shall thy seed be called: accounting that
 God ^f was able to raise him up, even from the dead; from whence
 20 also he received him in a figure. ¶ By faith ² Isaac blessed Jacob
 21 and Esau concerning things to come. ¶ By faith Jacob, when he
 was a dying, ³ blessed both the sons of Joseph; and 'worshipped,
 22 leaning upon the top of his staff. ¶ By faith ⁴ Joseph, when he
 died, ⁵ made mention of the departing of the children of Israel;
 23 and gave commandment concerning his bones. ¶ By faith
⁶ Moses, when he was born, was hid three months of his parents,
 because they saw he was a proper child; and they were not
 24 afraid of the king's ^m commandment. ¶ By faith ⁿ Moses, when
 he was come to years, refused to be called the son of Pharaoh's
 25 daughter; ^o choosing rather to suffer affliction with the people
 26 of God, than to enjoy the pleasures of sin for a season; esteeming
^p the reproach ³ of Christ greater riches than the treasures in
 Egypt: for he had respect unto ^q the recompence of the reward.
 27 ¶ By faith ^r he forsook Egypt, not fearing the wrath of the king:
 28 for he endured, as ^s seeing him who is invisible. Through faith

^d Jam. 2. 21.
^e Gen. 21. 12.
^f Rom. 9. 7.
^g Rom. 4. 17,
 19, 21.
^h Gen. 27. 27,
 39.
ⁱ Gen. 48. 5,
 16, 20.
^j Gen. 47. 31.
^k Gen. 50. 24,
 25.
^l Ex. 13. 19.
^m Ex. 2. 2.
ⁿ Ex. 1. 16.
^o Ex. 2. 10.
^p Ps. 84. 10.
^q ch. 13. 13.
^r ch. 10. 35.
^s Ex. 10. 28.
 & 13. 17, 18.
^t ver. 13.

¹ Or, to.

² Or, remembered.

³ Or, for Christ.

18. of whom] Rather, 'Unto whom.'
 That] Rather, For (as being part of the
 quotation). The name 'seed of Abraham'
 was to belong to the line which descended
 through Isaac.

19. able...dead] Rather, 'able even to
 raise from the dead.' He had firm con-
 fidence in God's veracity, and he thought it
 no way 'incredible that God should raise
 the dead' (Acts xxvi. 8).

from whence also] Rather, from whence he
 did also in a figure receive him back
 [so Rev. V.]. After Isaac had been laid as
 a victim on the altar and, by means of the
 substituted ram, figuratively slain, he was
 restored to his father like one that had been
 raised from the dead.

20. Although Isaac gave his blessing to
 Jacob at first under a misapprehension, yet,
 when he found out his error, he distinctly
 ratified what he had done (Gen. xxvii. 33,
 xxviii. 3, 4); and, in blessing Esau, he
 recognised Jacob's superiority.

21. both] Rather, each of [so Rev.
 V.]; discriminatively (marg. ref.). The
 act of 'worship,' mentioned in Gen. xlvii.
 29-31, was prior to the benediction of
 Ephraim and Manasseh. When Jacob had
 received an assurance from Joseph that he
 should be buried in the land of promise, he
 'bowed himself upon (or towards) the bed's
 head' (cp. 1 K. i. 47). So the Hebrew. The
 LXX have 'worshipped upon the top of
 his staff.'

22. when he died] 'as he was dying'
 [Rev. V. 'when his end was nigh'].

made mention of] Or (marg.), 'called to
 mind concerning.' Joseph had for eighty
 years been the ruler of Egypt, yet he did
 not forget the great promises which God
 had made to Israel.

23. he was a proper child] Rather, how

comely the child was. It would seem from
 St. Stephen's 'comely before God' (Acts
 vii. 20), that there was something of un-
 earthly beauty in the child, such as befitted
 one with whom God would hereafter 'speak
 face to face.' This kindled the faith of the
 parents, so that they had courage to set at
 nought the king's murderous edict.

24. refused] He did so, virtually, when
 he took part with the oppressed Israelite.

25. to enjoy the pleasures of sin] Rather,
 to enjoy the short-lived fruit of sin;—
 that is, the honour and wealth which would
 have been his, during this life, if he would
 have renounced his connexion with Israel;
 —the 'sin' specifically referred to being
 that of apostasy (cp. iii. 12, 13). πρόσκαιρον
 here rendered 'short-lived' is used in 2
 Cor. iv. 18 ('temporal').

26. the reproach of Christ] The contempt
 with which men treated the very idea of a
 future Saviour of mankind, such as Israel
 professed to look for. To the wise counsellors
 of Pharaoh this expectation would appear
 grossly absurd. The reputed 'promise' was
 said to have been made to Abraham some
 four hundred years before, yet here was
 God's elect nation in abject bondage! What
 language could describe the folly of one who
 would sacrifice his prospect of succeeding
 to the throne of Egypt for a delusion!

had respect unto] The 'recompence of
 reward' looked for by Moses was none other
 than that which had been already mentioned,
 in x. 35, as the aim of Christians.

27. forsook] Rather, left (cp. Matt. iv. 13).
 endured] Persevered in this resolve. This
 he did, as seeing by faith the 'mighty hand
 and stretched out arm' of God.

28. Through faith] Rather, 'By faith.'
 Pharaoh had refused to allow Israel to go
 into the desert to 'hold a feast to the Lord'

- * Ex. 12. 21. 'he kept the passover, and the sprinkling of blood, lest he that
 * Ex. 14. 22. 29 destroyed the firstborn should touch them. ¶ By faith *they
 * Josh. 6. 20. 30 assaying to do were drowned. ¶ By faith *the walls of Jericho
 * Josh. 6. 23. 31 fell down, after they were compassed about seven days. ¶ By
 * Josh. 2. 1. 32 faith *the harlot Rahab perished not with them *that believed
 * Judg. 6. 11. 33 not, when *she had received the spies with peace. ¶ And what
 * Judg. 4. 6. 34 shall I more say? for the time would fail me to tell of *Gedeon,
 * Judg. 13. 24. and of *Barak, and of *Samson, and of *Jephthae; of *David
 * Judg. 11. 1. & 12. 7. 35 also, and *Samuel, and of the prophets: who through faith
 * 1 Sam. 16. 1. 36 subdued kingdoms, wrought righteousness, *obtained promises,
 * 17. 45. 37 *stopped the mouths of lions, *quenched the violence of fire,
 * 1 Sam. 1. 20. & 12. 20. *escaped the edge of the sword, *out of weakness were made
 * 2 Sam. 7. 11, &c. strong, waxed valiant in fight, *turned to flight the armies of
 * 1 Sam. 17. 34, 35. the aliens. *Women received their dead raised to life again:
 Dan. 6. 22. and others were *tortured, not accepting deliverance; that they
 * Dan. 3. 25. 36 might obtain a better resurrection: and others had trial of *cruel*
 * 1 Sam. 20. 1. mockings and scourgings, yea, moreover *of bonds and imprison-
 1 Kin. 19. 3. 37 ment: *they were stoned, they were sawn asunder, were
 2 Kin. 6. 18. tempted, were slain with the sword: *they wandered about *in
 2 Kin. 20. 7, &c.
 Job 42. 10. Ps. 6. 8.

1 Or, *that were disobedient.*

* Judg. 15. 8. 15. 1 Sam. 14. 13, &c. 2 Sam. 8. 1. * 1 Kin. 17. 22. 2 Kin. 4. 35. * Acts 22. 25.
 * Gen. 39. 20. Jer. 20. 2. * 1 Kin. 21. 13. 2 Chr. 24. 21. * 2 Kin. 1. 8. Matt. 3. 4. * Zech. 13. 4.

(Exod. x. 9). Moses, in obedience to God's command and relying on His promise, held 'a feast unto the Lord' (ib. xii. 14) in Egypt. *kept*] Or 'performed,' since the verb belongs also to the 'sprinkling of blood' (on the door-posts of the houses, ib. xii. 7). The noun rendered '*sprinkling*,' is from the verb which is used in Levit. i. 5 &c., of sprinkling blood on the altar. On that passover-evening every house became an altar.

lest he...should] Rather, **that the destroyer of the first-born might not touch them**; but might spare all whose doors were sealed with paschal blood. The faith of Moses was signally displayed in this.

29. *which...assaying to do*] Lit. 'of which [sea]...making trial;'—to discover if they too could not pass through it.

31. On Rahab's faith see Josh. ii. 9-11.

that believed not] Rather (as marg.), **that were disobedient** (cp. iii. 18; Acts xix. 9); although they knew that Israel was coming up under God's directions (Josh. ii. 9-11).

with peace] Severing herself from Israel's enemies, and adjuring the spies in God's name to make a covenant of peace with her.

32-38. The instances of faith which are alluded to in these verses fall into two groups: the first of an *active* (vv. 32-34), and the second of a *passive* (vv. 35-38), character.

32. In order of time Gideon follows Barak; but he is placed first, as the victory which he gained was pre-eminently a triumph of faith (cp. Isai. ix. 4, x. 26). Of the kings, David only is mentioned. During the regal period the nation's spiritual life was chiefly upheld by the prophets, here represented by Samuel (cp. Acts iii. 24).

33. David subdued kingdoms (2 S. viii. 1-14), executed righteousness (ib. 15), and

obtained promises of the most wonderful kind (2 S. vii. 12-15);—or, obtained the fulfilment of promises; his patient faith being rewarded by the throne of Israel. The clause, 'stopped the mouths of lions,' is best taken as referring to Daniel (Dan. vi. 22), since *quenched the power of fire* in the next verse evidently refers to Dan. iii. 25.

34. *violence*] Rather, **power** [so Rev. V.]. *escaped*] As Elijah (2 K. i. 9) and Elisha (ib. vi. 13).

out of weakness] As *Samson (Judg. xvi. 28), and Asa (2 Chro. xiv. 11). The last four clauses of this verse may be referred to the men of the Maccabean period.

of the aliens] Of foreigners;—as in the case of Gideon (Judg. viii. 12).

35. *raised to life again*] Lit. 'out of a resurrection,' *ἐκ νεκρῶν*.

others] As Eleazar and the seven sons of the Maccabean mother (2 Macc. vi. and vii.).

tortured] Or, 'broken on the wheel' (2 Macc. vi. 19, 28, 30).

deliverance] Lit. 'the redemption;' the offer of purchasing life by apostasy.

a better resurrection] Better than that which had been wrought for the Israelite mothers by Elijah and Elisha. 'The King of the universe,' said one of them, 'shall raise up us, who have died for His laws, to an eternal revival of life' (2 Macc. vii. 9).

36. *cruel mockings*] 2 Macc. vii. 7, 10.

scourgings] ib. vii. 1.

37. *sawn asunder*] As Isaiah is said to have been.

were tempted] So the youngest of the seven martyrs in 2 Macc. vii. After his six brothers had remained firm under the worst bodily torture, Antiochus applied to him a yet

sheepskins and goatskins; being destitute, afflicted, tormented; 38 (of whom the world was not worthy :) they wandered in deserts, 39 and in mountains, and 'in dens and caves of the earth. And these all, 'having obtained a good report through faith, received 40 not the promise: God having 'provided 'some better thing for us, that they without us should not be 'made perfect.

CHAP. 12. WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, 'let us lay aside every weight, and the sin which doth so easily beset us, and 'let us run 'with 2 patience the race that is set before us, looking unto Jesus the 'author and finisher of our faith; 'who for the joy that was set before him endured the cross, despising the shame, and 'is 3 set down at the right hand of the throne of God. 'For con-

¹ Or, *foreseen*.

² Or, *beginner*.

sharper test of fidelity, promising with an oath to give him great wealth and to make him his personal friend, if only he would abandon 'the laws of his fathers.'

with the sword] 1 K. xix. 10, 13, 19.

wandered about] Rather, *went about* [so Rev. V.], a different word from that in v. 38. *sheepskins*] The word used of Elijah's mantle in 2 K. i. 8.

tormented] Rather, *distressed* [Rev. V. 'evil-entreated']; the word used in v. 25 ('suffer affliction'), xiii. 3 ('suffer adversity').

38. *in deserts and in mountains*] So Judas Maccabeus (2 Macc. v. 27).

dens] ib. vi. 11, x. 6.

caves of the earth] underground caverns.

39. *received not the promise*] The thought is carried back to x. 36 and its exhortation to patient endurance; thus preparing the way for ch. xii.

40. *some better thing*] The mysterious privileges of the Gospel dispensation. Abraham and Moses and David were not 'made perfect' (xii. 23) until Jesus had established the New Covenant, in virtue of which we are now already (in one sense) 'perfected' (see on x. 14). His resurrection from the dead was the fulfilment of 'the promise unto the fathers' (Acts xiii. 32, 33).

for us] Or, 'concerning us' [so Rev. V.].

that they...] Or, 'that they should not be made perfect apart from us.' This thought, 'not apart from us,' forms the ground of the exhortation in xii. 1. Those ancient worthies, who have now at length been 'made perfect' (xii. 23), stand around us, adding solemnity to our lives.

XII. The exhortation begun in x. 32-36 is now resumed (see on xi. 39). If they, who had so much less light granted them, persevered thus manfully, what patience and courage ought we to exhibit!

1. The strict connexion is: **Wherefore let us also...run with patience** [so Rev. V.], —even as those did of whom we have been speaking. But into this framework there are inserted two subordinate clauses: one to enforce the 'Wherefore,'—**having so great a cloud of witnesses surrounding us**; the other to suggest a needful prelimi-

nary to the 'running,'—**laying aside every encumbrance and the sin &c.**

a cloud of witnesses] The heroes of faith stand in a near relation to us (cp. on xi. 40). They hover around us (cp. v. 23 below), *witnesses to the solemn 'profession' (iii. 1) which we have made; and, as such, watching.*

lay aside] As a runner might lay aside his outer garments, shoes &c. (Eph. iv. 22). *weight*] Or, 'encumbrance.' But the word may have a directly moral signification; 'pride,' or 'conceit.'

doth so easily beset us] Or, 'is so ready to beset us.' Probably the sin referred to is that of timidity or false shame (see below); the sin which induced some of the Hebrew Christians to shrink back from their profession (x. 25).

patience] Patient fortitude; as in x. 36. *the race*] An athletic term, which carries our thoughts back to x. 32.

set before us] With certain rules laid down to which the candidates must conform, and certain rewards for those who win the race (cp. 2 Tim. ii. 5).

2. *looking*] With eyes turned away from other objects and fixed on one only.

the author (in ii. 10, 'captain') and *finisher*] Or, 'the beginner and the perfecter.' Who by His victory won the grace of regeneration for the army of Faith; and Who, after sustaining them in their conflicts, shall Himself bestow on them the crown of victory.

of our faith] Rather, *of faith*; as the principle of spiritual life.

for the joy] in order that he might gain the joy. Suffering was the price He must pay for it. 'The Saviour's joy,' says Theodoret, 'was the salvation of mankind' (cp. Isai. liii. 11).

set before him (as in v. 1)] assigned to Him, in the counsel of eternal love, for His reward.

the cross] 'Here, at last,' says Bengel, 'he speaks of what to many was so odious; —a 'cause of stumbling' (1 Cor. i. 23).

3. *For*] Fix your eyes on Him, I say; For, consider how alight your trials are, when they are compared with His.

^o Gal. 6. 9.
^{*1} Cor. 10. 13.
 ch. 10. 32.

[†] Job 5. 17.
 Prov. 3. 11.
^{*} Ps. 94. 12.
 Prov. 3. 12.
 Jam. 1. 12.
 Rev. 3. 19.
[†] Deut. 8. 5.
 2 Sam. 7. 14.
 Prov. 13. 24.
^m Ps. 73. 15.
 1 Pet. 5. 9.
ⁿ Num. 16. 22.
 Job 12. 10.
 Eccles. 12. 7.
 Isai. 42. 5.
 Zech. 12. 1.
^o Lev. 11. 44.
 1 Pet. 1. 15.
^p Jam. 3. 18.
^q Job 4. 3, 4.
 Isai. 35. 3.

sider him that endured such contradiction of sinners against
 4 himself, ^olest ye be wearied and faint in your minds. ¶ ^hYe have
 5 not yet resisted unto blood, striving against sin. And ye have
 forgotten the exhortation which speaketh unto you as unto
 children, [†]My son, despise not thou the chastening of the Lord,
 6 nor faint when thou art rebuked of him: for ^kwhom the Lord
 loveth he chasteneth, and scourgeth every son whom he
 7 receiveth. [†]If ye endure chastening, God dealeth with you as
 with sons; for what son is he whom the father chasteneth not?
 8 But if ye be without chastisement, ^mwhereof all are partakers,
 9 then are ye bastards, and not sons. Furthermore we have had
 fathers of our flesh which corrected us, and we gave them
 reverence: shall we not much rather be in subjection unto ^{the}
 10 Father of spirits, and live? For they verily for a few days
 chastened us ¹after their own pleasure; but he for our profit,
 11 ^othat we might be partakers of his holiness. Now no chastening
 for the present seemeth to be joyous, but grievous: never-
 theless afterward it yieldeth ^pthe peaceable fruit of righteousness
 12 unto them which are exercised thereby. ¶ Wherefore ^qlift up

¹ Or, as seemed good, or, meet to them.

contradiction] From the beginning it had been foretold that He should be as 'a sign to be spoken against' (Luke ii. 34).

faint] As those who lose heart and give up their endeavour. Literally, the clause stands; 'that ye be not weary, fainting in your souls.'

4. The figure is now changed, from the race-course to the wrestling-ground (as in 1 Cor. ix. 24-27).

not yet] In earlier times many had stood firm in their opposition to a sinful world, and risked their lives (Acts vii.-xii.). The death of St. James may have taken place two years previously (cp. on xiii. 7).

5. forgotten] It is a strong term; quite forgotten (ἐκλήσθητε).

speaketh...as unto] Rather, discourseth [Rev. V. 'reasoneth'] with you as with.

despise not] Do not think lightly of it, or cast it away in disdain; but reverence it, as having in it very precious fruit.

chastening] Or, 'discipline,' training, education; a phase of meaning, which is to be borne in mind throughout this passage.

faint] Or, 'be disheartened' (v. 3).

6. and scourgeth] yea, and scourgeth. So the LXX. The Hebrew has, 'Even as a father (chasteneth) the son...'

receiveth] To his favour.

7. If ye endure] Cp. x. 32 and vv. 2, 3, above. If, having chastisement sent on you, you endure it (after Christ's example), then know for your comfort that God dealeth with you as with sons. This patient enduring is the contrast of the 'despising' in v. 5.

what son is he] Or, 'what son is there;'
 —what genuine son?

8. all are] Rather, all have been made. bastards] Supposititious children, not

really belonging to the family (Deut. xxxii. 5; Matt. xiii. 38; John viii. 39-44).

9. Furthermore] Up to this point the argument has been drawn from the analogy of human education. But this falls far short of representing the value of our Heavenly Father's discipline.

have had fathers...] Lit. 'have had the fathers of our flesh as chastisers.'

be in subjection] Submitting our wills to His (as in James iv. 7).

the Father of spirits] From Whom our spirits have their immediate origin (cp. Eccl. xii. 7).

and live] Obtaining from Him the only true life (Prov. viii. 35); that which is granted to the 'just man' who abides 'in his faith' (ch. x. 38); the essence of which is participation in God's holiness (see v. 10).

10. for a few days] Occasionally, during our childhood. God's training lasts so long as there is room for growth in holiness; consequently, until death.

after their own pleasure] Rather, as seemed good to them [so Rev. V.]; to the best of their judgment: though sometimes they might be over-lenient, and sometimes unduly severe. God's discipline, on the contrary, always tends with certainty to our highest welfare.

partakers of his holiness] And so, in the end, of 'everlasting life' (Rom. vi. 22). Cp. 2 Pet. i. 4.

11. no chastening] Or, 'all chastisement seemeth for the time present to be not a matter of joy, but of grief.'

peaceable] Rather, peaceful; in contrast with the disturbance caused by 'grief.'

are exercised] Rather, have been exercised, so as to be thoroughly trained and proficient (as in ch. v. 14).

13 the hands which hang down, and the feeble knees; ¹and make ¹'straight paths for your feet, lest that which is lame be turned
14 out of the way; ²but let it rather be healed. ³'Follow peace
with all *men*, and holiness, ⁴'without which no man shall see the
15 Lord: ⁵'looking diligently ⁶'lest any man ⁷'fail of the grace of
God; ⁸'lest any root of bitterness springing up trouble *you*, and
16 thereby many be defiled; ⁹'lest there be any fornicator, or profane
person, as Esau, ¹⁰'who for one morsel of meat sold his birthright.
17 For ye know how that afterward, ¹¹'when he would have inhe-
rited the blessing, he was rejected: ¹²'for he found no ¹³'place of
18 repentance, though he sought it carefully with tears. ¶ For ye
are not come unto ¹⁴'the mount that might be touched, and that
burned with fire, nor unto blackness, and darkness, and tempest,
19 and the sound of a trumpet, and the voice of words; which

¹ Or, even.

² Or, fall from.

³ Or, way to change his mind.

Deut. 4. 11. Rom. 6. 14. 2 Tim. 1. 7.

⁴ Prov. 4. 26,
27.
⁵ Gal. 6. 1.
⁶ Ps. 34. 14.
Rom. 12. 18.
2 Tim. 2. 22.
⁷ Matt. 5. 8.
2 Cor. 7. 1.
Eph. 5. 5.
⁸ 2 Cor. 6. 1.
⁹ Gal. 5. 4.
¹⁰ Deut. 29. 18.
ch. 3. 12.
¹¹ Eph. 5. 3.
Col. 3. 5.
¹² Gen. 25. 33.
¹³ Gen. 27. 34,
36, 38.
¹⁴ ch. 6. 6.
¹⁵ Ex. 19. 12.
& 20. 18.
2 Tim. 1. 7.

12. *lift up*] Lit. 'straighten anew.'
feeble] In Luke v. 18 and 24, 'palsied'
[so Rev. V.]. Their sluggishness of faith
has ended in spiritual paralysis; so that
they make little progress in 'the race set
before them' (v. 1).

13. *lest...*] Or, 'that the lame be not turned
out of the way,' in dread of its roughness;
'but may rather be healed.' The Church
must not only remove stumbling-blocks
(Isai. lvii. 14) out of the way of the lame
(the doubtful-minded, 1 K. xviii. 21), but
must also labour for their recovery (cp.
Isai. lvii. 17, 19).

14. *holiness*] Rather, **sanctification**
[Rev. V. 'the sanctification'], as in 1 Thess.
iv. 3, 7. They are to seek 'peace with all
men,' so as not to provoke any needless
contest with evil; but in doing this, they
are to guard against anything that would
interfere with their *consecration* of heart
and life. Cp. 1 Pet. iii. 12-15.

15. The members of the Church are to
have a brotherly care of each other (cp.
iii. 12, 13, iv. 1, x. 24).

fail of] Or, 'fall back from' [Rev. V.
'lest there be any man that falleth short'].
Cp. iv. 1.

of bitterness] Producing bitter fruit. The
'root' designates the *man* who draws others
into apostasy; see Deut. xxix. 18, 19.

many] Rather, **the many** [so Rev. V.];
the body of the congregation.

16. *as Esau*] 'Any fornicator, or [more
generally] profane person;—of which pro-
faneness Esau stands as the type. He
despised his birthright: that birthright
which made him heir of the blessing pro-
nounced on Abraham; perhaps, also, of the
right of priestly ministrations (Num. iii. 12,
13). Being thus sensual and faithless, he
had cast away all care for that 'sanctifica-
tion' (v. 14), of which he had received the
outward pledge in the rite of circumcision.
He had become 'profane.' Let all who
belong to the 'church of the firstborn' (v.
23) beware of bartering away their heavenly
birthright.

one morsel of meat] Rather, 'one meal'
[Rev. V. 'mess of meat'].

17. *how that...would have*] Rather, **that
when he afterward would fain have.**

place of repentance] Or, 'room for repent-
ance;—for that 'repentance,' which he
'sought after with tears;,' which was, a
change of the Divine purpose that had been
announced in Isaac's benediction of Jacob.
There was no room for such a change.
God's sentence was irreversible.

sought it carefully] Or, simply, 'sought
after it' (as in xi. 6) [Rev. V. 'diligently'].

18. *For*] Having reminded them of the
exhortation which Moses addressed to Israel
of old, he now assigns a reason why the
Hebrew Christians should be even more
diligent than their fathers not to 'fall
away from the grace of God' (v. 15); *For*,
how incomparably greater were the mani-
festations of that grace which had been
made to them!

are not come] Rather, **have not drawn
near**; as into God's Presence (cp. x. 22);
and so in v. 22. That this thought pre-
dominates throughout the passage, is plain
from v. 28.

touched] Rather, **felt by the hand**; as an
object is *felt* by men who grope in the dark
(cp. Isai. lix. 10). When the people were
led forth out of the camp by Moses to the
nether part of the mount' (Exod. xix. 17,
Deut. iv. 11), they must have advanced
through the thick darkness like an army of
blind men; anxiously groping after the
barriers at the foot of the mountain, beyond
which they were forbidden to go on pain of
death. It was a parable, in which the
character of the Legal Dispensation was
sketched. What a contrast to the later
Dispensation! No need was there to grope
after that Mount Zion, on which 'the
glory of the Lord was risen' (Isai. lx. 1).

blackness] Or, 'thick gloom.'

19. The 'sound of a trumpet' is men-
tioned in Exod. xix. 16, xx. 18. The 'voice
of words' is from Deut. iv. 12; where it
refers to the 'Ten Words.'

- 'Ex. 20. 19. voice they that heard ¹intreated that the word should not be
 Deut. 5. 5. 20 spoken to them any more: (for they could not endure that
 'Ex. 19. 13. which was commanded, ²And if so much as a beast touch the
 'Ex. 19. 16. mountain, it shall be stoned, or thrust through with a dart:
 'Rev. 3. 12. 21 ¹and so terrible was the sight, *that* Moses said, I exceedingly
 & 21. 2, 10. 22 fear and quake:) but ye are come 'unto mount Sion, ²and unto
 'Phil. 3. 20. the city of the living God, the heavenly Jerusalem, 'and to an
 Deut. 33. 2. 23 innumerable company of angels, to the general assembly and
 Ps. 68. 17. church of ³the firstborn, ⁴which are ¹written in heaven, and to
 Jude 14. God ⁵the Judge of all, and to the spirits of just men ⁶made
 'Ex. 4. 22. 24 perfect, and to Jesus ⁷the mediator of the new ²covenant, and
 Jam. 1. 18. to ⁸the blood of sprinkling, that speaketh better things ⁹than
 Rev. 14. 4.
 'Lukel0.20.
 Phil. 4. 3.
 Rev. 13. 8.
 * Gen. 18. 25.
 Ps. 94. 2.

¹ Or, *enrolled*.

² Or, *testament*.

³ Phil. 3. 12. ch. 11. 40. ⁴ ch. 8. 6. ⁵ Ex. 24. 8. ch. 10. 22. 1 Pet. 1. 2. ⁶ Gen. 4. 70. ch. 11. 4.

intreated...] Lit. 'deprecated (or asked to be excused from) having anything further spoken to them.' Cp. v. 25.

20. *could not endure*] The thought that even unconscious animals were to be slain, as if guilty of sacrilege, was appalling.

And if...] Rather, 'If even a beast.' or...*dart*] This clause should be omitted.

21. *and so...*] Rather, *And (so terrible was the sight!)* *Moses said*. The passage specially referred to is Deut. ix. 15-19.

22-25. At Sinai, and under the Dispensation that was there founded, men had 'drawn near' to God only to shrink back in alarm from Him (Exod. xx. 21). The contrast now follows:

(1) Christians 'have drawn near,' not to the terrible Desert mountain, but to 'the city of the living God;' of which Zion (cp. Ps. l. 2) was a type.

(2) There they meet 'myriads of Angels,' not dispensing a 'fiery law' (Deut. xxxiii. 2), but holding joyous festival.

(3) They have their names enrolled, not after any human pedigree (Num. i. 18), but as heirs of heaven.

(4) Their causes are heard, not by fallible men (Exod. xviii. 13-26), but by Him Who, being the God of all, cannot but be a righteous Judge.

(5) Instead of looking forward to the undefined 'blessing' promised to Abraham at some future time, they know that the departed 'righteous' are now 'perfected,' and that the same 'perfection' is already made over to themselves.

(6) Through a Covenant, not mediated by man (like that at Sinai, which was broken before it was formally established, so that the mediator himself stood aghast, v. 21), but by the Divine Saviour.

(7) Who ratified the Covenant, not with the blood of animals, which bore witness to man's guilt, but with His own atoning, and consecrating, Blood. On this sustained contrast the admonition in v. 25 rests.

23. *are come*] 'have drawn near;' v. 18. *the heavenly Jerusalem*] The true mother Church, to which all the Churches on earth are affiliated (Gal. iv. 26).

to an innumerable... (v. 23) *...firstborn*] Rather, to tens of thousands of Angels in festal assembly, and to the congregation of the first-born. 'Tens of thousands of Angels' had attended 'the ministration of death' on Sinai (2 Cor. iii. 7), and had mournfully watched over Israel's later history. Now they were able to hold festival; celebrating the victory of Divine love.

At Sinai, too, there had been a 'congregation of first-born,' who were numbered by Moses (Numb. iii. 42ff). But the Hebrew Christians were joined to a nobler 'congregation of first-born,' whose names were enrolled (even while they were yet pilgrims,—'coetus peregrinantium') in 'the book of life,' because all of them 'conformed to the image' of the One First-born.

23. *to God the Judge of all*] Or, *to the Judge, Who is God of all*;—the God and the Judge of Angels also. As 'God of all,' He cannot but judge all equitably.

As universal and impartial Judge, He has admitted to the citizenship of the Holy City not those only who have been 'born anew' into it on earth, but also 'the spirits of just men;' who (like Abel) had 'made a covenant with Him over sacrifice' (Ps. l. 5), and were now 'perfected' (xi. 40) through the one Mediatorial offering.

24. *new covenant*] *was* is not the word generally employed to mark the contrasted character of the two Covenants. It points rather to this Covenant's having a new, fresh, vigorous, life; while the other was ready to die.

blood of sprinkling] Which really effects—what the sprinkling of sacrificial blood by Aaron (ix. 13, 14) or by Moses (ib. 19-21) typically represented—purification from guilt (cp. x. 22; 1 Pet. i. 2).

better things...] Or (corr. reading), *better than Abel*; more nobly and excellently than Abel could. Righteous Abel did, indeed, speak to all later ages of God's readiness to accept the faith and obedience of His servants; but his voice had no power to quiet the conscience of his guilty brother. But the blood of Jesus offered pardon even to those who had shed it (Acts iii. 19).

25 *that of Abel*. ¶ See that ye refuse not him that speaketh. For 'if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* 26 from heaven: "whose voice then shook the earth: but now he hath promised, saying, "Yet once more I shake not the earth 27 only, but also heaven. And this *word*, Yet once more, signifieth 'the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may 28 remain. Wherefore we receiving a kingdom which cannot be moved, ²let us have grace, whereby we may serve God accept- 29^aably with reverence and godly fear: for ²our God *is* a consuming fire.

CHAP. 13. LET ^abrotherly love continue. ¶ ^bBe not forgetful to 2 entertain strangers: for thereby 'some have entertained angels 3 unawares. ¶ ^cRemember them that are in bonds, as bound with

¹ Or, *may be shaken*.

² Or, *let us hold fast*.

^b Rom. 12. 13. 1 Tim. 3. 2. 1 Pet. 4. 9. ^c Gen. 18. 3, & 19. 2. ^d Rom. 12. 15. Col. 4. 18. 1 Pet. 3. 8.

25. *refuse not*] Or, 'decline not to hear' (the same word as in v. 19). *him that speaketh*] God, Who now 'speaketh' to us 'in His Son' (i. 1).

escaped not] Cp. ii. 3. *who refused*] Rather, **when they refused** [so Rev. V.]. That did not absolve them from the obligation laid upon them.

if we turn away] Lit. 'we that turn away.' Cp. LXX of Josh. xxii. 16, 18. *from heaven*] That heaven into which Jesus entered 'by His own blood' (ix. 12, 24); from whence the 'beseeching' voice of 'God in Christ' (2 Cor. v. 20) is continually issuing.

26. *shook the earth*] Exod. xix. 18. The earth trembled, as with birth-throes (Ps. xcvi. 4), when God's great plan for forming 'a kingdom of priests' to Himself (Exod. xix. 6) began to work.

now] Under the Gospel dispensation; to which the prophecy in Hagg. ii. 6-9 looked forward.

promised] It is not said, 'threatened.' If the framework of heaven and earth is to be shaken, it is for the introduction of a far higher constitution of things.

Yet once more I shake] Or, 'Yet again, once for all, I will shake.' Israel's disobedience had brought the Sinaitic Covenant to an end. But the high design, which Israel as a nation had failed to accomplish, was not abandoned. God would 'yet again once for all' set to His hand, and 'shake the heaven and the earth and the throne of kingdoms' (Hagg. ii. 21, 22); that 'the desire of all nations' might come (marg. ref.), even His chosen Servant (typified by Zerubbabel), whom He would make to be as the immovable Seal of His own immovable kingdom (ib. ii. 23).

27. This work of God (so the 'once for all' signified) should be *final*.

that are made] Rather, **that have been made** [so Rev. V.]. So in Isai. lxvi. 1, 2, it is said of heaven and earth, 'all these

things *hath My hand made*;' and this as a reason why they cannot furnish a fitting Temple for God; Whose abode must be spiritual (cp. lvii. 15). The things that are to 'remain' must be such as partake of God's own holiness.

28. *we receiving a kingdom*] Rather, **seeing that we receive a kingdom**.

cannot be moved] Rather, **cannot be shaken** [so Rev. V.]: Dan. ii. 44, vii. 14, 27. Cp. the note on v. 26 above.

let us have] Or, 'let us hold fast.' *serve God*] Or, 'do service to God;' presenting to Him a 'holy, acceptable, sacrifice,' our 'rational service' (Rom. xii. 1).

reverence] Such as a due sense of the holiness of God is fitted to inspire even in the highest of created beings (cp. Isai. vi. 2).

29. *for*] Rather, **for indeed**—though He be so gracious; though He have condescended to call Himself 'our God' (xi. 16).

a consuming fire] In Deut. iv. 24 there is added, 'even a *jealous* God;' Who is intolerant of everything that would injure the purity of His people (cp. Exod. xxiv. 10, 17; Lev. x. 1-3). That Fire has been burning in the Church age after age; yet is the Church itself 'not consumed' (Exod. iii. 2; Mal. iii. 6).

XIII. 1. *brotherly love*] [Rev. V. 'love of the brethren']. Cp. ii. 11, iii. 1; 1 Thess. iv. 9, 10. How active this love had been in the Hebrew community, we saw in vi. 10, x. 34. In vv. 2, 3, two forms of this brotherly kindness are mentioned—kindness to 'strangers' and to 'prisoners;' both of which classes had been named by Christ as among his 'brethren' (Matt. xxv. 38-40).

2. The Emperor Julian (Ep. 49) held that the kindness shewn by Christians to strangers was one of the principal causes of the spread of Christianity.

3. *bound with them*] So closely united to them in love that you cannot but share their bonds (1 Cor. xii. 26; cp. x. 33 above).

^a ch. 2. 2, 3. & 3. 17. & 10. 23, 29. ^b Ex. 19. 18. ^c Hag. 2. 6. ^d Ps. 102. 26. Matt. 24. 35. 2 Pet. 3. 10. Rev. 21. 1. ^e Ps. 50. 3. Isai. 66. 15. 2 Thess. 1. 8. ^f Rom. 12. 10. 1 Pet. 1. 22. & 2. 17. & 3. 8. & 4. 8. 2 Pet. 1. 7. 1 John 3. 11. &c. & 4. 7, 20, 21.

* 1 Cor. 6. 9.
Gal. 5. 19, 21.
Eph. 5. 5.
Col. 3. 5, 6.
Rev. 22. 15.
/ Matt. 6. 25,
34.
Phil. 4. 11, 12.
1 Tim. 6. 6, 8.
/ Deut. 31. 6, 8
Ps. 37. 25.
^ Ps. 27. 1.
& 56. 4, 11, 12.
& 118. 6.
' ver. 17.
^ ch. 6. 12.
' John 8. 58.
ch. 1. 12.
Rev. 1. 4.
^ Eph. 4. 14.
& 5. 6.
Col. 2. 4, 8.
1 John 4. 1.

^ Rom. 14. 17. Col. 2. 16. 1 Tim. 4. 3.

o 1 Cor. 9. 13. & 10. 18.

suffer adversity] Or, 'are in distress' [Rev. V., 'are evil entreated'], see on xi. 37.
in the body] And therefore exposed to the like sufferings.

4. Marriage is honourable] Rather, **Let marriage be held in honour.**

in all] Rather, 'in all things' (as in v. 18; Tit. ii. 9, 10). No part of that which is God's institution is to be treated with disrespect.

the bed] Rather, **let the bed be.** Many good authorities introduce the second clause by 'for,' instead of 'but' [so Rev. V.].

God] Human law may not be able to reach such, but there is One Who will without fail judge them—God.

5. conversation &c.] Or, 'conduct;' habits and manner of life. [Rev. V. 'be ye free from the love of money'].]

he hath said] 'He Himself,' or, 'HE.' The quotation is from Josh. i. 5, where the words are addressed to Joshua after the death of Moses. A similar assurance was made to Jacob when he left Isaac (Gen. xxviii. 15), and to Solomon when he was about to lose his father (1 Chro. xxviii. 20).

6. may boldly say] Rather, **say boldly** [Rev. V. 'with good courage']. There ought to be a colon after 'fear,' and read, **What shall man do unto me?**

7. which have...spoken] Rather, *that had the rule over you* [lit. your leaders;—the same word as in v. 17] **which spake** [so Rev. V.]. The reference is plainly to such as James the Just, bishop of Jerusalem, who was put to death in A.D. 62.

follow] i.e. imitate (vi. 12) [so Rev. V.].
considering] Or, 'observing carefully.'
the end of their conversation] Or, 'the issue of their life' [so Rev. V.]:—how nobly they concluded their long course of consistent labour; faithful to the last.

8. the same] is the same. The Greek order is somewhat more emphatic: 'Jesus Christ is yesterday and to-day the same,

them; and them which suffer adversity, as being yourselves also in the body. ¶ Marriage is honourable in all, and the bed undefiled: 'but whoremongers and adulterers God will judge. ¶ Let your conversation be without covetousness; and 'be content with such things as ye have: for he hath said, 'I will never leave thee, nor forsake thee. So that we may boldly say, 'The Lord is my helper, and I will not fear what man shall do unto me. ¶ Remember them which 'have the rule over you, who have spoken unto you the word of God: 'whose faith follow, considering the end of *their* conversation. Jesus Christ 'the same yesterday, and to day, and for ever. ¶ Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; 'not with meats, which have not profited them that have been occupied therein. ¶ We have an altar, whereof they have no right to eat which serve

¹ Or, *are the guides.*

and for ever.' He is 'the same to-day,' in your season of trial, that He was *yesterday*, when your fathers were tried; and He will be the same 'for ever.'

9. carried about with...doctrines] Rather (corr. reading), **carried away by...teachings** [so Rev. V.]:—away from that simplicity of faith, which marked your departed leaders (v. 7): and so, away from the one unchanging Source of spiritual life (v. 8).

The circumstances of the Church at Jerusalem were at this time very critical. The fact that the Temple-services still continued to be celebrated, might incline some to suppose that the Levitical ritual was meant to be perpetual. True, the sacrifices were not needed (as the preceding part of this Epistle had shown) for the purpose of *atonement*. But might they not be the appointed channels of self-consecration and *thanksgiving*? And were not the sacrificial feasts valuable means of brotherly communion? The 'many teachers' who existed among the Hebrew Christians (James iii. 1) might easily be led to form *divers*, and ever-varying, theories on these points; embodying elements that were *strange*, and alien to the true principles of the Gospel.

established] Made firm and strong (cp. Col. ii. 7). This steadfastness of heart could be produced only by abiding in the 'grace' of Christ (Rom. v. 2); not by sacrificial meats, mere 'carnal ordinances' (ix. 10).

which have not] Lit. 'wherein they that walked found no profit.' Had men not tried long enough what could be got from the Law as an outward system? Had they not walked *in it*, regulating their whole life by it, and found it *unprofitable* (vii. 18)?

10. We have an altar] By means of which our souls are upheld in health and comfort (v. 9). The Altar is that, on which Jesus offered up Himself 'to sanctify His people' (v. 12); by which both our thank-offerings to God and our deeds of kindness to our fellow-men are hallowed (vv. 15, 16). We

11 the tabernacle. For ²the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned 12 without the camp. Wherefore Jesus also, that he might sanctify 13 the people with his own blood, ³suffered without the gate. Let us go forth therefore unto him without the camp, bearing ⁴his 14 reproach. ⁵For here have we no continuing city, but we seek 15 one to come. ⁶By him therefore let us offer ⁷the sacrifice of praise to God continually, that is, ⁸the fruit of *our lips* ⁹giving

² Ex. 29. 14.
Lev. 4. 11, 12.
21.
& 6. 30.
& 9. 11.
Num. 19. 3.
³ John 19. 17,
18.
⁴ ch. 11. 26.
1 Pet. 4. 14.
⁵ Mic. 2. 10.
Phil. 3. 20.
ch. 11. 10, 16.
& 12, 22.
⁶ Hos. 14. 2.

¹ Gr. *confessing to*.

² Eph. 5. 20, 1 Pet. 2. 5. ³ Lev. 7. 12. Ps. 50. 14, 23. & 69. 30, 31. & 107. 22. & 116. 17.

have an Altar, of (or, from) which they that serve (viii. 6) the tabernacle have no right (or, power, as in 1 Cor. ix. 4) to eat. Only by faith (*sursum corda*) can any have 'power' (cp. John i. 12) to partake of the one true Sin-offering which was offered upon that invisible Altar.

This is the only view regarding the nature of the 'Altar' here spoken of, which satisfies all the requirements of the context.

(1) It cannot be taken of the Cross. That was the instrument by which our Lord's death was effected; but so far as it from being as 'the Altar, which sanctifieth the gift,' that it stands as the outward symbol of the curse pronounced by the Law (Gal. iii. 13) upon the malefactor. The cross was as little an altar, as the Roman soldiers were priests

(2) Nor yet can it be understood of the *Lord's Table*. It is, of course, true to say that they who continued to serve the Tabernacle had no right to partake of the Lord's Supper; and if v. 10 had stood alone, this might have been what it asserted. But the argument of vv. 11, 12 compels us to carry our thoughts to the Altar on which Christ offered Himself once for all as the world's *Sin-offering*.

That antitypal Altar was wholly outside the range of the Levitical system, because it belonged to an order of things infinitely elevated above it. On that Altar He, Who went forth bearing the 'reproach' of the legal High-Priest's anathema, was offered up; realizing in fulness of perfection every thing that had been presignified by all the legal sacrifices. If, then, the Fire of that antitypal altar was 'the Eternal Spirit'—the 'Fire of Love' (see on ix. 14),—what could the Altar itself be but Christ's own Divine-human personality?

11. This disability was figuratively set forth by the Law. For not even the High-Priest was permitted to eat of the *sin-offerings* of the Day of Atonement. The bodies of the bullock and the goat were to be carried 'without the camp,' and to be there burnt (Lev. xvi. 27). Those sacrifices represented simply the penalty of sin, *death*; and were to be 'burnt' (not with holy altar-fire, but) as polluted things (cp. Josh. vii. 15, LXX). The Law itself, then, declared that they 'who served the Tabernacle'

were not permitted to feed on the most solemn of its typical sin-offerings. So long as the Jews held Jesus to be, like their own sin-offering, simply an 'accursed thing,' they could not partake of that Sacrifice.

12. *Wherefore* That he might fulfil what was presignified by that provision in the Law, Jesus was contented to be led outside the gate of Jerusalem (marg. ref.), as one laden with guilt (cp. Lev. xxiv. 23; Num. xv. 35; Acts vii. 58). This He did that He might 'sanctify the people' (which was the end aimed at by the Day of Atonement, Lev. xvi. 30); see on ii. 11, 17.

'Through the offering of' His sacred 'Body we are once for all sanctified' (x. 10). When He 'bore the sins of many' (ix. 28), and 'tasted death for every man' (ii. 9), He made a *real* atonement for sins; and abolished the power of sin and death. The virtue of that sacrifice is communicated to all who obey Him; so that it becomes to them the *reality*, which was typified by the '*peace-offerings*' of the Law;—a means of communion with the Holy and Blessed God. In the fullest sense, then, '*we have an altar*;' of which we may eat and live for ever.

13. *go forth unto him* Go outside the unbelieving and rebellious camp; to Him, in Whom we have Sacrifice and High-Priest and Altar all combined.

14. Let us not hesitate to *go forth*; For we, like our fathers (xi. 13-16), are only travelling towards the city that *abideth* (the same word as in xii. 27, 'remain').

one to come Rather, **that which is to come** [so Rev. V.]—the subject of sure promise.

15. *By him* Rather, **Through Him** [so Rev. V.]. Through Him, as the one offering for sin, by which we are sanctified (v. 12); through Him also, as the living Altar (altar and priest in one), whereby our gifts are made acceptable to God.

continually The 'thank-offerings' of the Law were only occasional. Those of Christians are to be, 'at all times and in all places;' of perpetual recurrence. Cp. Luke xxiv. 53. The Rabbins say, 'In the world to come all the offerings cease; but the offering of praise never ceases.'

fruit of our lips giving Rather, **fruit of lips that give**. Words of praise, uttered

- * Rom. 12. 13. 16 thanks to his name. ¶ But to do good and to communicate
 * 2 Cor. 9. 12. 17 forget not: for with such sacrifices God is well pleased. ¶ Obey
 Phil. 4. 18. them that have the rule over you, and submit yourselves: for
 ch. 6. 10. they watch for your souls, as they that must give account, that
 * Phil. 2. 29. they may do it with joy, and not with grief: for that is unpro-
 1 Thess. 5. 12. piteable for you. ¶ Pray for us: for we trust we have a good
 1 Tim. 5. 17. ver. 7. conscience, in all things willing to live honestly. But I beseech
 * Ezek. 3. 17. & 33. 2, 7. you the rather to do this, that I may be restored to you the
 * Rom. 15. 30. 20 sooner. ¶ Now the God of peace, that brought again from the
 Eph. 6. 19. dead our Lord Jesus, that great Shepherd of the sheep,
 Col. 4. 3. 21 through the blood of the everlasting covenant, make you
 1 Thess. 5. 25. * 2 Thess. 3. 1. * 2 Cor. 1. 12. * Phil. 2. 22.

¹ Or, guide.

² Or, testament.

- / 1 Thess. 5. 23. * Acts 2. 24, 32. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1.
 Col. 2. 12. 1 Thess. 1. 10. 1 Pet. 1. 21. * Isai. 40. 11. Ezek. 34. 23. & 37. 24. John 10. 11, 14.
 1 Pet. 2. 25. & 5. 4. * Zech. 9. 11. ch. 10. 29. * 2 Thess. 2. 17. 1 Pet. 5. 10.

by the lips, are as fruit, borne by affections whose roots are in the heart. In the 'fruit of the lips,' therefore, man's 'rational service' of God finds expression, and so the whole body becomes 'a living sacrifice' (Rom. xii. 1).

to his name] To Him as He has revealed Himself in that 'great Name' (Mal. i. 11) into which we are baptized.

16. *But*] Thanksgiving to God is the first great sacrifice; but it is not the only one. Deeds of kindness to our fellow-men are also offerings of 'sweet odour, acceptable to God' (Phil. iv. 18).

In the Communion Service both the offerings mentioned in vv. 15, 16 are combined with the sacramental feeding on the Body and Blood of Christ.

to communicate] To impart of our earthly store to those who are in need (Rom. xii. 13).

17. In v. 7 he had bidden them imitate the faith of their departed 'rulers.' Having warned them in vv. 8-16 against being drawn aside from the one Fountain of grace, he now speaks of their duties to their living 'rulers.'

submit yourselves] Rather, 'defer (to them):' yielding to their authority, complying with their admonitions (cp. 1 Cor. xvi. 16). Such compliance was reasonable; *For they on their part watch*, with unsleeping care (Luke xxi. 36), *for your souls* (2 Cor. xii. 15).

give account] Or, 'give an account' of the flock entrusted to their charge.

may do it] Rather, *may do this* [so Rev. V.], i.e. *watch for your souls*. Yield a ready compliance to your pastors' admonitions; for they on their part keep watch for your souls' salvation with godly earnestness;—that so they may do this their work (cp. 1 Tim. iv. 16) *with joy* (Acts xx. 24; Phil. i. 4), and not with grief (as mourning over your unfruitfulness, 2 Cor. xii. 21); for that were indeed your loss.

18. *for we trust*] Or, 'we are persuaded' [so Rev. V.]. He states this, because they would pray on his behalf with greater con-

fidence, if they were assured of his integrity.

a good conscience] Acts xxiii. 1, xxiv. 16. *in all things...*] Rather, *desirous in all things to act rightly* (or, 'honourably') [Rev. V. 'honestly'].

19. *the rather*] the more earnestly [Rev. V. 'exceedingly'] as in ii. 1.

restored to you] Re-instated (ἀποκαταστάθω) in his former relations to them. St. Paul had been torn away from the Church at Jerusalem precisely at the moment when the plan, at which he had so long laboured, for testifying the love he bore to his brethren after the flesh, had to all appearance reached a prosperous issue.

20. *Now*] Rather, *But*. He longed to see them again: but, however that might be, he committed them to the God of peace (cp. Rom. xv. 33); the God, Who, amidst the unceasing changes of the world, 'blesses His people with peace' (Ps. xxix. 11).

brought again] Rather (as in Rom. x. 7), *brought up*:—with a plain reference to Isai. lxiii. 11, LXX. The ascent of Moses and Israel out of the depths of the Red Sea was typical of the restoration of Christ and (in due time) of His redeemed hosts out of Hades.

that great Shepherd] So named in contrast with Moses; as in iv. 14 he was styled 'the great High-Priest,' in contrast with Aaron. *through the blood*] Rather, 'in virtue of' [Rev. V. 'with'] the Blood. The death of Christ, as the expression of His perfect obedience, was of infinite merit. His Blood, poured out on the Cross, sealed the everlasting covenant of peace between God and man; which being effected (and because it was effected) the Surety of the Covenant was Himself raised from the dead.

blood of the covenant] By which the covenant was ratified (Exod. xxiv. 8).

21. *make you perfect*] Supplying whatever has been defective, repairing whatever has been decayed, in you. It is not the word used in ii. 10, v. 9 &c., but (καταργεῖ) same as in Gal. vi. 1; 1 Thess. iii. 10.

perfect in every good work to do his will, ¹working in you that ¹ Phil. 2. 13.
 which is wellpleasing in his sight, through Jesus Christ; ²to ² Gal. 1. 5.
 22 whom be glory for ever and ever. Amen. ¶ And I beseech you, ² Tim. 4. 18.
 brethren, suffer the word of exhortation: for ² I have written a ² 1 Pet. 5. 12.
 23 letter unto you in few words. ¶ Know ye that ² our brother ² 1 Thess. 3. 2.
 Timothy ² is set at liberty; with whom, if he come shortly, I ² 1 Tim. 6. 12.
 24 will see you. ¶ Salute all them ² that have the rule over you, ² ver. 7. 17.
 25 and all the saints. They of Italy salute you. ¶ ² Grace be with ² Tit. 3. 15.
 you all. Amen.

¹ Or, doing.

every good work] 2 Cor. ix. 8.
to do his will] So conforming you to the
 character of Christ (x. 7, 9; cp. x. 36).
working] Lit. 'doing;' the same word
 being used in regard to God and man. Cp.
 marg. ref.

well pleasing] Cp. Rom. xii. 2.
through Jesus Christ] Through Whom alone
 the renewing power of the Holy Ghost is
 communicated to man.

to whom] A similar doxology follows the
 words, *through Jesus Christ*, in 1 Pet. iv. 11.
 Cp. 2 Pet. iii. 18; Rev. i. 6.

22. *And I beseech you, brethren*] So in the
 similar supplementary paragraphs in Rom.
 xv. 30, xvi. 17; 1 Cor. xvi. 15.

suffer] Rather, *bear with* [so Rev. V.]
 (2 Cor. xi. 1).

of exhortation] The expression used

in Acts xiii. 15. We gather from it, that
 the writer looked on his Epistle as in the
 nature of a homiletic address.

for I...] 'For indeed it is with few words
 that I have written unto you.' His words
 had been few in comparison of what was
 required for a full discussion of the subjects
 he had touched upon (cp. v. 11). Since
 he had avoided making undue demands on
 their attention, he hoped they would bear
 patiently what he had addressed to them.

23. *set at liberty*] ἀπολευμένος is used in
 Acts iii. 13, iv. 21, xxvi. 32.

24. *They of Italy*] The Hebrew Christians
 who resided in Italy. So, when writing
 from *Ephesus*, he adds: 'The Churches of
 Asia salute you' (1 Cor. xvi. 19).

25. Cp. marg. ref.

J A M E S .

INTRODUCTION.

I. 1. The 'James, servant of God and of the Lord Jesus Christ,' who addresses 'the Twelve Tribes which are in the dispersion,' may be safely identified with that James of Jerusalem, who is prominent in Acts xii., xv., and xxi.

2. Further, he may be identified with James 'the Just' or 'Righteous,' who is mentioned by Josephus, and described more fully by Hegesippus in Eusebius. His martyrdom took place in the interregnum between the procuratorship of Festus and that of Albinus, about A.D. 62 or 63.

3. The internal evidence of the Epistle points in the same direction. The man who reveals himself to us in it, is a Christian, and yet a Jew; and, as such, not severed from those Jews who, though they had not yet embraced Christianity, might hereafter become Christians; one who saw in Christianity the completion and perfection of the older Covenant; who probably looked on all Gentile Christians as received into Israel; yet would not lay on them a yoke of Judaism, but conceded to them a liberty that he would not use (probably did not desire) himself. Thus he was qualified to act as a mediator, in a conciliatory spirit, in the questions which arose; looking on all things with the practical object of promoting the quiet discharge of duty; without taste for speculation, abhorring controversy, shun-

ning 'questions,' impatient of 'talk' as a substitute for or hindrance to work.

4. St. Paul describes this James of Jerusalem as 'the Lord's brother' (Gal. i. 19; see note on St. Matthew, xiii. 55). He calls him one of the Apostles, and in the same sense as the rest of the Apostles (1 Cor. ix. 5).

5. There is every probability, *primâ facie*, that James 'the brother of our Lord' was, accurately speaking, our Lord's cousin, being the son of 'Mary of Clopas,' his mother's sister (or perhaps her cousin). Various incidental considerations point to the same conclusion. Only two persons bearing the name of James are mentioned in the Gospels or the early part of the Acts—the son of Zebedee, and the son of Alphæus. And, after the death of the former, James of Jerusalem is spoken of without any distinctive epithet, as if there was no longer another for whom he could be mistaken. Moreover, the position of primacy which James assumes among the Apostles and elders at Jerusalem, and the deference which St. Paul shews towards him, all combine to indicate an Apostle, not 'born out of due time,' but one of the Twelve.

6. The internal evidence from the Epistle of St. James is no less important. The Epistle does not indeed assert the writer's Apostleship. But it is unquestionably the

work of a constant and devoted follower of Jesus of Nazareth. It is impossible that it should have been written by any one who had not, throughout the whole course of Christ's ministry, drunk in His words and stored them in his heart, till his whole spirit was steeped in their inspiration.

II. St. James, while governing the Mother Church of Jerusalem, wrote to 'the twelve tribes in the dispersion,' with a sort of patriarchal authority, if not actual jurisdiction. For the Jews who were scattered abroad, were wont to apply to the ecclesiastical authorities at Jerusalem for direction, and to receive decrees from them. And thus those Jews who had believed in Christ were already prepared to look for guidance and doctrine, to him who stood at the head of the Christian Church at Jerusalem. No other Apostle or Bishop could claim their attention precisely in the same way. It is here taken for granted that the 'twelve tribes' are the *believing* Jews, whose faith was in a Messiah *already come*.

III. Written from Jerusalem to the Jews of the Dispersion, the Epistle is, without prejudice to its Christian character, and notwithstanding the remarkable correctness of its Greek diction, essentially Hebrew in tone of thought and feeling, and even phraseology, reminding us of the teaching of the Saviour Himself. He who received His words had first been imbued with the peculiar character of Semitic, and especially Hebrew, culture. It may perhaps admit of doubt whether the books of 'The Wisdom of Solomon' and 'Ecclesiasticus' are among the actual

sources of St. James's teaching, or whether they are merely to be looked upon as intermediate products of the same school of thought and philosophy, in which the Jewish mind found its congenial sphere from the days of Solomon to those of St. James. Yet the resemblances seem too many and too striking to be explained upon the latter supposition; and it is most probable that St. James possessed a familiar acquaintance with all the so-called 'Sapiential books.'

Again, the stress laid on sins of the tongue and on the unruliness of that member, and the melancholy picture of the social relations between rich and poor, seem to carry us back to the same storehouse of practical experience. Equally characteristic and remarkable, especially in contrast with the argumentative trains of thought and closely-linked statements to which we are accustomed in St. Paul's writings, is the abrupt gnomic form of enunciation which often disguises the real closeness of the connexion of the thoughts.

So also, instead of general statements, St. James is fond of placing before us in a concrete form representations of scenes vividly, almost dramatically, realising to our imaginations the lessons which he wishes to enforce. See i. 11, 24; ii. 2 &c. And with these again are connected the picturesque allusions, so numerous in the Epistle, to the phenomena of the outward world, earth, and sea, and sky; which bespeak the Jew,—the native of Palestine,—and above all, the devoted disciple of Him Who 'knew the pleasant way' of teaching by parables.

THE GENERAL EPISTLE OF J A M E S.

CHAP. 1. ^aJAMES, ^ba servant of God and of the Lord Jesus Christ, ^cto the twelve tribes ^dwhich are scattered abroad, greeting.
^eMy brethren, ^fcount it all joy ^gwhen ye fall into divers temptations; ^hknowing this, that the trying of your faith worketh
 patience. But let patience have ⁱher perfect work, that ye may
 be perfect and entire, wanting nothing. ^jIf any of you lack
 wisdom, ^klet him ask of God, that giveth to all ^lmen liberally,
 and upbraideth not; and ^mit shall be given him. ⁿBut let him

^a Acts 12. 17. ^b Gal. 1. 19. ^c Jude 1. ^d Tit. 1. 1. ^e Acts 26. 7. ^f Deut. 32. 26. ^g John 7. 35. ^h Acts 2. 5. ⁱ 1 Pet. 1. 1. ^j Matt. 5. 12. ^k Acts 5. 41. ^l Heb. 10. 34. ^m 1 Pet. 1. 6. ⁿ Rom. 5. 3. ^o 1 Kin. 3. 9. ^p Prov. 2. 3. ^q Matt. 7. 7. ^r Luke 11. 9. ^s John 14. 13. & 15. 7. ^t Jer. 29. 12. ^u 1 John 5. 14, 15. ^v Mark 11. 24. ^w 1 Tim. 2. 8.

I. 1. *a servant of... Jesus Christ*] More exactly, *slave, bondman*, of Him Who has purchased us to Himself. It seems to indicate some (though undefined) ministry, beyond the ordinary Christian's relation to his Lord (see 2 Tim. ii. 24). The co-ordinate mention of *God and the Lord Jesus Christ* implies their co-equal dignity.

to the twelve tribes] A name of pride to the children of the twelve patriarchs, even when the commonwealth of Israel was no more. Here the Christian Jews, as being the true Israel, are probably meant, not the *whole Church*, St. Paul's 'Israel of God' (Gal. vi. 16); though Gentile converts, attached to Churches chiefly Jewish, may be included.

which are scattered abroad] Lit. of the *dispersion* [so Rev. V.], i.e. who were dispersed abroad in the Captivity and did not return to Palestine. Many had formed ties in the far East, and remained there. All these Jewish colonies were in correspondence with Jerusalem, and received the decrees of the Sanhedrim on ritual and ecclesiastical matters. So those who became Christians would still look to Jerusalem, and gladly receive an Epistle from the pastor of that Church. See Introd. ii.

2. *My brethren*] The double tie of brotherhood in blood and in faith may account for the frequent use of the words 'my brethren' (15 times) in this Epistle. St. Paul and St. John prefer 'children.'

count it all joy] In spite of outward appearances and the suggestions of human weakness.

when ye fall into divers temptations] We speak of *trials* of affliction, and *temptations* of allurements; but the same family of words in the original expresses both. Here the temptations are such as persons 'fall into,' or 'fall in with,' and therefore are—(1) outward, as opposed to the inner temptations of v. 14; (2) not self-sought; such as we fall, not run, into. Those who fall

into temptation may, even while suffering, feel joy, remembering (1) its uses in detaching the soul from earth, disciplining it and conforming it to Christ; (2) the assurance of help proportioned to their need (1 Cor. x. 13); (3) the promise of reward great beyond all comparison of the suffering (2 Cor. iv. 17).

The coincidences between vv. 1-12 and Ecclesiasticus ii. are very striking.

3. *knowing this*] Teaching them, that these temptations test the reality and depth of faith, and that the process of trial [cp. Rev. V. 'the proof of your faith'] works and establishes patience. 'Patience' is not merely passive submission; rather, enduring fortitude, the elastic spirit which bears up against trials until it conquers. Cp. Rom. ii. 7, v. 3; Heb. xii. 1.

4. *have her perfect work*] Further marking the energetic character of this 'patience' (cp. 1 Thess. i. 3); the 'work' being the exercise which develops and purifies patience to perfection. 'Perfect,' as used in N. T. of human things, implies full growth (cp. 1 Cor. xiv. 20; Eph. iv. 13; Heb. v. 14; 1 Cor. xiii. 10, 11). 'Entire,' not maimed or incomplete. 'Entireness' (A.V., 'perfect soundness') was given to the cripple in Acts iii. 16.

wanting nothing] Rather, *wanting* [Rev. V. 'lacking'] in *nothing*: the same thought is expressed first positively, then negatively.

5. *If any of you lack* (or, *is wanting in wisdom*) The phrase of the last verse repeated: *let him ask of God*, Whose attribute is to give—to give to all—and that *liberally*, with open and stretched-out hands; or lit. *with simplicity*, single-hearted goodwill.

That it belongs to man to ask, and to God to give, is one contrast. Another is, that when man gives, he gives and sometimes upbraids, making the receiver chafe under the obligation.

ask in faith, nothing wavering. For he that wavereth is like a
 7 wave of the sea driven with the wind and tossed. For let not
 that man think that he shall receive any thing of the Lord.
 8, 9 ^aA double minded man is unstable in all his ways. ¶ Let the ^mch. 4. 8.
 10 brother of low degree ¹rejoice in that he is exalted: but the
 rich, in that he is made low: because ⁿas the flower of the grass ⁿJob 14. 2.
 11 he shall pass away. For the sun is no sooner risen with a ^{Ps.} 37. 2.
 burning heat, but it withereth the grass, and the flower thereof ¹Cor. 7. 31.
 falleth, and the grace of the fashion of it perisheth: so also ¹John 2. 17.
 12 shall the rich man fade away in his ways. ¶ ^oBlessed is the man ^oJob 5. 17.
 that endureth temptation: for when he is tried, he shall receive ^{Prov.} 3. 11.
^pthe crown of life, ^qwhich the Lord hath promised to them that ^{Heb.} 12. 5.
 13 love him. Let no man say when he is tempted, I am tempted ^{Rev.} 3. 19.
 of God: for God cannot be tempted with ²evil, neither tempteth ^p1 Cor. 9. 25.
 of God: for God cannot be tempted with ²evil, neither tempteth ^{Rev.} 2. 10.
 of God: for God cannot be tempted with ²evil, neither tempteth ^qMatt. 10. 22.
 of God: for God cannot be tempted with ²evil, neither tempteth ^{ch.} 2. 5.

¹ Or, *glory*.

² Or, *evils*.

6. *in faith*] Relying on God's will to give (v. 5). The word is further defined, as often in St. James, by the negative following:—*nothing wavering*, or *doubting*; 'at odds with oneself, undecided, hesitating'; in v. 8, of two minds. This doubting is illustrated by an image from outward nature; the ceaseless agitation of the storm-driven wave [Rev. V. 'surge'] represents the unrest of a soul not 'grounded and settled in the faith' (Col. i. 23).

7. *Lord*] St. Paul's rule is to use *Kύριος* of Christ. St. James uses it sometimes of Christ (e.g. i. 1, ii. 1, v. 7); but also of the Father or (more probably) of the Godhead in Unity (as here and v. 10).

8. *double-minded*] In iv. 8 the context suggests the notion of *duplicity*; but here the double-minded man is not so much *wicked* as *weak in faith*, 'halting between two opinions' (1 K. viii. 21).

unstable] ἀκράδαντος does not occur again in the received text of the N. T., though it is probably to be read in iii. 8. The cognate substantive is common in the general sense of *disorder, confusion, disturbance, unsettledness*. Cp. iii. 16.

9. Read 'But let the brother.' Vv. 9, 10, should be compared with the 'Beatitudes' in Matt. v., and the parable in Luke xviii. 10, *seq.*: see too 2 Cor. xi. 30; and especially 1 Cor. vii. 22. Whether poor or rich, the Christian, as such, is placed so high that he looks down on and beyond worldly distinctions,—except in so far as he may find rank and riches a temptation to descend to earthly things, or low estate a help to reach spiritual blessings.

10. Poor and rich are alike treated as disciples who are to be taught to go on to perfection. Both classes are recognised here, and taught to become Christians indeed, the poor being exalted, the lofty being humbled. Each has the contraries reconciled in himself; the poor, rich in faith (*infra*, ii. 5); the rich, poor in spirit (Matt. v. 3); that both may inherit a blessing. And this is wrought, (1) out-

wardly, in the uncertainty of riches (1 Tim. vi. 17), through which, if he is merely a rich man, he shall fade away as they do; (2) inwardly, in the change of heart, which makes him count as loss all things that had seemed gain to him, that he may win Christ (Phil. iii. 7). Cp. Mark x. 17.

11. *The burning heat* [Rev. V. 'scorching wind'] is the burning wind, blowing like the hot blast of a furnace from the torrid wilderness: for this, rather than the mere power of the sun's rays, is the scourge of Palestine, not merely exhausting, but scorching and shrivelling up the vegetation (Ezek. xvii. 10). Cp. Jonah iv. 8.

the grass] All the gorgeous wild flowers of Palestine (cp. Matt. vi. 28, 30). Hence the *grace* or *comeliness* of its form (lit. 'face') here spoken of. See Ps. ciii. 15, 16; Isai. xl. 6, 7; 1 Pet. i. 24.

his ways] 'His goings, journeyings' (*πορείαι*, cp. Luke xiii. 22).

12. St. James returns to the thought of v. 2. The blessing is not in the temptation, but in its work on the soul, in the courageous endurance of it, in the strength of faith in the Lord's promise of the *crown of life* (cp. 1 Pet. v. 4), in contrast with the rich man's fading away.

when he is tried] Not *tempted*, but *tested* [Rev. V. 'hath been approved']; i.e. when patience has had her perfect work (v. 4). Cp. 2 Tim. iv. 8.

13. *Let no man say* &c.] Not referring to deliberate blasphemers, but to those who, instead of enduring, give up the struggle against temptation in despair, as if an irresistible force were pressing them. The error is corrected, and the actual work of God shewn in 1 Cor. x. 13. Evil has no place with God, and had none in His creation. See Gen. i. 31.

God cannot be tempted] His nature cannot be reached or touched by any power of evil: nor is He the author of it to others. But it is in the nature of weak sinners to throw the blame on God,—'Why hast thou made me thus?' Not 'enduring' the

- * Job 15. 35. 14 he any man: but every man is tempted, when he is drawn
 Ps. 7. 14. 15 away of his own lust, and enticed. Then *when lust hath
 * Rom. 6. 21, 23. conceived, it bringeth forth sin: and sin, when it is finished,
 * John 3. 27. 16 *bringeth forth death. Do not err, my beloved brethren.
 1 Cor. 4. 7. 17 *Every good gift and every perfect gift is from above, and
 * Num. 23. 19. cometh down from the Father of lights, *with whom is no
 Mal. 3. 6. 18 variableness, neither shadow of turning. *Of his own will
 Rom. 11. 29. begat he us with the word of truth, *that we should be a kind
 * John 1. 13. & 3. 3. of his creatures.
 1 Cor. 4. 15. * Eph. 1. 12.

temptation, they first surrender themselves, and then plead that they were tempted by a Power which could not be resisted. See Prov. xix. 3 (LXX).

He] *αὐτός*, probably 'neither Himself tempteth any man' [Rev. V. 'and He Himself tempteth no man'].

14. But it is by his own lust that every man is tempted, being drawn away and enticed. Lust, if sometimes dormant, is always lurking within awaiting opportunity. Cp. Mark vii. 21, sq.

15. In Rom. vii. 7, 'sin' produces 'lust.' But St. James begins with the 'lust' which is the first manifestation of the inward corruption. This gradually becomes definite in a determination to some specific sin: and this, again, takes a body in an outward sinful act; and having arrived at full growth, brings forth its offspring—death.

when it is finished] When it has come to full growth (see note on v. 4) [Rev. V. 'when it is fullgrown'] In marg. ref. s, St. Paul calls death 'the wages of sin,' in contrast to life, the gift of God. Here, as there, death implies not merely the dissolution of the body, but exclusion from that life which is 'the gift of God,' the crown of life which He has promised. And this adds a proof that temptation does not come from God. That which ends in death cannot be derived from the Author of life.

16. Do not err &c.] [Rev. V. 'be not deceived']. This is a link between vv. 15 and 17; 'Do not be deluded into thinking either that God is the author of evil to you, or that you can expect good from any other Giver than Him.'

17. gift...gift] *δότης...δῶρημα*, the second word [Rev. V. 'boon'] more emphatic than the first; cp. Prov. xxi. 14.—'Every kind of gift that is good, every one that is perfect in its kind, comes down to us from God.'

and cometh down] Or, coming down; the participle perhaps implying the continual illapse of the heavenly grace.

the Father of lights] (1) of the material lights of the created heavens; but (2) of those intellectual and spiritual lights, of which the former are the least inadequate emblems; the thought which culminates in 'Light of Light,' following 'God of God,' in the Nicene Creed. God is 'Very Light' (*αὐρόφως*).

variableness &c.] Or variation [as Rev. V.]; shadow (such as is cast by one body on

another; e.g. by the gnomon of a sun-dial); turning (cp. the word *tropic*); all seem to be allusions to astronomical phenomena. *παράλλαξις* may be well applied to the alternation of day and night, the rising and setting of sun, moon, stars; and *τροπὴς ἀποσκίασμα* [Rev. V. 'shadow that is cast by turning'] may refer to the changes of the moon (cp. the intermittent revolving light in a lighthouse); or (but less probably) to eclipses; or to the advent of night by the earth's rotation. But the language is phenomenal, not scientific; vividly teaching that the Father Who lightens our darkness is free from the imperfections of his creatures; that in His unchangeableness we have the foundation of our faith, and the assurance that as He is the author of all good, so the good of which He is the author is unmixed.

18. This verse is the basis of the moral and practical precepts which follow. The grace of God in the regeneration of the believer is the starting-point of the Christian life. The works, so much dwelt on afterwards, are the fruits of this first work of God in us.

Of his own will] Not for any work or merit of ours (Tit. iii. 5); cp. Eph. i. 5, 11.

The instrument of this regeneration is the Word of truth (cp. 1 Pet. i. 23, 25). In Eph. i. 13, 'the word of truth' = 'the gospel of your salvation' (cp. Col. i. 5). So *infra*, v. 21. But moreover the Fathers recognise in this Word of Truth a mystical allusion to the Personal Word of God. Probably St. James is not directly speaking of God the Word: but he shews a consciousness of the relation between the notion of the Personal Word and that of the word of Revelation whereby we receive Him.

begat he us] [Rev. V. 'he brought us forth']; *ἀνενίκητον* belongs to the mother, not to the father: but it is an intelligible description of the regeneration or new creation; 'He is our Father and Mother in One' (Bengel).

a kind of firstfruits of his creatures] Some understand here the first converts; but the word, like 'first-born,' signifies consecration to God, rather than priority among men. The 'first-fruits' were offered in the Temple-service on the morning after the Paschal Sabbath, i.e. on the morning of the Resurrection. Hence the word derives a higher meaning, as applied, (1) to Him, 'the first-

19 of 'firstfruits of his creatures. ¶ Wherefore, my beloved brethren, 'let every man be swift to hear, 'slow to speak, 'slow to wrath: 20 for the wrath of man worketh not the righteousness of God. 21 Wherefore 'lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, 'which is 22 able to save your souls. ¶ But 'be ye doers of the word, and not 23 hearers only, deceiving your own selves. For 'if any be a hearer of the word, and not a doer, he is like unto a man 24 beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of 25 man he was. But 'whoso looketh into the perfect 'law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, 'this man shall be blessed in his 'deed. 26 ¶ If any man among you seem to be religious, and 'bridleth not his tongue, but deceiveth his own heart, this man's religion is

* Jer. 2. 3.
Rev. 14. 4.

* Col. 3. 8.
1 Pet. 2. 1.
* Acts 13. 28.
Rom. 1. 16.
Eph. 1. 13.
Tit. 2. 11.
1 Pet. 1. 9.
/ Luke 6. 46.
Rom. 2. 13.
1 John 3. 7.
/ Luke 6. 47.
&c.
* 2 Cor. 3. 18.
/ ch. 2. 12.
* John 13. 17.

fruits of them that slept' (1 Cor. xv. 20 23), 'the first-born from the dead' (Col. i. 18; Rev. i. 5); (2) from Him, to 'the Church of the first-born' (Heb. xii. 23). And as He is styled 'first-born of every creature' in Col. i. 15, 'the first-fruits of his creatures' here is the designation of the Body of Christians, in their degree. The Only-Begotten is THE First-fruits: but the adopted children are 'a sort of first-fruits' among mankind. So of Israel, Exod. iv. 22.

19. For 'wherefore (ὅστε) &c.' many MSS. have 'Ye know (ὅτι) this [so Rev. V.]...But let' &c. The new life is not to shew itself by stirring, but rather, in relation to the word, by listening.

'slow to wrath, follows 'slow to speak'; cp. iii. 9, 10.

20. The work which becometh the sons of God, and is incompatible with the indulgence of sinful wrath, is to work that righteousness which comes of the grace of God, and avails to please Him.

21. *filthiness and naughtiness* comprise two classes of sins,—the sensual and the malignant; sins against one's own personality, and sins against one's neighbour; the one opposed to holiness, the other to righteousness. 'Superfluity of naughtiness' [Rev. V. 'overflowing of wickedness'], the *abundance, overflow* of malice describes the evil which, having filled the heart, overflows in the outer conduct; Matt. xii. 34; Luke vi. 45; Ps. xviii. 3 (Prayer Book).

lay apart] Put off all this, as filthy garments, and receive the word ('be swift to hear'), with meekness ('be slow to wrath'). There is a higher significance in the expression, if we recognise the personal indwelling of the Word of God; cp. Acts xx. 32; Gal. iii. 27; Col. ii. 6.

engrafted] ἐμφύτον, an ἀπ. λεγ. in the N. T.; 'divinely implanted [Rev. V.] or given,—the contrast being between that which is acquired by teaching or study, and that which comes to us either as a *natural gift* (as the phrase is) or by inspiration.

22. The contrast of 'doers' and 'hearers' shews the ineffectual character of the hearing. ἀκροατής suggests listening for amusement to a lecture or recitation.

deceiving your own selves] Rev. V. 'de-luding.' On this wilful self-deception, see v. 26; Matt. vii. 21-23.

23. *his natural face*] Lit. the face of his birth (τὸ πρόσωπον τῆς γενέσεως αὐτοῦ).

in a glass] **Mirror.** The ancient mirrors were of polished metal (Exod. xxxviii. 8; 1 Cor. xiii. 12).

24. He glances carelessly, and passes by without a second look.

25. *looketh into*] παρακύβας, cp. the literal sense in John xx. 5; cp. 1 Pet. i. 12. The object of this study is 'the perfect law, that of liberty' (the latter thought flowing from the former); 'the law,' virtually = 'the word' in vv. 22, 23, but viewed as a rule of practice;—not a different and more perfect law (for the law itself is of God), but the law fulfilled in perfection such as Judaism could not reach. The rule is tempered by freedom (Rom. viii. 1, 15; Gal. iv. 24-31).

Rev. V. reads 'not a hearer that forgetteth, but a doer that worketh.' *in his deed*] Rather, in his doing [so Rev. V.]: the doing of these things being an end in itself, containing its own reward.

26. *religious ... religion*] θρησκός...θρησκεία, devout...devotion (as Tyndale and Cranmer). The words refer, not to acts of worship, but to the general tenor of religious duty which marks a life as dedicated to God's service. If a man thinks himself, *claims to be thought* in this sense 'religious' or 'devout,' his devotion, if real, will take a practical shape in the habitual discharge of duty.

vain] 'Of none effect, unavailing before God,' as Matt. xv. 8; 1 Cor. xv. 17, and therefore 'unreal.' The dominant thought is, 'Be ye doers of the word' (v. 22): and this is pithily put in a double antithesis: doers, not hearers only, (vv. 22-25)—doers, not talkers (vv. 26, 27).

^a *Isai. 1. 16, 17.*

^b *Rom. 12. 2.*

^c *1 Cor. 2. 8.*

^d *Deut. 1. 17.*

^e *Prov. 24. 23.*

^f *Matt. 22. 16.*

^g *John 7. 48.*

^h *1 Cor. 1. 26.*

ⁱ *Luke 12. 21.*

^j *1 Tim. 6. 18.*

^k *Rev. 2. 9.*

^l *Ex. 20. 6.*

^m *Prov. 8. 17.*

ⁿ *Matt. 5. 3.*

^o *Luke 6. 20.*

^p *1 Cor. 2. 9.*

^q *1 Cor. 11. 22.*

^r *Acts 13. 50.*

27 vain. Pure religion and undefiled before God and the Father is this, ^aTo visit the fatherless and widows in their affliction, ^aand to keep himself unspotted from the world.

CHAP. 2. MY brethren, have not the faith of our Lord Jesus Christ,

2 ^athe Lord of glory, with ^brespect of persons. For if there come unto your ¹assembly a man with a gold ring, in goodly apparel,

3 and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ²in a good place; and say to the poor, Stand ⁴thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?

5 ¶ Hearken, my beloved brethren, Hath not God chosen the poor of this world ³rich in faith, and heirs of ³the kingdom ⁴which

6 he hath promised to them that love him? But ⁵ye have despised the poor. Do not rich men oppress you, ⁶and draw

7 you before the judgment seats? Do not they blaspheme that

¹ Gr. *synagogue.*

² Or, *well, or, seemly.*

³ Or, *that.*

27. *pure...and undefiled*] The same idea, expressed (as usual) positively and negatively. Yet perhaps *pure* refers more to the inward source: *undefiled* to the freedom from evil contracted by converse with others. *Before God and the Father* [Rev. V. 'our God and Father'] (see 1 Pet. ii. 20) contrasts His judgment with man's; cp. Matt. vi. 1-18. 'To visit' the afflicted, is an act of charity recognised by the Son of Man as done to Himself, Matt. xxv. 34.

to keep himself &c.] In 1 John v. 18 these words stand absolutely. Here probably two thoughts are combined: to keep himself unspotted' (cp. 1 Tim. v. 22), and 'to keep himself [safe] from the world'—as 'from the evil' (John xvii. 15). Active charity and moral purity make up the definition of the religious life; the more direct duty towards God being assumed as the root of all.

II. 1. *the faith of our Lord Jesus Christ*] i.e. the faith in Him: as Gal. ii. 16; Acts iii. 16. *To have* this is probably not to hold the faith (objective, the doctrine believed), but to have the faith which believes (subjective); as Mark xi. 22. St. James argues how lifeless that faith must be which does not conquer evil temper, indolence, unbridled tongues, or (as here) respect of persons.

of glory] Cp. marg. ref.; Acts vii. 2; Eph. i. 17; emphatically of the Divine glory. Paraphrase, 'Why pay such deference to the persons of men, when you have for the object of your faith the Lord Jesus—the Christ of glory?'

with respect of persons] A Hebrew phrase, frequent in O. and N. T.; favour, acceptance shewn to the *person*, i.e. the outward shew and accidents, instead of the substantial merits, of the case. In Exod. xxiii. 2, 3; Lev. xix. 15, the warning is equally against subservieny to the great, and partiality to the humble. But in the N. T. the former meaning is found alone.

2. Again an individual instance is substituted for an abstract precept.

into your assembly] Literally *synagogue*—the only place in the N. T. where this word is distinctly applied to a Christian assembly. Elsewhere in the N. T. (except Acts xiii. 43), always used of the material building.

3. There is neither fault in 'goodly,' nor merit in 'filthy' apparel. The rebuke is for those whose 'respect' was paid, not to merit, not even to 'person,'—but to apparel!

have respect] ἐπιβάλλετε, not the same word as in v. 1; but the same as in Luke i. 48 (cp. ix. 38), 'look with favour on one.'

under my footstool] i.e. on the floor at my feet. The fondness of the Jews for 'the chief seats in the synagogues' is touched upon in Matt. xxiii. 6 &c.

4. *are ye partial*] Rev. 17. 'are ye divided;'
δεικνύετε probably means that this respect of persons shewed that they were halting between God and the world, double-minded, and are [were] become judges of [Rev. V. 'with'] *evil thoughts*] i.e. judges possessed, biased by evil, unfair, modes of thinking and deliberation.

5. Rather, Did not God choose those that are poor as to the world 'to be rich' &c. Cp. 1 Cor. i. 26, sq.

rich in faith] i.e. by virtue of faith rich [in heavenly riches], contrasting their worldly poverty with their heavenly riches.

6. Rather, but ye despised [Rev. V. 'have dishonoured'] the poor man. Note the contrast: 'God chose the poor—ye did despite to the poor man.'

Do not rich men] Rather, the rich as a class, opposed to 'the poor,' (v. 5). Another suggestion,—'How ill do they, as a class, deserve the attention that you pay them!'

draw you &c.] Add themselves [so Rev. V.], i.e. with their own hands drag you, as in Matt. xviii. 28.

7. *that worthy name*] [Rev. V. 'the honourable name'] The name of CHRIST (cp. Acts v. 41, xv. 17); the Covenant-name,

- 8 worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, ^aThou shalt love thy neighbour
 9 as thyself, ye do well: but ^bif ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
 10 For whosoever shall keep the whole law, and yet offend in one
 11 point, ^che is guilty of all. For ^dhe that said, ^eDo not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the
 12 law. ^f¶ So speak ye, and so do, as they that shall be judged by ^gthe
 13 law of liberty. For ^hhe shall have judgment without mercy, that
 14 hath shewed no mercy; and ⁱmercy ^jrejoiceth against judgment.
 14 ^kWhat doth it profit, my brethren, though a man say he
 hath faith, and have not works? can faith save him?
 15, 16 ^lIf a brother or sister be naked, and destitute of daily food, and
^mone of you say unto them, Depart in peace, be ye warmed and
 filled; notwithstanding ye give them not those things which are
 17 needful to the body; what doth it profit? Even so faith, if it

^a Lev. 19. 18.
^b Matt. 22. 39.
^c Rom. 13. 8.
^d Gal. 5. 14.
^e ver. 1.

^f Deut. 27. 26.
^g Gal. 3. 10.
^h Ex. 20. 13.

ⁱ ch. 1. 25.
^j Job 22. 6.
^k Prov. 21. 13.
^l Matt. 6. 15.

^m 1 John 4.
 17, 18.

ⁿ Matt. 7. 26.
^o See Job 31.

^p 19
^q 1

¹ Or, *that law which said.*

² Or, *glorieth.*

in which they are called His people and He their God; a name 'invoked over them' in the form of Baptism.

they blaspheme &c.] The word is to be understood of actual blasphemy against the name, doctrine, word, and way of God. It is used in reference to persons or things which have a halo of sanctity about them (*e.g.* Acts vi. 11, 13); and most often, specifically, of a sin against God.

8, 9. *the royal law*] That kingly law to which all others minister, each in its own sphere: being, in fact, the second of those two Commandments on which 'hang all the Law and the Prophets.'

according to the scripture] *i.e.* According to the real spirit of the scriptural precept.

ye do well] 'True, if you really act up to the spirit of that law, you do well; but if you treat the poor as an enemy, and the rich as a neighbour (Matt. v. 43), *ye commit* (*ἐπιβάλλετε*, *ye work, practise*, implying a habit, not a single act of) sin. See Matt. vii. 23; Acts x. 35; Heb. xi. 33.

convinced] *ἐλεγχόμενοι*, rather, *convicted*. *of the law*] Probably, that very law to which the appeal was made in v. 8.

transgressors] Breakers of a positive law.

10. *the whole law...one point*] (1) The principle of duty, and of obedience to all the Commandments, is one; so that if we keep nine commandments, and break one, we are not doing God's will, but our own. (2) All the precepts are alike expressions of one Divine will, and rest on one authority ('He that said' &c.). (3) All the precepts are manifestations of *love at work*—love first to God, then to our neighbour; and each failure shews defect in this.

guilty of all] Cp. Matt. v. 21, 22, xxvi. 66; 1 Cor. xi. 27: either 'guilty' of that which the Law forbids; or 'liable to, in danger of,' its penalties. Cp. Rom. iii. 19.

11. Compare Matt. v. 21, *sq.*, 27, *sq.*

12. *So speak ye, and so do*] The assertion of equal responsibility for words and deeds is characteristic of St. James; see i. 19, 26, iii. 2-11, iv. 11.

the law (rather, *a law*) *of liberty*] *i.e.* 'the royal law' (v. 8), 'the perfect law, that of liberty' (i. 25); not a law of outward compulsion but an inward principle, moulding man's spirit by the working of the 'free Spirit' of God (cp. Rom. viii. 2).

13. See Matt. xviii. 23, *sq.* 35. 'Mercy,' the spirit of brotherly love in us, 'rejoiceth [glorieth, marg.] against judgment,' triumphs over it. God is not the Judge, but the Father, of those in whom He beholds the Spirit of His Son moving. Here, as in the parable, it is not injustice, but the rigid exaction of justice, which is condemned.

14. *The works* (which carry us back to i. 22, 27) are tacitly identified with the 'royal law' of v. 18. They are equivalent to love, and contrasted with an unworking, unloving faith. Cp. Gal. v. 6. The profession of faith is assumed throughout: 'Can the (Rev. V. 'that') faith thus described—this faith of his, such as one can have who has no works—save him?'

15. *a brother or sister*] One of the Christian brotherhood (1 Pet. ii. 17).

naked] Insufficiently clad, as in the parable (Matt. xxv. 36, *sq.*).

16. *Depart in peace*] A Hebrew phrase, used hypocritically—'May God grant you them!' a plain mockery in the mouths of men who had the opportunity of being God's instruments to supply these necessities (cp. 1 Tim. vi. 18).

what doth it profit] (1) and most simply, 'profit the hungry and naked brother.' But (2) him who might have done this to Christ, but did it not (Matt. xxv. 45).

17. *The faith of which we are speaking...* 'is dead in itself' [Rev. V.].

- 18 hath not works, is dead, being 'alone. Yea, a man may say, Thou hast faith, and I have works : shew me thy faith 'without
 * ch. 3. 13. 19 thy works, 'and I will shew thee my faith by my works. Thou
 * Matt. 8. 29. believest that there is one God ; thou doest well : 'the devils also
 Luke 4. 34. 20 believe, and tremble. But wilt thou know, O vain man, that
 Acts 16. 17. 21 faith without works is dead ? Was not Abraham our father
 * Gen. 22. 9, 12 justified by works, 'when he had offered Isaac his son upon the
 * Heb. 11. 17. 22 altar ? 'Seest thou 'how faith wrought with his works, and by
 23 works was faith made perfect ? And the scripture was fulfilled
 * Rom. 4. 3. which saith, 'Abraham believed God, and it was imputed unto
 Gal. 3. 6. him for righteousness : and he was called 'the Friend of God.
 * 2 Chr. 20. 7. 24 Ye see then how that by works a man is justified, and not by
 Isai. 41. 8. 25 faith only. Likewise also 'was not Rahab the harlot justified
 * Josh. 2. 1. by works, when she had received the messengers, and had sent
 Heb. 11. 31. 26 them out another way ? For as the body without the 'spirit is
 dead, so faith without works is dead also.

¹ Gr. by itself. ² Some copies read, *by thy works*. ³ Or, *Thou seest*. ⁴ Or, *breath*.

18. A friendly speaker argues, 'You claim credit for faith without shewing any evidence of it, while I work its works. Prove the existence of your faith, if you can, by any evidence except that of works ; while I, by working, exhibit my faith in the only way in which proof of it can be given.' If a man say that he has faith, no one can contradict him. But the works of faith can be seen, and these will prove that, though invisible, it is present.

without thy works] Lit. *apart from* (χωρίς) them ; supply, 'if thou canst.'

19. *that there is one God*] Rather, *that God is one* [so Rev. V.], asserting the unity as well as the existence of God ; for the argument is with a Christian Jew, zealous in the assertion of this verity, as being the groundwork of the revelation to Moses (Deut. vi. 4 &c.), where His absolute right to their allegiance is rested upon it. On devils believing cp. Mark i. 24, v. 7.

tremble] Nay, shiver or shudder [so Rev. V.], with such horror as makes the hair bristle ; cp. Job iv. 15. Such is the faith which works not, because it loves not ; the assurance of judgment to come ; the foretaste of the 'torments' of 'the pit'!

20. *wilt thou know*] Rather, *hast thou the will to know* ; bringing out two truths :—(1) The real obstacle to the reception of the truth resides in the corruption of the will. (2) The intellectual assent at once involves practical consequences.

vain man] Vain through self-deceit.

without works] 'Apart' from its characteristic works v. 17 : cp. John xv. 5.

dead] νεκρά. Others read ἀργή, idle [Rev. V. 'barren'], and so 'useless.' Cp. Matt. xii. 36 ; 2 Pet. i. 8.

21. *Abraham our father*] Father of the Jews, according to the flesh ; and of all the faithful, by that adoption which makes them heirs of his blessing ; see Gal. iii. 7-9. The incident referred to was not Abraham's first trial, or first promise ; but the crown-

ing trial and temptation of his life. Hence his faith and its reward (in short, his justification) are concentrated in this incident. Heb. xi. 19 is the key to the whole. Believing that God would find the way to fulfil His own promise, Abraham did not hesitate to obey the command which seemed to make it impossible.

22. *faith wrought with his works*] So that his works through this faith became what without it they would not have been. Work is faith ripened.

23. Gen. xv. 6, belongs to the period before the birth of Ishmael. But the words are taken to have been most truly fulfilled when Abraham's faith, advancing from high to higher, obtained its final triumph in the sacrifice of Isaac.

it was imputed [Rev. V. 'reckoned'] *unto him*] So quoted (from LXX) by St. Paul, I. c. In the original, 'He counted it to him.' This 'imputation' of righteousness, then, lies at the root of all that St. James says of justification. Whether or not there is any conscious reference to St. Paul's teaching, the distinction between imputed and actual righteousness (Rom. iv. 2-8) cannot fairly be left out of sight in interpreting St. James. From first to last, faith enables to all working ;—in working, faith holds its own ;—and when work proves to be imperfect, as all work must, it is through faith alone that this is remedied.

the Friend of God] Cp. marg. ref.

24. *by faith only*] As isolated, apart from works (see on vv. 20, 22).

25. The 'works' spoken of are solely those by which her faith was shewn in the incident mentioned in marg. ref. Rahab was justified, not by the general tenor of her life, but by that one work of faith which saved her from the judgment of Jericho.

sent them out] ἐκβαλόνσα expresses their hurried departure (cp. Acts xvi. 37).

26. *For as &c.*] The general conclusion

CHAP. 3. MY brethren, ^abe not many masters, ^bknowing that we ²shall receive the greater ¹condemnation. For ^cin many things we offend all. ^d¶ If any man offend not in word, ^ethe same is a ³perfect man, *and* able also to bridle the whole body. Behold, ^fwe put bits in the horses' mouths, that they may obey us; and ⁴we turn about their whole body. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the ⁵governor listeth. Even so ^gthe tongue is a little member, and ^hboasteth great things. Behold, how great ^{2a}a matter a little fire ⁶kindleth! And ⁱthe tongue is a fire, a world of iniquity: so is the tongue among our members, that ^kit defileth the whole body, and setteth on fire the ³course of nature; and it is set on fire of ⁷hell. For every ⁴kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of ⁸mankind: but the tongue can no man tame; *it is* an unruly

¹ Or, judgment.² Or, wood.³ Gr. wheel.⁴ Gr. nature.⁵ Gr. nature of man.^a Rom. 2. 20.¹ Pet. 5. 3.^b Luke 6. 37.^c 1 Kin. 8. 46.

Prov. 20. 9.

Eccles. 7. 20.

^d Ps. 34. 13.^e 1 Pet. 3. 10.^f Matt. 12. 37.^g Ps. 32. 9.^g Prov. 12. 18.^h & 15. 2.ⁱ Ps. 12. 3.^j & 73. 8, 9.^k Prov. 16. 27.^{2a} Matt. 15. 11.

18, 19.

Mark 7. 15.

of vv. 17, 20, is resumed, and the unreality of a merely correct intellectual belief, without love to God or man, is reasserted.

III. 1. A warning against the eagerness of many to gain position, without consideration of their fitness; and against the danger of assuming it without fitness.

masters [Or, *teachers* [so Rev. V.]; = the Hebrew *Rabbi*. Cp. Matt. xxiii. 8. Probably rivalries in the Church-teaching are touched (cp. vv. 14, 16). But he refers also to a tendency to talk instead of acting, and to the responsibility incurred by those who undertake to teach others their duty.

the greater condemnation] [Rev. V. 'heavier judgment']. Being punished, if we fail, in proportion to our self-assertion.

2. *in many things* (or 'oftentimes,' as Matt. ix. 14) *we offend all*] A grave confession here, where the duty of 'works' is so broadly enforced (cp. 1 John i. 8). Mercifully, 'to offend' is not necessarily 'to fall,' but may be merely 'to stumble.'

offend not in word] St. James deems much, rash, or vain talking very serious. Many who keep their hands pure are careless of their tongues. The man who rules this member can rule all the others.

3. 'But [Rev. V. 'now'] if we put our horses' bridles into their mouths...then we turn their whole body about.'

4. In i. 6, 'the wave of the sea driven by the wind,' typifies the man of two minds, *the waverer or doubter*. Here the ships 'driven before fierce winds' represent the soul carried away by vehement passions.

helm the ship; even as a little spark can kindle a conflagration.

how great a matter &c.] Rather, *how small a fire kindleth how great a forest!* [Rev. V. 'how much wood (fire-wood) is kindled by how small a fire']. A forest-fire is an incident often referred to by the ancients.

6. *The tongue, that world of iniquity, is fire*. Rev. V. 'And the tongue is a fire: the world of iniquity among our members is the tongue which defileth.'

so &c.] Omit *so*. *The tongue hath its place among our members as that which defileth* (lit. 'spotteth') &c. Cp. Jude 23; 2 Pet. ii. 13; Eph. v. 27.

the course of nature] τὸν τροχὸν τῆς γενέσεως, Rev. V. 'the wheel of nature;' 'wheel' = circle, cycle; and *γένεσις* comes very near to 'creation' (κτίσις) in its collective sense. So it comes to be, 'the course of human life, as the wheel comes round and round in successive generations.' Cp. Eccl. xii. 6.

is set on fire of hell] Is itself kindled at the *gehenna* of fire (Matt. v. 22, xviii. 9; Mark ix. 47).

7. *serpents* *Reptiles* [Rev. V. 'creeping things']. Every *kind*...is tamed of mankind: lit. every *nature*...of man's *nature* (φύσις). Man's nature and powers grapple with each nature of the other creatures, and master them all in detail. The charter of his mastery is Gen. i. 28.

8. *can no man tame*] The context implies that he is thinking of *self-control*.

unruly] 'Ungovernable,' ἀκατάσχετον, cor-

guiding will.

5. *boasteth great things*] Characteristic of the 'little member's' arrogance. But it is no empty vaunt. Often it does guide the whole body, as the bridle the horse, the

better the self-contradictory, unaccountable character of the mischief—blessing and cursing, blowing hot and cold—described in vv. 9-12.

- ¹ Ps. 140. 3. 9 evil, 'full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, "which are made after the
² Gen. 5. 1. 10 similitude of God. Out of the same mouth proceedeth blessing
& 9. 6. and cursing. My brethren, these things ought not so to be.
11 Doth a fountain send forth at the same ¹place sweet water and
12 bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and
³ Gal. 6. 4. 13 fresh. ¶ "Who is a wise man and endued with knowledge among
⁴ ch. 2. 18. you? let him shew out of a good conversation ⁵his works ²with
⁵ ch. 1. 21. 14 meekness of wisdom. But if ye have ⁶bitter envying and strife
⁶ Rom. 13. 13. 15 in your hearts, ⁷glory not, and lie not against the truth. ⁸This
⁷ Rom. 2. 17, 23. wisdom descendeth not from above, but is earthly, ⁹sensual,
⁸ Phil. 3. 19. 16 devilish. For ¹⁰where envying and strife is, there is ¹¹confusion
⁹ 1 Cor. 3. 3. 17 and every evil work. But ¹²the wisdom that is from above is
¹⁰ Gal. 6. 20. first pure, then peaceable, gentle, and easy to be intreated, full
¹¹ 1 Cor. 2. 8. of mercy and good fruits, ¹³without partiality, ¹⁴and without
¹² 1 Pet. 2. 1. ¹⁵Or, hole. ¹⁶Gr. tumult, or, unquiet- ¹⁷Or, without wrangling.
¹³ 1 John 3. 18. ¹⁸Or, natural, Jude 19. ¹⁹ness.

poison] Distinctively, *venom*; conveying, as so often in Holy Writ, a reference to the Old Serpent and the first temptation. Cp. Eccl. x. 11; Ps. lviii. 3, sq.

9. *God, even the Father*] *The Lord and Father* [so Rev. V.].

curse we men] The allusion to Gen. i. 26, sq., proves the greatness of the sin.

10. *ought not so to be*] *χρῆ* implies that they are contrary to law and nature.

11. *Doth a fountain*] *'The fountain'* [so Rev. V.] individualised as a familiar object of reference.

at the same place] Or *opening* [so Rev. V.], the fountain being the subterranean source which supplies the water. The one corresponds to the heart, the other to the mouth, of man (Matt. xii. 35, xv. 18). A moral impossibility is illustrated by physical impossibilities, such as the Jews in Palestine would appreciate readily and keenly.

12. As the tree, so the fruit, 'after his kind.' 'Can a fig-tree bear olive-berries, or a vine figs? Neither can salt water yield sweet water.'

13. The subject is still the need to control the tongue, and the desire of 'many' to be 'masters' or teachers (v. 1), which implied both a pretension to the possession of wisdom, and an inclination to expend it in words. St. James sees in such word-wisdom a mere instrument of vanity and contention.

wise...and endued with knowledge] Probably, 'intelligent and practically wise' (cp. Matt. xi. 25; 1 Cor. i. 19). A man's mental gifts are to be used in works, not words; in meekness, not contentiously; with such consistent perseverance as to shew a good life; see Gal. i. 13; Heb. xiii. 7.

meekness of wisdom] This carries us back to i. 19, and forward to v. 17.

14. *envying and strife*] Rather, *jealousy and party-spirit or faction* [so Rev. V.]. *Ζήλος* may be either good or bad zeal; but the bad sense prevails in the N. T. (Acts

v. 17). *Ἐριθεία* is the sordid rivalry of political factions, jobbing partisanship, intrigue. So here and in v. 16; cp. Phil. i. 16.

the truth] Not mere 'veracity' but the Gospel of Him Who is Himself the Truth (cp. i. 18). If your wisdom bears such fruits as these, your glorying is the lie of Satan and Antichrist.

15. *This wisdom descendeth not &c.*] Rather is *not one* (or that) which descendeth. Two kinds of wisdom are recognised; as, above, two kinds of faith; one good, the other bad; see v. 17.

from above] Or, 'from on high,' suggesting the inspiration of the Holy Ghost (contrasted with 'devilish').

earthly, sensual, devilish] A descending climax: (1) 'Earthly,' opposed to heavenly, 'descending from above.' (2) 'Sensual,' *ψυχικός*, elsewhere also rendered 'natural'; man's state under the dominion of his own unregenerate nature, with all his natural faculties, and with a soul, but wanting the Spirit, alien from God. Cp. 1 Cor. ii. 14, xv. 44, sq.; Jude 19. (3) 'Devilish,' or 'demoniac'; the last stage, in which the man, no longer left to himself, is possessed by a spirit,—but not of God! See v. 6.

16. *envying and strife*] See on v. 14.

confusion] *ἀκαταστασία*, sometimes used of internal disorder and anarchy (1 Cor. xiv. 33; 2 Cor. xii. 20); sometimes of the actual outbreak of uprisings and tumult to which these lead (Luke xxi. 9; 2 Cor. vi. 5). Here both are comprehended. See note on, v. 8.

every evil work] Or 'thing' [Rev. V. 'vile deed']. See the dismal catalogue in 2 Cor. xii. 20; Gal. v. 19, sq.

17. *first pure, then...*] Not a mere enumeration of 1st, 2nd, 3rd &c. Purity is first; and all the other qualities second, as results of this essential attribute. This is *the wisdom of the dove*, the intuition of holy innocence; as in Eden before the Fall. Then the other qualities:—*peaceable*, full

18 hypocrisy. ¹And the fruit of righteousness is sown in peace of them that make peace.

CHAP. 4. FROM whence come wars and ¹fightings among you? *come they not hence, even of your* ²lusts *that war in your* 2 members? Ye lust, and have not: ye ³kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because 3 ye ask not. ⁴Ye ask, and receive not, ⁵because ye ask amiss, 4 that ye may consume it upon your ⁶lusts. ¶ ⁷Ye adulterers and adulteresses, know ye not that ⁸the friendship of the world is enmity with God? ⁹whosoever therefore will be a friend of the 5 world is the enemy of God. Do ye think that the scripture saith in vain, ¹⁰The spirit that dwelleth in us lusteth ¹¹to envy? 6 But he giveth more grace. Wherefore he saith, ¹²God resisteth

¹ Or, *brawlings*.

³ Or, *envy*.

⁵ Or, *enviously*?

² Or, *pleasures*. So ver. 3.

⁴ Or, *pleasures*.

Matt. 23. 12.

Luke 1. 52.

1 Pet. 5. 5.

⁹ Prov. 11. 18.

Hos. 10. 12.

Phil. 1. 11.

⁸ Rom. 7. 23.

Gal. 5. 17.

⁷ Job 27. 9.

Prov. 1. 28.

Isa. 1. 15.

Mic. 3. 4.

⁶ Zech. 7. 13.

⁵ Ps. 66. 18.

1 John 3. 22.

& 5. 14.

⁴ Ps. 73. 27.

³ 1 John 2. 15.

² John 15. 18.

Gal. 1. 10.

¹ See Gen. 6. 5

Prov. 21. 10.

¹⁰ Ps. 139. 6.

¹¹ 1 Pet. 5. 34.

of the inward peace of God, and working accordingly (see next verse, and 1 Cor. xiv. 33):—*gentle*, fair and considerate beyond the demands of strict justice, making allowance for others, not tenacious of its own rights (cp. 2 Cor. x. i.: and see 1 Tim. iii. 3; Tit. iii. 2):—*easy to be entreated* or *persuaded*, not obstinate in one view of things, but candidly receiving the suggestions of others:—*full of mercy and good fruits*, i.e., the works which are the fulfilment of the royal law (ii. 8):—*without partiality* (or, as the margin, *wrangling*) [Rev. V. 'variance']:—*without hypocrisy*, frequently used as an epithet of 'love' and 'faith' (Rom. xii. 9; 1 Pet. i. 22), unfeigned, real.

18. *them that make peace*] Emphatic. The work of the peacemakers (Matt. v. 9; cp. Col. i. 20) is its own reward: and thus the translation 'for them that make peace' [so Rev. V.] comes to the same thing; for as they sow, they reap: peace is the beginning, middle and end: it is in their hearts; it is their work and their righteousness (Heb. xii. 11); it is their great reward;—sown in this world; reaped, even in this world, though not in worldly fashion (John xiv. 27); but above all, and perfectly, in the world to come.

IV. 1. Whether these were strifes of (so-called) religious parties, or individual rivalries for selfish ends, they were works of the flesh coming of *lusts*, literally, *pleasures* [so Rev. V.], sins of pleasure (so in v. 3) rather than of avarice or any other form of greed; cp. also Tit. iii. 3.

that war in your members] Different sins possessed the several members as their instruments; cp. 1 Pet. ii. 11.

2, 3. These accusations have seemed so incredible, as brought against the disciples by an Apostle, that forced explanations have been adopted to evade them. But they are plain and consistent: cp. 1 Pet. iv. 15. Render, '*ye fight and war. Ye have not*' &c. The first fault is that they ask not of God; hence the wars and fightings, when one has, and another cannot

obtain. The second fault is that they ask 'amiss' (*κακῶς*, 'with evil intent'), that they may consume (use up, waste, as Mar. v. 26; cp. 2 Cor. xii. 15) it in their *pleasures* (see on v. 1), in sensual and worldly indulgence. Such asking makes that which might be not evil in itself, evil to them: it seeks to make God the instrument of their desires, instead of subjecting these to Him.

4. *adulterers and adulteresses*] The 'friendship of the world, enmity with God,' shew that the fleshly sin, even if literally imputed, does but symbolise apostasy from God, according to the usage of the O. T. prophets; e.g. Jerem. iii., Hosea ii., iii., iv. &c. The best authorities have only the words 'ye adulteresses' [so Rev. V.], which is more difficult. In the O. T. figure, God is always the bridegroom or husband, to Whom all His people are wedded; and so, perhaps, all (male and female alike) are designated in their unfaithfulness as *adulterous spouses of the Lord*.

friendship of the world] The world, as antagonistic to God, lying under the powers of darkness and their prince. We must make our choice (Matt. vi. 24). The very 'will' to gain the world's favour incurs of itself the enmity of God.

5, 6. Paraphrase:—'*Ye adulterous spouses of the Lord, know ye not that to love the world is to be the enemy of God? Or think ye that all which Scripture saith of this relation of God to man is unmeaning? Passionately He yearneth for the entire possession of the Spirit which He Himself gave to dwell in us. But in proportion to His burning jealousy is the abundance of the grace that He giveth. It is the measure of His intense yearning for us. Nothing short of His love could pass into aught so terrible!*' [Rev. V. 'Or think ye that the Scripture speaketh in vain? Doth the Spirit Which He made to dwell in us long unto envying?']

6. *Wherefore he saith*] Rather, 'it saith,' i.e. 'the Scripture,' as in v. 5. The 'proud' are the enemies of God (v. 4), viewed as rebels; followers of the rebel angel (v. 7)

4. 27.
 5. 9.
 2 Chr. 15. 2.
 1 Isai. 1. 16.
 1 Pet. 1. 22.
 1 John 3. 3.
 ch. 1. 8.
 Matt. 5. 4.
 Job 22. 29.
 Luke 14. 11.
 1 Pet. 5. 6.
 Eph. 4. 31.
 1 Pet. 2. 1.
 Matt. 7. 1.
 Rom. 2. 1.
 1 Cor. 4. 5.
 Matt. 10. 28.
 Rom. 14. 4.
 13.
 Prov. 27. 1.
 Luke 12. 18.
 Ps. 102. 3.
 ch. 1. 10.
 1 Pet. 1. 24.
- 7 the proud, but giveth grace unto the humble. Submit yourselves therefore to God. 'Resist the devil, and he will flee from you. 'Draw nigh to God, and he will draw nigh to you. 'Cleanse your hands, ye sinners; and 'purify your hearts, ye double minded. 'Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 'Humble yourselves in the sight of the Lord, and he shall lift you up. '¶ Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, 'who is able to save and to destroy: 'who art thou that judgest another?
- 13 "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? ¹²It is even a vapour, that

¹ Or, For it is.

whom we are to resist, and who is baffled by those who humble themselves.

7. therefore] Because this submission implies the humility to which God gives grace (v. 6). For then Christ, Who conquered the Tempter, will fight for us.

8. Draw nigh to God &c.] Not only with 'mouth' or 'lips,' which is in effect to remain far from Him (Matt. xv. 8; Isai. xxix. 13); but with 'heart' and 'hands,'—the inward disposition, the outward life and practice,—in sincerity and truth. And then He will be found.

Cleanse your hands, ye sinners] In 1 Tim. ii. 8, 'holy hands' are among the conditions of acceptable prayer.

purify your hearts, ye double minded] The more subtle evil demands a higher purification; the word *καθαρίσειν* expressing either special preparation for a religious service (John xi. 55; Acts xxi. 24, 26, xxiv. 18), or, as here, inward sanctification (1 Pet. i. 22; 1 Jo. iii. 3). The 'sinner' is one that is separated from Christ (Heb. vii. 26); the 'double minded' (see on i. 8) is he who would fain serve God and the world (v. 4).

9. Be afflicted] *ταλαπωνήσατε*, i.e. feel the real wretchedness of your condition (cp. Rev. iii. 17). If this reality is felt, repentance will shew itself in the outward manifestations of 'mourning' and 'weeping.' Jewish (generally and Oriental) joy (2 Sam. vi. 14 &c.) and sorrow (Lev. xvi. 29, 31; Num. xxv. 6 &c.) were very demonstrative. heaviness] Downcastness, as that of the publican (Luke xviii. 13).

10. in the sight of the Lord] That self-abasement is enjoined which the sense of His Presence works (Job xlii. 5; 1 Pet. v. 5).

11. An abrupt change, resuming the subject of 'the tongue'; its licence, in contrast with the quiet discharge of duty,—its misuse (in presumptuous judgments of others), in contrast with strict self-judgment and watchfulness.

Speak not evil] The evil not of slander, but

of harsh unauthorized judgment, censoriousness. Rev. V. 'Speak not one against another, brethren. He that speaketh against a brother' &c.

the law] To violate the spirit of the 'great commandment' is to censure the Law itself. To judge, or criticise the Law, one must be outside of, and above it; not within its sphere and under its jurisdiction. Otherwise it cannot be judged comprehensively, disinterestedly, and (consequently) fairly. It is by 'doing' it that a man comes to understand it (John vii. 17): and the doer is not likely to criticise.

12. To judge the Law belongs to the same authority as to make the Law. Read, 'the lawgiver and judge is One; even He Who is able to save and to destroy.'

who art thou...] Brings man's nothingness into sharp contrast with the Majesty of God the Lawgiver and Judge; and exposes the self-delusion of those who thus encroach on His prerogative.

another] thy neighbour [so Rev. V.]. In ii. 10, 11, the unity of the Lawgiver was the proof of the unity of the whole Law. In this verse God, in His unity, is contrasted with all those to whom the Law is given.

13. From presumptuous judgments of others it is a slight step to presumptuous confidence in one's own future; v. marg. reff.

To-day &c.] Note the chain of the scheme; every link of which is treated as safe, whereas any one may break, and ruin the whole;—to-day—to-morrow—a year.

into such a city] Into this city; i.e. as if pointing it out while speaking. We see the commercial genius of the nation, already developed by their dispersion; a people without a home, following their traffic from place to place.

14, 15. V. 14 is parenthetical, and v. 15 continues v. 13, 'Go to...instead of your saying' (as ye ought), 'If' &c.

It is] Ye are [so Rev. V.].

a vapour] Cp. Job vii. 7; Wisdom ii. 2.

15 appeareth for a little time, and then vanisheth away. For that ye ought to say, 'If the Lord will, we shall live, and do this, or 16 that. But now ye rejoice in your boastings: 'all such rejoicing 17 is evil. Therefore 'to him that knoweth to do good, and doeth it not, to him it is sin.

CHAP. 5. GO 'to now, ye rich men, weep and howl for your 2 miseries that shall come upon you. Your riches are corrupted, 3 and ^byour garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. 'Ye have heaped treasure together for the last days. Behold, 'the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and 'the cries of them which have reaped 5 are entered into the ears of the Lord of sabaoth. 'Ye have lived in pleasure on the earth, and been wanton; ye have nourished 6 your hearts, as in a day of slaughter. 'Ye have condemned and

^v Acts 18. 21.
1 Cor. 4. 19.
Heb. 6. 3.
^a 1 Cor. 5. 6.
^a Luke 12. 47.
John 9. 41.
Rom. 1. 20.

^a Prov. 11. 28.
Luke 6. 24.
1 Tim. 6. 9.
^b Job 13. 28.
Matt. 6. 20.
^c Rom. 2. 5.
^c Lev. 19. 13.
Job 24. 10.
Jer. 22. 13.
^c Deut. 24. 15.
^f Job 21. 13.
Amos 6. 1.
Luke 16. 19.
25.
1 Tim. 5. 6.
^g ch. 2. 8.

See too Hosea vi. 4, xiii. 3. The condition 'If the Lord will, we shall live,' must precede even the first link in the chain of v. 13.

16. ye rejoice in your boastings] *καυχᾶσθε* implies glorying or boasting (v. Prov. xxvii. 1, LXX); and this may be well-grounded (in the Lord, in the Cross, 1 Cor. i. 31; Gal. vi. 14), or ill-grounded (in men, 1 Cor. iii. 21). But *ἀλαζονεία* [Rev. V. 'vaunting'] expresses presumptuous boasting—'All such glorying is evil.'

17. See marg. reff. and John xiii. 17. St. James delights in abrupt apophthegms. Probably the reference is to the boastful rejoicing just mentioned. The Jews relied on their knowledge (Rom. ii. 17-20); and their condemnation was, that they said they saw; therefore their sin remained (John ix. 41). Their 'hearing' was not 'doing,' and therefore 'their religion was vain' (i. 26). The correspondence with Rom. xiv. 23 is very remarkable; and St. James supplements St. Paul.

V. 1. Go to now] See on iv. 13, where the rebuke was directed against those who hasted to be rich, and made sure of living to gain their object. Here St. James turns abruptly to those who are rich, only thinking of themselves, careless of charity, humanity, or even justice. This denunciation of woe is addressed to persons who were still formally within the pale of God's Church along with 'the election,' 'the true Israel,' though they were cutting themselves off from it (see Rom. x., xi.). The key to this paragraph is Christ's discourse in Matt. xxiv.; and 'the last days,' 'the coming of the Lord,' must be interpreted according to the general analogy of Apostolic thought on this subject, the times and the seasons remaining unrevealed (ib. 36).

that shall come upon you] That are coming [so Rev. V.] upon you [cp. Luke xxi. 26, 35], 'soon,' and 'suddenly.'

2. Your riches are corrupted] The general term comes first; particulars are specified

afterwards. The wealth of the ancients was of a miscellaneous sort, consisting not merely of the precious metals, but of more perishable things. It is still the Oriental fashion to heap up garments, shawls, carpets, and all manner of stuffs, as the furniture of a princely house. Such wealth as this was liable to corruption and decay, and especially to the ravages of the moth. See marg. reff., and Isai. i. 9, li. 8.

3. Gold and silver are liable to be so tarnished as to justify the expression *rust*.

as it were fire] The glowing metal itself is thought of as consuming the living flesh.

for the last days] Men lay up treasure for the future; but these did it 'in (not for) the last days.' This is spoken as if from the very last day of all. When the end came, it found them heaping up treasures which they could never use. See Matt. xxiv. 38; Luke xvii. 26, 28, xii. 16, sq.

4. the hire of the labourers] The Mosaic law was very jealous for the rights of those who had nothing but their labour: see marg. reff. Those who have no earthly protector have *Him; the Lord of Sabaoth*, the Lord of Hosts is His name.

6. ye killed the just (or Righteous) One. Suggested by Christ's words (Matt. xxiii. 35) of the sin of the Jews, from age to age, in killing the prophets of God; till in the fulness of time, when God sent His own son, they slew Him also (ib. xxi. 33).

he doth not resist you] Omit 'and.' Cp. Isai. liii. 7; Matt. v. 39, xxvi. 63; 1 Pet. ii. 21. True, the Jews of the Dispersion had had no part in this particular act; but in it the national sin had culminated, and from it the thought goes on to other sins, which differed rather in degree than in kind.

A very few years later, St. James himself followed his Lord, being murdered at Jerusalem by those very Jews who had given him the surname of 'the Just,' or 'the Righteous,' and called him the 'Bulwark of the people.'

- 7 killed the just; and he doth not resist you. ¶¹ Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive ^athe early and latter 8 rain. Be ye also patient; stablish your hearts: ^afor the coming 9 of the Lord draweth nigh. ²²Grudge not one against another, brethren, lest ye be condemned: behold, the judge ^bstandeth 10 before the door. ^mTake, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering 11 affliction, and of patience. Behold, ⁿwe count them happy which endure. Ye have heard of ^othe patience of Job, and have seen ^pthe end of the Lord; that ^qthe Lord is very pitiful, and of 12 tender mercy. ¶ But above all things, my brethren, ^rswear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall 13 into condemnation. ¶ Is any among you afflicted? let him pray. 14 Is any merry? ^slet him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over 15 him, ^tanointing him with oil in the name of the Lord: and the

^a Matt. 4. 5.
^b Heb. 10. 35.
^c 1 Pet. 4. 7.
^d ch. 4. 11.
^e Matt. 24. 33.
^f 1 Cor. 4. 5.
^g Matt. 5. 12.
^h Heb. 11. 35.
ⁱ Ps. 84. 12.
^j Matt. 10. 22.
^k Job 1. 21, 22.
^l & 2. 10.
^m Job 42. 10.
ⁿ &c.
^o Num. 14. 18.
^p Ps. 103. 8.
^q Matt. 5. 34.
^r &c.
^s Eph. 5. 19.
^t Col. 3. 16.
^u Mark 16. 18.

¹ Or, *Be long patient*, or *Suffer with long patience*.

²² Or, *Groan*, or, *Grieve* not.

7. *Be patient*] Or, ^a'long-suffering,' (μακροθυμία), whether in expectation (Heb. vi. 15) or in endurance: here in both.

The words 'therefore' here, and 'be ye also patient,' in v. 8, imply a connexion, not a transition. They recall the attitude of the Christ before His murderers (Isai. liii. 7; Matt. xxvii. 12-14; Rom. xii. 19; 1 Pet. ii. 19, iii. 17). But all this has its limit:—'Patience, until the coming of the Lord: He will redress the balance, if meanwhile, you imitate Him.'

the husbandman] Cp. Matt. xiii. 39. There is a faith in the future which makes all present trials bearable.

until he receive] Rather, 'until it receive.'

early and latter rain] The 'early rain' fell in the early part of the civil year, about October, soon after seed-time; 'the latter' at the beginning of the ecclesiastical year, about March.

8. *stablish your hearts*] Brace, nerve them to endure all that comes between; cp. 1 Thess. iii. 13. The prospect of the Lord's coming makes this easy, for it is at hand.

9. *lest ye be condemned*] Or, that ye be not judged [so Rev. V.]; see Matt. vii. 1. 'If ye grieve under ill-usage, yet let it not be as invoking vengeance on those who use you ill.' Long-suffering has the promise of the reward; the want of it becomes uncharitableness, and therefore is 'in danger of the judgment.'

10. *spoken*] *spoke* [so Rev. V.]. *in the name of the Lord*] The idea of 'prophet' is of one who speaks not out of his own heart, but as he is moved by the Holy Ghost (2 Pet. i. 21). This exhortation carries us back to Matt. v. 11, 12.

of suffering affliction, and of patience] ['affliction' is omitted in Rev. V.]. Not one idea (as of *suffering with patience*), but

two. Expect sufferings because they are the badge of your profession (2 Tim. iii. 12); and bear them in the spirit of patience.

11. *which endure*] 'who endured' [so Rev. V.], viz. the Prophets above mentioned. In these instances the reward was not in this world, but it was a matter of faith that such sufferings would not always remain uncompensated (cp. 2 Thess. i. 5).

the end of the Lord] The conclusion to the trials of Job.

12. Cp. marg. ref. Both these warnings refer, not to the confirmation of the truth by a solemn appeal to God on due occasion, but to a habit of using oaths lightly in business or conversation, and especially (as here) under irritating circumstances.

13. *afflicted*] ['suffering,' Rev. V.]; κακοπάθει elsewhere in N. T. is used of outward suffering (cp. 2 Tim. ii. 3, 9, iv. 5); here (in contrast with 'merry') of the inward sense of suffering. The remedy is Prayer: not necessarily to obtain the removal of the trial, but for the increase of faith, to raise the spirits, so that we be strengthened (*confortari*) and of good cheer. Merriness or mirth (in the modern sense) is not meant; but a temper cheerful, faithful, and hopeful, to sustain us while work is still to be done.

14. *the elders of the church*] The words point not to certain gifted individuals, as such, but to a solemn visit of the body, as the representatives of the Church in which they are the ministers.

let them pray over him] Bending over the bedridden man (cp. Luke iv. 39 with Matt. viii. 14) and praying for him (cp. too Acts xix. 13). It has been thought that the imposition of hands along with prayer is implied. The act is not improbable in itself; but it is not contained in the words.

anointing him with oil] So Mark vi. 13

- prayer of faith shall save the sick, and the Lord shall raise him up; "and if he have committed sins, they shall be forgiven him.
- 16 ¶ Confess *your* faults one to another, and pray one for another, that ye may be healed. *The effectual fervent prayer of a
- 17 righteous man availeth much. Elias was a man *subject to like passions as we are, and *he prayed earnestly that it might not rain: "and it rained not on the earth by the space of three
- 18 years and six months. And *he prayed again, and the heaven
- 19 gave rain, and the earth brought forth her fruit. ¶ Brethren, 'if
- 20 any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way ^ashall save a soul from death, and ^bshall hide a multitude of sins.

¹ Or, *in his prayer*.

^d Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4. 16. * Prov. 10. 12. 1 Pet. 4. 8.

The use of oil as an outward sign belongs to its use as a religious symbol, *e.g.* in the unction of King, Priest, Prophet, as well as of the vessels of the sanctuary (Exod. xxx. 23-33; Ps. cxxxiii. 2 &c.). And this anointing symbolised the unction of the Holy Spirit (1 Sam. x. 1, 9; cp. Isai. lxi. 1; Acts x. 38; 2 Cor. i. 21; 1 John ii. 20, 27). Christ spoke the word, and a miracle was wrought. His Apostles spoke, as a rule, *in His name*, with the same result. These elders do not speak as having authority, but 'pray'; and 'the prayer of faith' is the means of healing. Christ Himself sometimes used outward symbols, *e.g.* John ix. 6, 11.

in the name of the Lord] Join with 'anointing'; the name of Christ being the power which made the outward symbol a means of grace; see Acts iii. 16, iv. 10-12.

16. *the prayer of faith*] Note how the condition of faith is connected with Christ's miracles of healing, just as with the forgiveness of sins; because all evil, spiritual and physical, flows from one source and is healed by one Saviour. The want of faith was an obstacle to healing (Mark vi. 5, *sq.*), as it is to salvation. See the promise in Matt. xxi. 22; Mark xi. 22, *sq.*

raise him up] From the bed of sickness, as in Acts ix. 34 &c.

and if he have committed sins] If the sickness be only bodily, it shall be healed; if spiritual also, his sins shall be forgiven; both alike through faith.

The so-called sacrament of Extreme Unction in the Romish Church derives no authority from this verse. To quote the title, 'Extreme Unction' (sacramentum exeuntium) is enough. For the unction of St. James is primarily and distinctively for the healing of the sick.

16. *Confess your faults*] It is right that others, cognisant of the sin, should be equally aware of the repentance; and that the penitent should have the help of all their prayers;—objects not attained by confession under the seal of secrecy.

healed] Bodily ailments are seldom mentioned in the N. T. without reference to

spiritual things; cp. the use of the verb 'to save,' and see 1 Pet. ii. 24.

the effectual &c.] 'Great is the force of a righteous man's prayer, **when urgent**' [Rev. V. 'in its working']. Not as if the prayers of the righteous are ever likely to be slack; but this is a special zeal, a special emotion and fervour of heart, an agony of prayer, such as takes Heaven by storm (Matt. xi. 12 &c.). Cp. Col. iv. 12.

17. *subject to like passions*] Of like nature, feelings, or affections, perhaps also 'temptations'; so that, notwithstanding the awe with which he impresses us, there is no reason that we should not do what he did.

that it might not rain] In 1 Kings xvii. 1, Elijah announces the coming drought, but his prayer is not mentioned. The gift of rain is afterwards naturally connected with the prayer recorded in xviii. 36, 42. The specification of *three years and six months*, if remarkable, was certainly familiar to the Jews (cp. Luke iv. 25). Extant Jewish writings specify the same period.

19. Another practical precept to conclude with: embodying that thought of the duty of brotherhood which runs like a golden thread through the tissue of the Epistle. It has been treated negatively, 'Do the brethren no ill; repay no injuries' (v. 9); then positively, 'Minister to them, and pray with them for bodily and spiritual healing' (v. 14); and now, lastly, 'Seek them out; reclaim for Christ His lost sheep.'

err from the truth] Cp. Gal. vi. 1. This expression is quite general. The 'truth' may be doctrinal, or practical, or both.

20. *save a soul from death*] A greater work, a higher charity, than 'to save (or heal) the sick'; the words carry us forward to the Judgment-Day.

hide...sins] [Rev. V. 'cover'] To hide sins is to procure their forgiveness, in so far as God is pleased to give one of us influence over another's eternal lot. Their joy shall be in this fruit of their labour, and they shall share, in their degree, the blessed work of Christ in hiding, blotting out sins, and saving souls from death.

* Isai. 33. 24.
Matt. 9. 2.
* Gen. 20. 17.
Num. 11. 2.
Deut. 9. 18.
Josh. 10. 12.
1 Sam. 12. 18.
1 Kin. 13. 6.
2 Kin. 4. 33.
Ps. 10. 17.
Prov. 15. 20.
John 9. 31.
1 John 3. 22.
v Acts 14. 15.
* 1 Kin. 17. 1.
* Luke 4. 25.
* 1 Kin. 18. 42, 45.
* Matt. 18. 15.

I. P E T E R.

INTRODUCTION.

THE first Epistle of St. Peter, accepted without a trace of doubt or hesitation by all early Christian writers (Euseb. *H. E.* iii. 25), has always retained its high position in the estimation of the Church.

(1) The immediate *occasion* of this Epistle was the approach, or outburst, of persecutions in Asia Minor. In other Epistles allusions are frequently made to sufferings and difficulties, in this the readers are presented to our minds as undergoing, or on the eve of undergoing, fiery persecutions. The first and most direct object of the writer is to inspire Christians with an absolute confidence in the Divine favour and support.

This point elicits the thought which specially occupied the mind of St. Peter. All the confidence of Christian hope depended upon the certainty of the truths which converts had already received. And our Apostle takes occasion at two most critical points in the Epistle (i. 25, v. 12) to attest the soundness of the doctrine which his readers had received from St. Paul, to whom their conversion is incontestably to be attributed. In v. 12 he emphatically states that the especial object of the Epistle was to affirm, in the strongest form of words, and attest that the faith which they had received was **the true grace of God**. To this he adds [see Rev. V.] 'in WHICH STAND!' thus substituting

for a simple declaration of their secure position as adherents to the Pauline doctrine of grace, an emphatic exhortation to steadfastness in maintaining it.

(2) *Readers addressed*. — The Apostle throughout the Epistle is addressing not any separate or distinct party, faction, or class in the Church, but the entire body of Christian converts in those districts where the Gospel was undoubtedly planted by the instrumentality of St. Paul. That body of course included a considerable number of Jewish converts; but not less certainly the great majority of the first converts and of those who were added to the Church in the interval between St. Paul's preaching and the issue of this Epistle, were Gentiles by birth, training, and previous religion. This being the case we find in the Epistle both a pervading tone of ancient Hebrew thought, equally intelligible to Jews and Gentiles under Apostolic teaching, and at the same time forms of address, exhortations, and injunctions specially adapted to those who were most exposed to heathen influences, and were undergoing a rapid but not yet complete process of transition from old heathenish customs to Gospel purity and light. The Apostle, far from having Israelites exclusively before his mind, gives his deepest and most earnest thoughts to a body in which

there is neither Jew nor Gentile, in which Christ is all in all.

(3) The *date* of the Epistle is approximately settled if we admit the fact, now scarcely open to serious controversy, that the Apostle was acquainted with the Epistle to the Ephesians, which was certainly written towards the close of St. Paul's two years' residence at Rome, in bonds but not yet incarcerated. This leaves no option of a composition earlier than A.D. 63. A much later date is certainly precluded by the notices of the constitution of the Church (v. 1). With this agree other clear indications in the Epistle, especially those which refer to the condition of the Christians in Asia Minor. It is evident on the one hand that partial, but very frequent, attacks had been made upon them; that accusations of disloyalty, neglect or violation of legal enactments, had been urged; that the name of Christian was held up to scorn (iv. 14) and apparently was regarded as in some cases a sufficient ground for condemnation even to death (iv. 15, 16). But it seems clear that no regular, systematic persecution, conducted under imperial authority, had broken out at that time either in the city where this Epistle was written or in the districts to which it was addressed. The mutterings of the storm were heard, and there were frequent anticipations of impending woes; but the great judgment had not yet begun from the house of God (iv. 17).

On these grounds we must assign the Epistle to the interval between the first year of St. Paul's imprisonment and the burning of Rome in July A.D. 64.

(4) *Place of composition*.—If v.

13 be read without reference to any early tradition, or to any consideration of the history of the Apostle and of early Christendom, it would at first sight appear that when the Apostle gives the salutation of the *lady* or *Church* co-elect—i.e. elect with the Christians to whom the Epistle is addressed—in Babylon, he distinctly intimates that well-known city as the place where he was then residing. The early records of Christianity, however, which give very full accounts of Christian Churches, and which especially give prominence to those founded by Apostles or under their guidance, are absolutely silent as regards the existence of a Church at Babylon. We have no notice of a succession of Bishops, no intimation of persecutions in that city. The Church must have been swept away without a trace of its existence. Moreover we have historical evidence, accepted by all critics as genuine, which proves conclusively that a community of Christians, more especially of Hebrew Christians, to whom St. Peter is assumed to have confined his personal ministrations, did not and could not exist in that city or the adjoining district at the time in question.

We have then no alternative but to accept the old unvarying testimony of the Fathers, who must have known the sense in which the statement was understood throughout Asia Minor, that St. Peter designates Rome by the name of Babylon.

The objection however is strongly urged that it is highly improbable that St. Peter should have used a mystic term in an Epistle dealing not with apocalyptic visions but with simple matters of fact. But we should observe that the

whole clause in which this appellation occurs must be understood in a symbolical sense. This salutation is given, not—as is elsewhere the case where Churches are distinctly specified as sending or receiving greetings—by the Church in Babylon, but by *the co-elect*, a feminine adjective, to which the literal reader would naturally supply the word *woman* or *lady*. This expression must be accepted as a mystical designation of the Christian community, dwelling in a city which the Apostle styles Babylon, the head-quarters of idolatrous worship, the abode of anti-christian and persecuting powers; such as Babylon was in the times of the prophets, to whose voice St. Peter was ever listening; such as Rome, and Rome alone, was in his own time. What could be more natural than that the Christians of Rome should send such a greeting to their co-elect brethren, just at a time when the 'vanward clouds of evil days' were gathering thickly and threatening to burst over both?

(5) This Epistle gives us a lively illustration of the relative position of the Apostolic body represented by St. Peter, and of the Apostle of the Gentiles.

What we have seen is a distinct recognition by St. Peter of the soundness and completeness of the younger Apostle's teaching, a recognition which at that time was most important, if not indispensable to the general reception of that Apostle's claims. The Epistle presents us with the clearest possible proof of the fundamental accordance of principle and the thorough unity of spirit in those two Apostles, in whom the earliest and best representatives of

Christian life recognised 'the most righteous and most noble columns' of the Church.

It may be objected that some doctrines specially characteristic of St. Paul have no certain or distinct place in this Epistle; that of justification by faith alone being the most conspicuous instance. To this a satisfactory answer may be given. The Epistle is much shorter than either Romans or Galatians, in which *alone* St. Paul explicitly sets it forth, having special reasons for dwelling upon the doctrine in opposition to those who maintained the sufficiency of the law. It would not indeed have been possible within so small a compass to develope or even to state every application of the central truth, to which in common with all essential doctrines, that of justification by faith must be referred. Now that truth of truths, vital union with Christ, and hearty reception of the inseparable truths of atonement and redemption, stands out with singular distinctness in the highly wrought representation of the Church as a spiritual temple, and with as singular completeness in the summary statements of doctrine which are specially characteristic of this Apostle. Had there indeed been any repugnance to the form in which the great doctrine of justifying faith was preached by St. Paul, assuredly St. Peter would not have hesitated to indicate his apprehension that it was liable to be misunderstood and misapplied. He was not likely to be less outspoken than St. James; nor, had such been his feeling, would he have withheld the warning which he afterwards gave, probably elicited by Antinomian teaching, in his second Epistle.

In conclusion we would briefly call attention to these facts. The Epistle is admitted in its principles, its form and substantial bearings of doctrine, to be at once Petrine and Pauline; that at least is the outcome of most careful, and, it must be added, most jealous scrutiny. We would simply add that the unity of spirit thus manifested accords with all the notices of the mutual relations between

the two Apostles which are to be found (1) in St. Paul's own writings, (2) in the other Books of the New Testament, specially in the Acts of the Apostles, and (3) in Christian writers in all quarters of Christendom within the period when the Apostolic tradition is held by the soundest critics to have been retained without intermixture or deterioration.

THE FIRST EPISTLE GENERAL OF

P E T E R .

^a John 7. 35.
Acts 2. 5, 9.
Jam. 1. 1.
^b Eph. 1. 4.
ch. 2. 9.
^c Rom. 8. 29.
& 11. 2.
^d 2 Thess. 2.
13.

CHAP. 1. PETER, an apostle of Jesus Christ, to the strangers
^ascattered throughout Pontus, Galatia, Cappadocia, Asia, and
2 Bithynia, ^belect ^caccording to the foreknowledge of God the
Father, ^dthrough sanctification of the Spirit, unto obedience and
^esprinkling of the blood of Jesus Christ: ^fGrace unto you, and
• Heb. 10. 22. & 12. 24. f 2 Pet. 1. 2.

THE SALUTATION (i. 1, 2).

I. 1. *to the strangers...* Lit. 'to the strangers, or sojourners, of the dispersion' [Rev. V. 'to the elect who are sojourners of the Dispersion']. *παρεπίδημοι* means persons sojourning for a brief season in a foreign land, and was applied primarily to Hebrews dispersed throughout the world. But the Apostles and intelligent Christians of the Apostolical age understood such designations in a wider and more spiritual sense. These words, therefore, apply to all believers, Jews or Gentiles, whose true home, whose citizenship and conversation, is in heaven, and who, like their prototypes the patriarchs, are strangers and pilgrims upon earth.

2. *elect* All who require exhortation, reproof and correction, all who are in a state of salvation, but are far from being assured of the same result.

according &c.] The origin of election, viz. the foreknowledge of God the Father. The early Fathers, and, without an exception, the Eastern Church for ages, understood this expression to mean that election depends upon personal qualities in individuals foreknown to God. The Latin Fathers, however, who are followed by the great majority of modern divines, held that foreknowledge is inseparable from predestination. As Augustine says, 'God foresees nothing of good which He does not effect.' There is no difficulty so far as regards the general purposes of God with reference to His Church. That He foreknew, or that He predestined the gathering of the Church of the elect from Judaism and heathendom, is not a proposition which can be controverted or which could give offence. This we believe to be the meaning of the Apostle.

sanctification] The cause, condition, and means of the admission into the inheritance. *ἀγιασμός*, as understood by the Jewish as well as Gentile converts, is separation from an evil world and dedication to God.

N.B. Remark the force of the three pre-

positions, (*κατὰ*) in accordance with the foreknowledge and eternal will of the Father, (*ἐν*) through or, more exactly, in the initiative act and the progressive course of spiritual sanctification, (*εἰς*) unto the effect and end of that election and work.

unto obedience and sprinkling] The end, so far as our actual state is concerned, is twofold. We are brought into a state of obedience, prompt and willing obedience to our Lord, and of purification from guilt by virtue of His atoning Blood. The sprinkling of blood, according to the terms of the eternal Covenant, has the special effect of cleansing from the guilt of sin. It is applied to the conscience by the Spirit in Baptism; see Acts xxii. 16. The blood of the paschal lamb, and of other sacrifices, especially of the heifer, typified this expiatory efficacy of Christ's Blood, and also the propitiation which it ensures: cf. Heb. ix. 13, 14, 22.

Observe the mode in which each Person of the adorable Trinity acts concurrently for our salvation, the Father foreknows, the Son atones, the Spirit applies the work of the Son to the conscience.

Grace] St. Peter, like St. Paul (Rom. i. 7), and St. Jude (v. 2), combines the two beautiful salutations of the Greeks (*χαίρε*) and of the Hebrews (*shalom*), but gives to each the true and full Christian significance. *Grace*, i.e. spiritual blessing bestowed gratuitously by a loving Father; and peace with God, peace in Christ accorded to those who were enemies to God, peace applied to the conscience by the Spirit, and pervading the whole existence of believers.

3-12. St. Peter now introduces the great subject of his Epistle with a thanksgiving for the privileges of Christians, viz. regeneration, living hope, a future inheritance and preservation unto final salvation. He passes on to the feelings which characterize true Christians in seasons of severe trial, such as were then afflicting them; they rejoice in sufferings needful for the attestation of faith, and by which it is developed, giving a sure earnest and foretaste of salvation.

3 peace, be multiplied. ¶ ¹Blessed be the God and Father of our Lord Jesus Christ, which ²according to his ³abundant mercy ⁴hath begotten us again unto a lively hope ⁵by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, ⁶and that fadeth not away, ⁷reserved in heaven ⁸for you, ⁹who are kept by the power of God through faith unto salvation ready to be revealed in the last time. ¹⁰Wherein ye greatly rejoice, though now ¹¹for a season, if need be, ¹²ye are in heaviness through manifold temptations: that ¹³the trial of your

2 Cor. 1. 3.
Eph. 1. 3.
Tit. 2. 5.
John 3. 3.
Jam. 1. 18.
1 Cor. 15. 20.
1 Thess. 4. 14.
1 ch. 5. 4.
Col. 1. 5.
2 Tim. 4. 8.
John 10. 28, 29.
Jude 1.
Matt. 5. 12.
Rom. 12. 12.
2 Cor. 6. 10.

¹ Gr. *much*.

² Or, *for us*.

³ 2 Cor. 4. 17. ch. 5. 10. ⁴ Jam. 1. 2. ⁵ Jam. 1. 3. ch. 4. 12.

3. *Blessed &c.*] St. Paul begins the second Epistle to the Corinthians and that to the Ephesians with the same form of words. If, as we believe, St. Peter had seen one or both of those Epistles, he must have adopted the words expressly to indicate the perfect harmony of feeling and of doctrine between himself and the Apostle of the Gentiles.

Father of our Lord Jesus Christ] It is because the Father is the Father of our Saviour that we bear to Him the relation of adopted children, that He is our merciful, forgiving, and loving Father.

which...hath begotten] Rather, *who...begat* [so Rev. V.]. This passage teaches us (1) that the original cause of our regeneration is the will of the Father, determined solely by His own great mercy. See marg. ref. (2) That the effective cause, *i.e.* the agency by which that purpose was carried into effect, was the Resurrection of Jesus Christ from the dead.

lively hope] Or, *a living hope* [so Rev. V.], *i.e.* a hope having in it the principle of spiritual life, springing as from a root, from the Resurrection of our Lord, and producing the fruits of life. St. Peter dwells with earnestness and frequency on the doctrine of the Resurrection, and on the hopes and blessings which it involves. He loves also so much the epithets, lively and living, and the mention of hope, that it has been observed that if St. John may be called the Apostle of love, and St. Paul of faith, St. Peter is especially the preacher of hope.

4. to an inheritance] The Christian is born again not merely to the subjective, or inward, change from despair to living hope, but to the objective change from the mortality, corruptible, polluted, and withering, which he inherited from Adam, to the immortality incorruptible, not liable to dissolution—undefiled, not subject to pollution—that fadeth not away, having in it the principle of eternal youth, which is his inheritance in Christ.

reserved in heaven] The ancient commentators infer from this that Christians are not to look forward to a state of millennial felicity on earth. The expression *την αἰωνίαν* is remarkable. It implies that the care of God for His elect is from everlasting, and that in founding the heavens He re-

served a portion for the inheritance of His children, not like Paradise open to the assaults of the evil one, but having salvation for its walls.

5. who are kept] An expression which suggests a warning, for it excludes those who do not remain in the faith; but which is also full of comfort, since it assures us that the Father Who preserves the inheritance, also protects and guards the heirs. *φρουρουμένων* is a military term, and means such a guard as is maintained to protect a fortress from assault or surprise.

by the power] Lit. 'in the power,' implying that the believer is kept within the sphere of God's special manifestation of power,—encircled by the everlasting arms.

ready to be revealed] The salvation, unto which we are kept, is already accomplished, though not yet fully manifested. The inheritance is already secured, but it will not be bestowed until the last time. Even to departed Saints who are secure of salvation, if the ancient Fathers are right, that glory will not be fully manifested until Christ Who is their life shall appear, and they with all believers will appear with Him in glory.

6. Wherein] The word probably refers to the statement of present and future blessings, the lively hope and the assured inheritance.

for a season] Lit. 'for a little' [Rev. V. 'for a little while'], brief in duration; brief, *i.e.* compared with eternity.

if need be] Afflictions do not come unless they are necessary conditions of the accomplishment of God's work, whether for the salvation of the suffering believer (Acts xiv. 22), or for the advancement of the kingdom of Christ, the blood of martyrs being the seed of the Church.

are in heaviness] *have been afflicted* [Rev. V. 'have been put to grief'], referring to afflictions which actually had befallen the Churches planted by St. Paul.

7. that the trial [Rev. V. 'proof'] &c.] The result of all temptation to the faithful is to purify them and attest the sterling qualities of their hearts. If gold, a material and therefore a perishable thing, is benefited by the purifying fire, much more must this be the case with the imperishable man—

* Job 23. 10.
Ps. 66. 10.
Prov. 17. 3.
Isai. 45. 10.
Zech. 13. 9.
1 Cor. 3. 13.
* Rom. 2. 7.
1 Cor. 4. 5.
* 1 John 4. 20.
* 2 Cor. 5. 7.
Heb. 11. 1.
* Rom. 6. 22.
* Gen. 49. 10.
Dan. 2. 44.
Hag. 2. 7.
Zech. 6. 12.
Matt. 13. 17.
Luke 10. 24.

faith, being much more precious than of gold that perisheth, though *it be tried with fire, 'might be found unto praise and
8 honour and glory at the appearing of Jesus Christ: "whom
having not seen, ye love; "in whom, though now ye see *him*
not, yet believing, ye rejoice with joy unspeakable and full of
9 glory: receiving "the end of your faith, *even* the salvation of
10 *your* souls. ¶ "Of which salvation the prophets have enquired and
searched diligently, who prophesied of the grace *that should come*
11 unto you: searching what, or what manner of time "the Spirit
of Christ which was in them did signify, when it testified before-
hand *b*the sufferings of Christ, and the glory that should follow.
12 "Unto whom it was revealed, that *a*not unto themselves, but

* ch. 3. 19. 2 Pet. 1. 21. *b* Ps. 22. 6. Isai. 53. 3. Dan. 9. 26. John 12. 41.
* Dan. 9. 24. *a* Heb. 11. 13, 39, 40.

'Praise' means the approbation of God, the immediate result of triumph over temptation; 'honour' refers to the distinction conferred upon the good soldiers of Christ in the Church militant; 'glory,' which includes both the preceding, and raises them to their highest intensity, is already their portion, now reserved in heaven, and to be manifested when the Church triumphant will be enthroned with the Lord, and share that glory which was His 'from the beginning of the world.'

at the appearing] Or, *revelation* [so Rev. V.]. ἀποκάλυψις implies that a glory now complete will be unveiled, and manifested. See iv. 13; Rom. viii. 18, 19; 1 Cor. i. 7; 2 Thess. i. 7.

8. *having not seen*] St. Peter seems to refer to our Lord's saying (John xx. 29). The Gentile converts in Asia Minor could not have seen Him, nor probably had many of the Jews resident in those parts. The expression is rightly understood to imply that the writer had himself seen the Lord, and it is therefore a mark of authenticity.

9. *receiving*] This represents believers as already receiving, if not in complete possession of, the object and reward of faith. The Christian who is virtually dead with Christ is also virtually risen with Him, and in a very true, though inchoate, or incomplete sense, does receive salvation. Cp. Eph. ii. 8; Tit. iii. 5; Rom. v. 1.

even the salvation] Some have inferred from this text that Faith which secures justification is inflexible. But κομισόμενοι 'receiving' has an imperfect sense, very different from 'having received.' It implies that in proportion as the Christian realizes by faith, he appropriates and enjoys by anticipation the ultimate blessings of salvation.

10. *the prophets*] The view of prophetic inspiration in this passage is peculiar and striking. The words and declarations which the prophets were commissioned to utter are represented as subjects of diligent inquiry to themselves; so far were they from being the products of their own intelligence. It is implied that the Spirit of Christ presented images to their minds, and put words

into their mouths, which so far from originating they were unable to comprehend (cp. Dan. vii. 16).

grace] Not exclusively a Pauline expression, but Pauline because thoroughly Christian. In the controversy against Judaizers the mind of St. Paul was especially directed towards this aspect of Christ's religion; yet are the grace and truth which came by Him the common treasure of the faithful.

11. *what, or what manner*] The points, about which the prophets are said to have been specially anxious, are the date and the circumstances of our Lord's Advent in the flesh. It is certain that believers in prophecy were convinced that the Messiah was to come about that very time; a persuasion which extended far beyond the borders of Palestine, and was noted by the historians of Greece and Rome.

the Spirit of Christ] The Spirit proceeding from the Father and the Son, Who therefore is called indifferently the Spirit of God, the Spirit of the Father, and here (as in Rom. viii. 9) of Christ. This is the strongest possible declaration of the Godhead of Christ, for none ever doubted that the Spirit which dwelt in the prophets was the Spirit of God.

testified] It was a saying of the Jews that the prophets universally and exclusively prophesied of the days of the Messiah.

the sufferings of Christ] One of the very chiefest points of controversy with the Jews referred to the question whether Christ was to suffer (see Acts iii. 18, and xxvi. 23). Our Saviour had declared repeatedly before and after his Crucifixion that those sufferings had been represented by all the Prophets as necessary conditions of His triumph. See especially Luke xxiv. 25, 26. The veil which still hangs over the Jews (see 2 Cor. iii. 13-16), and prevents them from recognising their own Messiah, is their invincible prejudice touching His humiliation and suffering.

N.B. Remark the construction τὰ εἰς Χριστὸν παθήματα—the sufferings destined for Christ, or rather which were to befall Him.

12. The Prophets were taught by Divine revelation that the subject-matter of their

unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with ^{the} Holy Ghost sent down from heaven; ^{which} things the 13 angels desire to look into. ¶ Wherefore ^{gird up} the loins of your mind, ^{be} sober, and hope ^{to} the end for the grace that is to be 14 brought unto you ^{at} the revelation of Jesus Christ; as obedient children, ^{not} fashioning yourselves according to the former lusts 15 ⁱⁿ your ignorance: ^{but} as he which hath called you is holy, so 16 be ye holy in all manner of conversation; because it is written, 17 ^{Be ye holy; for I am holy.} ¶ And if ye call on the Father, ^{who} without respect of persons judgeth according to every man's

¹ Gr. perfectly.

75.

2 Cor. 7. 1. Heb. 12. 14. 2 Pet. 3. 11. ¹ Lev. 11. 44. & 19. 2. ² Deut. 10. 17. Acts 10. 34. Rom. 2. 11.

inspired utterances belonged not to their own time, or to the special circumstances of Israel, but to the latter days, i.e. to the Christian dispensation.

unto us] "unto you" [so Rev. V.], they did minister] All preaching of the Word is called a ministration, with the special idea of subordination to God and service to man.

which ... preached] Rather, which were now reported [Rev. V. 'now have been announced'] to you by them that preached the Gospel. The two expressions reported, i.e. announced as actual and realized events, and preached the Gospel (a single word, evangelized), are correlatives with 'testified beforehand' and 'prophesied.' The same Holy Spirit which predicted the events by the Prophets announced their fulfilment by the preachers of the Gospel.

to look into] παρακύψαι, see Joh. xx. 5 note; Jas. i. 28. The mysteries of the Gospel are here represented as objects of deep contemplation and earnest inquiry to the Angels; a truth mystically signified by the two cherubs whose wings overshadowed the ark.

Notice the comprehensive grandeur of the view thus presented to us by St. Peter of the agents engaged in the ministry of redemption; Prophets from the beginning, Evangelists in the fulness of time, Angels throughout watching and inquiring, all alike overshadowed, possessed, and energized by the ever-present Spirit of Christ.

13. Wherefore] If such were the feelings and acts of Prophets, Evangelists, and Angels under the abiding Presence of God's Spirit, what ought your exertions to be?

gird up the...mind] As persons gathered up their loose robes with a girdle, that their movements might be unimpeded, so Christians must bring all loose thoughts and feelings under restraint, and brace all the powers of the inner man, the 'thinking faculty' (διάνοια), the soul as the living intellectual principle of our nature, in order to meet the trials and fatigues of a pilgrimage towards heaven.

be sober] This probably points to the sobriety of spirit, specially characteristic of Church teaching, which Divine grace alone

makes compatible with fervent zeal and lively hope. Enthusiasm combined with self-control and perfect self-possession is found in such a Christian warrior as St. Paul. Cp. Acts xxvi. 25.

hope to the end] Rather, hope perfectly [Rev. V. 'set your hope perfectly'], i.e. with a perfect and enduring hope.

14. not fashioning] Or not conforming yourselves (cp. marg. ref.; Eph. ii. 3). συσχηματίζουνοι implies that the soul becomes similar to, all but identified with, the object which it pursues.

in your ignorance] The unconverted Jew sinned against light, the Gentile without direct or sufficient light (ἐν τῇ ἀγνοίᾳ, a state of absolute but not wilful ignorance; see Eph. iv. 18; Acts xii. 30). The strange grossness of Gentile sensuality called for special warnings, such as we find most strongly urged by St. Paul in Epistles addressed to Gentile converts.

15. he which hath called] Or, He Who called you; i.e. God the Father, to Whom the calling and election of believers are always attributed. The special end of God's calling and election is 'holiness' (see 1 Thess. iv. 3, 7), consisting characteristically in entire separation from sin, and here, specially from sensual defilement.

conversation] ἀναστροφή applies peculiarly to the outward course of life, the discharge of relative duties.

16. be ye holy] Ye shall be holy [so Rev. V.]. This injunction involves the necessity of conformity to God, a spiritual change going farther even than submission to His will.

17. if ye call on the Father] Or, if ye invoke as Father Him Who &c. So every Christian does who uses the Lord's Prayer: in doing so he must bear in mind that his Father is his Judge; and that He judges every man according to his own work, without reference to his nation, his position, or his privileges—points specially applicable to Jewish converts (Rom. ii. 1-3)—but of practical importance to all. St. Peter refers not to the future, but to the present, continuous, judgment of a man's work.

- 18 work, ²pass the time of your ³sojourn here in fear: forasmuch as ye know ⁴that ye were not redeemed with corruptible things as silver and gold, from your vain conversation ⁵received
 19 tradition from your fathers; but ⁶with the precious blood of
 20 Christ, ⁷as of a lamb without blemish and without spot: ⁸who verily was foreordained before the foundation of the world, but
 21 was manifest ⁹in these last times for you, who by him do believe in God, ¹⁰that raised him up from the dead, and ¹¹gave him glory;
 22 that your faith and hope might be in God. ¶ ¹²Seeing ye ¹³have purified your souls in obeying the truth through the Spirit unto unfeigned ¹⁴love of the brethren, ¹⁵see that ye love one another
 23 with a pure heart fervently: ¹⁶being born again, not of corruptible seed, but of incorruptible, ¹⁷by the word of God, which liveth
 24 and abideth for ever. ¹⁸For ¹⁹all flesh is as grass, and all the
- 1 Or, For that.
- Rev. 13. 8. Gal. 4. 4. Eph. 1. 10. Heb. 1. 2. Acts 2. 24. Matt. 28. 18. Acts 2. 33. Eph. 1. 20.
 Heb. 2. 9. Acts 15. 9. Rom. 12. 9, 10. 1 Thess. 4. 9. 1 Tim. 1. 5. Heb. 13. 1. 2 Pet. 1. 7. 1 John 3. 18.
 & 4. 7. John 1. 13. Jam. 1. 18. 1 John 3. 9. Ps. 103. 15. Isai. 40. 6. Jam. 1. 10.

17. A second and not less cogent argument; ye ought to be holy because your deliverance from the bondage of inherited guilt has been effected at an infinite cost.

redeemed] Or, 'ransomed.' This passage of St. Peter expresses, more fully than any other in which the word occurs, the special object of the Redemption, viz., deliverance from the power and guilt of sin, specially from the evil spirit that worketh in the children of disobedience, and leadeth them captive according to his will.

vain conversation] Or, 'manner of life' [so Rev. V.]. See note on v. 15. The word rendered *vain* (*μωραία*) has generally a special reference to idolatry and is equivalent to *heathen* (cp. Acts xiv. 15; Rom. i. 21 note), a point of importance in reference to the following statement that it was 'received by tradition from your fathers,' i.e. Gentiles. Not that St. Peter would have exempted the Jewish converts from the charge, but it applied to them far less forcibly than to idolaters practising cruel and licentious rites without compunction or remorse.

19. The doctrine of Atonement by Christ's Blood, typified by that of the paschal lamb, is here stated with the utmost completeness and distinctness. The first condition of an atoning sacrifice is that it shall be free from the pollution which it expiates; so our Paschal Lamb, in a sense peculiar to Himself, was without all taint of sin.

20. *foreordained*] Lit. 'foreknown;' but the knowledge of God is inseparable from His will.

before the foundation of the world] Not in time, which began with creation, subject to vicissitudes and change, but in eternity, resting upon the unchangeable will of God, and determined by considerations which cannot be fully understood by His creatures. The sacrifice of Christ has been from the beginning the only meritorious cause of salvation.

in these last times] Or, at the end of the times [so Rev. V.], i.e. in the period which appertains to the final dispensation of God. The 'last,' because it is not to be superseded by any further manifestation until the end of time.

21. *who by him do believe*] Rev. V. 'who through Him are believers.'

raised him...and gave him glory] The two main truths which effected the conversion both of Jews and Gentiles were the Resurrection of Christ and His Ascension. The Scriptures indifferently represent the Father as raising the Son, thereby recognising Him as His true Son (Rom. i. 4), and the Son as raising Himself, thereby declaring the absolute oneness of the Godhead and the unity of Their work.

22. St. Peter argues thus. The souls of Christians are purified, an actual process begun at conversion and going on through life, having one permanent and paramount object, the unfeigned love, in which our Apostle, like St. John, St. Paul, and St. James, recognises the true fulfilment of the law of righteousness. Omit 'throughe' 'Spirit' and 'pure.' 'Fervently' (ἀσπασ) is emphatic; it involves the idea of intensity.

23. *being born again &c.*] Rather 'having been born again,' become regenerate. The spirit of sonship is the spirit of brotherhood: becoming children of one Father we become brethren, members of one family, of one body, members each of the other: this in a far higher sense than that of natural relationship, since we are born, not as in our first birth of corruptible seed, with sensual affections, but of incorruptible, the germ of spiritual life, of which the giver and planter is the living and eternal Word of God.

24. As men born of flesh, merely natural men, feelings of love might be transient and fickle, like the nature to which they belong, and however attractive and specious they would perish without result; that nature is

glory of man as the flower of grass. The grass withereth, and
25 the flower thereof falleth away: ^abut the word of the Lord
endureth for ever. ^bAnd this is the word which by the gospel
is preached unto you.

CHAP. 2. WHEREFORE ^alaying aside all malice, and all guile,
2 and hypocrisies, and envies, and all evil speakings, ^bas newborn
babes, desire the sincere ^cmilk of the word, that ye may grow
3 thereby: if so be ye have ^dtasted that the Lord is gracious.
4 To whom coming, *as unto* a living stone, ^edisallowed indeed of
5 men, but chosen of God, and precious, ^fye also, as lively stones,
are built up ^ga spiritual house, ^han holy priesthood, to offer

¹ Or, *be ye built*.

^b Isai. 61. 6. & 66. 21.

Isai. 40. 8.
Luke 16. 17.
^a John 1. 1.
1 John 1. 1.
^c Col. 3. 8.
Heb. 12. 1.
Jam. 1. 21.
^b Matt. 18. 3.
Rom. 6. 4.
1 Cor. 14. 20.
^c 1 Cor. 3. 2.
Heb. 5.12,13.
^d Heb. 6. 5.
^e Acts 4. 11.
^f Eph. 2. 21.
^g Heb. 3. 6.

like grass that is scorched by the sun, and flowers that fall off yielding no fruit: but the word of God being eternal, must produce durable effects, and that word has been preached to men in the Gospel. In the concluding clause St. Peter substitutes 'the Lord' for 'our God' (Isai. xl. 8), thus identifying the Lord—that is our Lord Jesus Christ with Him Whom Jews and Christians alike call 'our God.'

25. This word—eternal in duration, and that which had been preached to his hearers and had been received by them—is the joyous tidings or Gospel (Rev. V. 'the word of good tidings.'). In the form in which it was presented to them it was substantially and essentially the very word of God: *i.e.* St. Peter attests the absolute integrity of Gospel truth as it had been preached in the Churches of Asia Minor by St. Paul.

II. 1. *Wherefore* Inasmuch as you have been regenerated by the word of God (i. 23), and have received it from your spiritual teachers (i. 25), you must lay aside all evil passions, especially those which are opposed to brotherly love.

malice] St. Peter puts this first, as the main cause of dissensions; St. Paul places it last as the climax of all offences against brotherly love (Eph. iv. 31). *kakia* refers specially to malignity [Rev. V. 'wickedness'].
guile &c.] Guile is the inward disease, hypocrisy its outward manifestation, and as a result of the consciousness of evil, envy in its various forms.

2. *As newborn babes*] Cp. i. 23. Hebrew writers called disciples 'sucklings.'
desire &c.] Each word is emphatic; the *milk* for spiritual babes is pure unadulterated doctrine, which is conveyed in and by the Word (λογικόν, rendered elsewhere 'reasonable', Rom. xii. 1).

sincere] Lit. 'without guile,' or deceit, in antithesis to the guile which must be put away. τὸ λογικὸν ἀδολον γάλα = 'logical guileless milk' [Rev. V. 'the spiritual milk that is without guile']; doctrine derived from the Word, unadulterated by any falsehood. Whether St. Peter identified the Son of God with the Word may be questioned, but that he regarded Him as its

source, and it as His perfect manifestation, is certain.

that ye may grow thereby] Add [so Rev. V.], 'unto salvation'; indicating the true end of spiritual growth.

3. *Omit so be.* The conjunction *if* (εἰ, not εἴπερ), implies that the desire of v. 2 must exist in those who, as Christians, have known experimentally the sweetness of spiritual food, and learned from it to appreciate the graciousness of the Lord.

the Lord] In the N. T., as a rule, the Lord Jesus Christ; here Jehovah (see Ps. xxxiv. 8); an important point in its bearing upon St. Peter's Christology.

4. Another and distinct metaphor in order to shew the necessity of perfect union with, and conformity to, Him from Whom spiritual life is derived. St. Paul has the same metaphor (cp. marg. ref. f). The Christian comes to Christ to be built up in the faith, and He to Whom he comes is conceived of as the head corner-stone, instinct with life, holding together the building and felt as the principle of stability in every part.

disallowed] Ps. cxviii. 22; Matt. xxi. 42.
precious] In i. 19 τίμιος referred to intrinsic preciousness, ἀντίτιμος here refers to the recognition of that preciousness by the Father.

5. *lively stones*] *living*; the word shews that we receive life from Him Who hath life in Himself, and must therefore be fellow-workers with Him.

a spiritual house] The antitype of the material temple, of which the glory, together with the uses which it prefigured, is transferred to the Church of Christ.

an holy priesthood] Add εἰς [Rev. V. 'to be'] before these words. Christians built up in Christ are made a spiritual house, or temple, for a special purpose, that they may become a holy priesthood, qualified and empowered to offer spiritual sacrifices. The priesthood of Christians does not trench on the peculiar province of our one High Priest, nor on the other hand does it exclude the office of a vicarious priesthood, representing and acting on behalf of the body corporate; this is sufficiently proved by passages in the O. T., which at once recognise the people as priests, and yet restrict certain functions to the Aaronic priesthood.

Mal. 1. 11.
Rom. 12. 1.
Heb. 13. 15.
Phil. 4. 18.
ch. 4. 11.
Isai. 28. 16.
Matt. 21. 42.

Rom. 9. 33.
1 Cor. 1. 23.
Ex. 9. 16.
Rom. 9. 22.
1. 2.

1 Cor. 3. 17.
2 Tim. 1. 9.
Deut. 4. 20.
Acts 20. 28.
Eph. 1. 14.
Tit. 2. 14.
Acts 26. 18.
Eph. 5. 8. Col. 1. 13. 1 Thess. 5. 4. Hos. 1. 9. Rom. 9. 25.

up 'spiritual sacrifices,' acceptable to God by Jesus Christ.
6 Wherefore also it is contained in the scripture, 'Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* 'precious: but unto them which be disobedient, 'the stone which the builders disallowed, the same 8 is made the head of the corner, 'and a stone of stumbling, and a rock of offence, 'even to them which stumble at the word, 9 being disobedient: 'whereunto also they were appointed. But ye are 'a chosen generation, 'a royal priesthood, 'an holy nation, 'a peculiar people; that ye should shew forth the 'praises of him who hath called you out of 'darkness into his marvellous 10 light: 'which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

¹ Or, an honour.

² Or, a purchased people.

³ Or, virtues.

by Jesus Christ] Or, through Jesus Christ. The spiritual sacrifices of prayer, praise, and all Christian works, are offered through Him as the One true High Priest; acceptable are they to God through Him, by reason of His One perfect oblation of Himself.

6. Rev. V. 'because it is' contained.

Behold &c.] This passage is quoted freely, still more freely by St. Paul (Rom. ix. 33).

7. he is precious] Or lit. is the honour [Rev. V. 'the preciousness']; i.e. that preciousness, spoken of in the preceding passage, appertains to you who believe.

which be disobedient] Read, 'which are unbelieving' [Rev. V. 'such as disbelieve'].

the stone] St. Peter combines Ps. cxviii. 22, and Isai. viii. 14. According to the first passage the rulers and priests of the Hebrews rejected and cast out the living stone, the only one on which the building could rest; but in consequence of that very act, by virtue of the sufferings which Christ then underwent, He became [Rev. V. 'was made'] (1) the very corner-stone on which and by which the Jews and Gentiles were compacted into one harmonious whole; but (2) to them who rejected Him, 'a stone of stumbling' against which they came into collision, and 'a rock of offence' (cp. Luke ii. 34).

8. even to them] Omit. Lit. who being disobedient stumble at Christ's doctrine. whereunto] i.e. to which result of unbelief, i.e. utter overthrow, they were appointed. The rejection of the Jews, brought about by their disobedience, was not a new thing, but had been foreseen and predetermined.

9. But ye] The ye is emphatic; but as for you, who in contradistinction from the unbelieving Jews have received the Messiah, you are the new generation consisting of the 'remnant of grace' among the Israelites and of all Gentiles who are united to the Head of the Body by faith.

a chosen generation] Rev. V. 'an elect race.' Cp. Deut. x. 15; John i. 13; Isai. xliii. 20, 21.

a royal priesthood] Cp. Exod. xix. 6 (LXX). Christians are in a peculiar sense all 'kings and priests,' or 'a kingdom of priests' (Rev. i. 6), by virtue of their mystic union with the One King and One Priest of the universe.

an holy nation] The Hebrews were a holy nation, as being separated from the heathen by moral and ceremonial law; Christians in virtue of spiritual association with each other, and of renunciation of all evil heathenish habits.

a peculiar people] Rev. V. 'a people for God's own possession.' Lit. 'a people of acquisition' (λαοί εἰς περιποίησιν), a people acquired and possessed as a special and peculiar treasure.

The appropriation of all these epithets, in their fullest and most spiritual meaning to Christians, shews how distinctly the Apostles, St. Peter and St. Paul, alike inculcated the truth that all the promises made to Israel, as the seed of Abraham, were fulfilled in the Church. Judaism was absorbed and transfigured in Christianity, in which Gentiles and Jews became one race, one nation, and one body.

should shew forth] Or, 'proclaim.' the praises] Rev. V. 'the excellencies.' Lit. 'the virtues' or 'perfections.'

who hath called you out of darkness] Gentile converts had been brought out of the total night of heathenism, and they were more immediately present to the Apostle's mind; but reference to Jewish converts is not excluded, of whom the best informed had been but partially enlightened (cp. 2 Cor. iii. 14), and of whom the great majority were in total darkness.

marvellous] As transcendent and inconceivable; the glory of Him Who dwelleth in light unapproachable (1 Tim. vi. 16).

10. No passage in this Epistle indicates more distinctly the Gentile converts as specially the objects of St. Peter's address. not a people] Implying that they who in

- 11 Dearly beloved, I beseech you ^{as} strangers and pilgrims, ^{abstain from fleshly lusts, which war against the soul;}
 12 ^{having your conversation honest among the Gentiles: that,}
^{whereas they speak against you as evildoers, they may}
^{by your good works, which they shall behold, glorify God ^{in the}}
 13 day of visitation. ¶ ^{Submit yourselves to every ordinance of man}
 14 for the Lord's sake: whether it be to the king, as supreme; or
 unto governors, as unto them that are sent by him ^{for the}
^{punishment of evildoers, and for the praise of them that do well.}
 15 For so is the will of God, that ^{with} well doing ye may put to

Pa. 39. 12.
 Heb. 11. 13.
 Rom. 13. 14.
 Rom. 12. 17.
 2 Cor. 8. 21.
 Matt. 5. 16.
 Luke 19. 44.
 Matt. 22. 21.
 Tit. 3. 1.
 Rom. 13. 4.
 Rom. 13. 3.
 Tit. 2. 8.

¹ Or, *wherein*.

Christ are one people had no real existence as such before their conversion.

11. This verse marks the main division of the Epistle. From the beginning St. Peter has been concerned mainly with the privileges, blessings and dignity of believers, and with the general fundamental principles which follow as a necessary consequence from their relation to God: he now passes on to exhortations about their relative duties to each other and to all men, with special reference to the circumstances of the times, to the temptations to which they were peculiarly exposed by their previous habits, and to the effects which their example would have for good or for ill upon the heathen.

as strangers and pilgrims] Cp. i. 17, where the word 'sojourning' represents the condition of those who are here called 'strangers,' but more properly 'dwellers in a strange land' (παροικοι). 'Pilgrims' (παραδημοι) denotes specially persons who take up their abode for a short time, not as settlers, but as visitors in a foreign city or land. The home, the true country of the Christian, is heaven; wherever he may be living on earth he is equally a stranger.

fleshly lusts] Cp. Gal. v. 16; Rom. vii. 23: those inordinate appetites which wage an incessant war against the soul, tending to reduce it to a state of slavery, and finally to destroy it everlastingly.

war] Implying active aggression, not simply a state of antagonism.

12. *conversation honest*] Conversation [Rev. V. 'behaviour'] here as in i. 15, 17 = outward conduct, habits of life, by which the inner principle is manifested and attested. It must be 'honest' [Rev. V. 'seemly'], lit. 'beautiful' (καλῇ), such as may attract and command admiration and esteem.

among the Gentiles] To whom they formerly belonged, or among whom they lived, partaking in their excesses.

whereas] Or, *wherein* (ἐν ᾧ), i.e. in the very point which now is aimed at by calumnious misrepresentations. Cp. Rom. ii. 1.

they speak against you as evildoers] Christians were specially attacked by Gentiles, generally at the instigation of Jews, on political grounds as enemies of the state

(cp. Acts xvii. 6, 7); on religious grounds as atheists, i.e. rejecting the objects of heathen worship; on ethical grounds as introducing unlawful customs and abominable impurity (Acts xvi. 20, 21). St. Peter has each point present to his mind in this and in the following exhortations.

good works] A good conversation (see above) manifested in good works.

the day of visitation] Not the judgment of the last day, but a visitation of grace, i.e. when God should visit their souls so that they should return to this Shepherd and Bishop, or Visitor (ἐπισκοπος).

13-17. From the general exhortation to good works St. Peter passes on to special applications of the principle, dwelling in order upon those points which were most likely to affect Gentile observers in judging the tendency of Christian doctrine.

13. *ordinance of man*] Lit. 'every human creation;' i.e. every authority constituted or appointed by man.

for the Lord's sake] Both because 'the powers that be are ordained of God' (Rom. xiii. 1); and because submission to legitimate authority is a most effectual means of removing obstacles to the advance of God's kingdom.

to the king] The emperor at that time was Nero, not only notorious for unspeakable crimes, but the first persecutor of the Christians, the man under whom both St. Peter and St. Paul suffered a long-foreseen martyrdom. The precept is therefore universal, binding on the conscience of all Christians in their private capacity as subjects; the sovereign is supreme by the ordinance of man, as the personal representative of all power inherent in the state.

14. *governors*] The Greek word is specially applied to provincial magistrates, who are to be obeyed simply as the King's (not God's) representatives and delegates.

for the punishment &c.] The twofold object of the magistracy, (a) to check crimes by punishment and (b) to promote good works by rewarding and protecting the agents.

15. It is God's will that by such conduct you should silence (φρασον, lit. stop the mouth as with a gag) calumniators, who in

- ¹Gal. 5. 1, 13. ²1 Cor. 7. 22. ³Rom. 12. 10. ⁴Phil. 2. 8. ⁵Heb. 13. 1. ⁶Prov. 24. 21. ⁷Rom. 13. 7. ⁸1 Tim. 6. 1. ⁹Tit. 2. 9. ¹⁰Matt. 5. 10. ¹¹Rom. 13. 5. ¹²ch. 3. 14. ¹³Matt. 16. 24. ¹⁴Acts 14. 22. ¹⁵1 Thess. 3. 3. ¹⁶ch. 3. 18. ¹⁷John 13. 15. ¹⁸Phil. 2. 5.
- 16 silence the ignorance of foolish men: 'as free, and not 'using *your* liberty for a cloke of maliciousness, but as ²the servants of God. ³'Honour all *men*. ⁴'Love the brotherhood. ⁵'Fear God.
- 18 Honour the king. ¶ ⁶'Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.
- 19 For this is ⁷'thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For 'what glory is *it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is
- 21 'acceptable with God. For 'even hereunto were ye called: because 'Christ also suffered ⁸'for us, 'leaving us an example,
- ¹ Gr. *having*. ² Or, *Esteem*. ³ Or, *thank*, Luke 6. 32. ver. 20. ⁴ Or, *thank*. ⁵ Some read, *for you*.

their wilful ignorance (*ἀγνοία*) of the true principles of Christians, assume that they lead to evil deeds, not to good deeds; and who because of that ignorance must be regarded as foolish, senseless—a defect not merely of mind, but of heart. This applies, not to the magistrates, but to those who invent or disseminate false reports.

16. Freedom did not imply license to break the laws of men, being in fact another word for subjection to God. What he warns them against most specially was making that liberty a pretext for *maliciousness* (*κακία*), a word which designates any kind of evil, most frequently malignity, malice (v. 1; Rom. i. 29; Eph. iv. 31); but here the evil and refractory spirit shewn in violation of law.

17. *Honour all men*] An universal precept, rebuking the narrow and exclusive spirit common in all ages to mere professors of religion, and inculcating reverence for man as such, bearing the impress of his Divine origin.

the brotherhood] Those who are regenerate and children of one Father in Christ.

Fear God. Honour the king] The fear of God is urged not only as the beginning of wisdom, but in reference to the preceding precepts. The distinction between submission to authority and fear due only to the Giver and Lord of life (cp. Matt. x. 28) was specially to be borne in mind, as exemplified by St. Peter himself (Acts iv. 19), and by all Christian confessors and martyrs. The antinomian had to learn the fear of God, the zealot his duty to the king.

18. *Servants*] Not slaves (Eph. vi. 5; Col. iii. 22) but domestic servants. Slavery was a condition contrary to inherent human right, and as such doomed to pass away under the influence of Christianity; servitude tempered and regulated by Christian principles is inseparable from social order. St. Peter's precept applies to both conditions; but at that time the temptation against which it warns was a peculiarly trying one. It was hard to reconcile temporal bondage with spiritual liberty; hardest when masters were infidels, and as such likely to treat their slaves with cruelty.

be subject] Lit. 'submitting yourselves.' to the froward'] Lit. the 'crooked,' but in the sense 'perverse,' which is exactly expressed by 'froward'; here it is in antithesis to 'gentle,' or, as the word so rendered means, equitable and kindly. The duty is thus enforced in its fullest extent, including even 'fear' in all its legitimate working: but it does not include evil compliance, such as was held by Roman legists to be a *duty* on the part of freedmen and of necessity on the part of slaves.

19. *thankworthy*] Rev. V. 'acceptable,' and in v. 20. Lit. 'a grace' (*χάρις*). *conscience toward God*] Probably = 'consciousness of the Presence and Power of God' (cp. 1 Cor. viii. 7).

20. 'Glory' (*κλέος*, not *καύχημα*) refers to the effect produced upon others by good conduct. They will think and say nothing of such conduct if the punishment be provoked. *if, when &c.*] Rev. V. 'if, when ye sin and are buffeted for it' &c. The Apostle appears to recognise no merit in patient endurance of afflictions brought on by our own faults, but regards such patience as simply a duty; whereas when the Apostles 'rejoiced that they were counted worthy to suffer shame for His name,' when after cruel and illegal scourging 'they sang praises unto God' (Acts xvi. 25), they won the crown of righteousness. In both cases the power of grace is felt, in the latter it is manifested to all observers, and wins 'glory.'

21-25. The Apostle passes on from the duty to the motive. Upon the lowliest Christian he presses the highest principle; thus combining practical every-day work with the sublimest mystery of redemption.

21. *hereunto*] i.e. to patience under suffering.

because Christ also] Even He, your Master, whom ye profess to follow: but the peculiar force of the exhortation lies in the motive of gratitude.

suffered for us, leaving us] Read 'for you...you.' St. Peter is urging upon maltreated servants the most difficult of all duties.

example] *ὑπογραμμὸν*, a line or sketch traced by the teacher over which the scholar was to write a letter or draw a figure; a model

22 that ye should follow his steps: ^awho did no sin, neither was
 23 guile found in his mouth: ^awho, when he was reviled, reviled
 not again; when he suffered, he threatened not; but ^{v1}com-
 24 mitted *himself* to him that judgeth righteously: ^awho his own
 self bare our sins in his own body ²on the tree, ^athat we, being
 dead to sins, should live unto righteousness: ^bby whose stripes
 25 ye were healed. For ^cye were as sheep going astray; but are
 now returned ^dunto the Shepherd and Bishop of your souls.

CHAP. 3. LIKEWISE, ^aye wives, *be* in subjection to your own
 husbands; that, if any obey not the word, ^bthey also may
^awithout the word ^cbe won by the conversation of the wives;
 2 ^dwhile they behold your chaste conversation *coupled* with fear.

¹ Or, *committed* his cause.

² Or, *to*.

^a 1 Cor. 14. 34. Eph. 5. 22. ^b 1 Cor. 7. 16. ^c Matt. 18. 15. ^d ch. 2. 12.

therefore not merely to be contemplated, but exactly copied, line for line, feature for feature. The word is peculiar to St. Peter, and is characteristic of his own close minute adherence to his Master's teaching and imitation of his Master's example.

follow] With close and diligent following.

22. *who did no sin*] The servant is tempted to deceit—in His lips was no guile: the servant is provoked to insolent and passionate words—when He was reviled and suffered He neither reviled nor threatened: as the Lord committed His cause to the one righteous Judge, so the servant has to look up to Him as at once his Example and his Judge.

24. *who...bare our sins*] ἀνήκεν ('bare') has a singular fulness of significance: it is a sacrificial term, constantly used in the LXX for offering sacrifice. Here it includes two meanings, our Lord took up our sins, and in His Own Body which He offered on the Cross He expiated them. It must also be noted that when He took up our sins, He took them away, enabling us to be rid of them.

on the tree] ἔυλον is used by St. Peter in Acts, v. 30.

being dead] ἀπογέγονοι [Rev. V. 'having died'] 'having ceased to exist' or to be liable to sins, our old or besetting sins. The temptation may be terribly strong—had it not been so it would not have needed a dying Saviour, and had not that work been effectual He would not have undertaken it.

stripes] Lit. bruise, the livid mark left by scourging.

25. *as sheep going astray*] Cp. Isai. liii. 6; Ps. cxix. end. It implies that wild and perilous courses might have been natural, as they were in fact all but universal, before converts were brought into the fold and placed under the care of the heavenly Shepherd.

Shepherd and Bishop] Christ's two-fold office is here marked. He is our Shepherd because He feeds, guides and protects us; He is our Bishop because He inspects,

exercises vigilant control over us and over all subordinate shepherds and Bishops to whom for a season He commits the charge over Christians.

III. 1-6. The Apostle proceeds in his enumeration of relative duties, not from servants to masters, as might here be expected, but to wives. St. Peter's main object is to inculcate submission, resignation, and avoidance of conduct which might exasperate or alienate persons in authority or in a position of social superiority. Certainly in that age and country, especially in Asia Minor, no persons were in more need of advice, encouragement and exhortation than married women. The Greeks, in accordance with the views of their highest philosophers, regarded a wife as holding an intermediate position between a free person and a slave; if not as a chattel, or mere property, yet as an absolute dependent, and at best, as a trusty instrument for the management of his household; as the mother but not the educator of his children, the agent but not the partaker of his counsels. Among barbarians generally, the wife and the slave were in the same position.

1. *Like-wise*] Emphatic, 'in the same manner' as slaves are bound to submission so are wives.

that, if any obey not the word] The exception to the rule. The Apostle expected that most husbands of believing wives would themselves be Christians.

the word] The 'Gospel' (cp. i. 23, ii. 8). *without the word*] ἀντὶ implies the rejection of the word. The statement therefore means not that the husbands had not heard of, but that they had rejected, Christianity.

may...be won] κερδηθήσονται (cp. 1 Cor. ix. 19, 21) implies to *gain* as converts to Christ. *conversation*] Rev. V. 'behaviour,' the whole conduct, habits and demeanour (cp. ii. 12).

2. *behold*] Having observed as eye-witnesses (ἀποπτεύσαντες) and having special opportunities for ascertaining.

chaste...fear] 'Chaste' implies extreme purity of heart and conduct; 'fear,' rever-

^a Isai. 53. 40.
 Heb. 4. 15.
^a Isai. 53. 7.
 John 8. 48.
 Heb. 12. 3.
^{v1} Luke 23. 46
^a Isai. 53. 4.
 Matt. 8. 17.
 Heb. 9. 28.
^a Rom. 6. 2, 11.
^b Isai. 53. 5.
^c Ezek. 34. 6.
^d Ezek. 34. 23.
 & 37. 24.
 John 10. 11,
 Heb. 13. 20.

• 1 Tim. 2. 9-
Tit. 2. 3, &c.

/ Ps. 45. 13.
Rom. 2. 29.
2 Cor. 4. 16.

• Gen. 18. 12.
• 1 Cor. 7. 3.
Eph. 5. 25.
Col. 3. 19.
• 1 Cor. 12. 23.
1 Thess. 4. 4.
• Job 42. 8.
Matt. 5. 23.
• Rom. 12. 16.
• 15. 5.
Phil. 3. 16.

- 3 'Whose adorning let it not be that outward *adorning* of plaiting
4 the hair, and of wearing of gold, or of putting on of apparel; but
let it be the hidden man of the heart, in that which is not
corruptible, *even the ornament* of a meek and quiet spirit, which
5 is in the sight of God of great price. For after this manner in
the old time the holy women also, who trusted in God, adorned
6 themselves, being in subjection unto their own husbands: even
as Sara obeyed Abraham, *calling him lord*: whose *daughters*
ye are, as long as ye do well, and are not afraid with any *amazement*. ¶ *Likewise*, ye husbands, dwell with *them* according to
7 knowledge, giving honour unto the wife, *as unto the weaker*
vessel, and as being heirs together of the grace of life; *that*
8 your prayers be not hindered. ¶ Finally, *be ye all of one mind*,

¹ Gr. *children*.

ence for the rightful and inalienable authority of the husband. The union of the two principles, so difficult to observe in cohabitation with a heathen husband, characterizes the perfect Christian wife.

3. *Not* a prohibition of outward adorning, but a declaration of its worthlessness if opposed to, or separated from, inward graces.

plaiting the hair] Excessive care in wreathing the hair is constantly noted by contemporary satirists; not merely as a symptom of vanity, but as a common occasion of cruelty to slaves.

of gold] Rev. V. 'jewels of gold,' the gold ornaments, necklaces &c., which are still in the East used to an extent beyond all proportion to a woman's means.

of apparel] Costly raiment, such as is reckoned among household riches by sacred and profane writers.

4. *the hidden man*] Here equivalent to the soul, the inner principle of life, as distinguished from the outward, material body.

in that which is not corruptible] Rev. V. 'in the incorruptible apparel of a meek' &c.; the expression contrasts the imperishable beauty of a Christian spirit with perishable ornaments (cp. i. 7).

a meek and quiet spirit] That spirit which in the sight of God is the true and truly precious jewel becoming and characterizing the Christian wife.

5. *after this manner*] i.e., such were the ornaments worn by matrons of old.

who trusted in God] Rather, *who hoped in God* [so Rev. V.], whose hope was Godwards. That hope in all times enabled truly religious women to bear with humility and patience the yoke made cruel and grievous by human laws, or more especially by undisciplined and tyrannical passions.

6. *calling him lord*] A term that denotes supremacy, such as was enforced by the sentence of God (cp. marg. ref.).

whose daughters ye are] Rather, 'whose daughters ye became' [Rev. V. 'ye now are']. The majority of those addressed were Gentile converts, not Hebrews by birth. The argument stands thus, Just as you became children of Abraham, being

regenerate on the condition of faith, so you became daughters of Sarah on the condition of following her example.

amazement] *πρόσω*, 'terror' [so Rev. V.]; the nervous terror which produces or indicates bewilderment. The fear of the Christian wife must be carefully distinguished from nervous terror; the one leads to faithful discharge of duty, the other to misapprehension of what is really her duty, or to inability to discharge it.

7. This short address to husbands is introduced in order to guard against any abuse of the preceding advice to wives: and to enforce the truth that the relation of the husband to the wife is not one of authority but of mutual affection to be regulated by Christian principle.

Likewise] i.e. with the same regard to Christian principle; or (*aliter*), in the same spirit of obedience to the law of Christ; or (*aliter*). As I have exhorted wives, so now I exhort husbands.

according to knowledge] The words point specially to the duty of forbearance and kindness to the wife as weaker in physical and mental constitution. Upon the obvious disparity of natural powers heathenism founded the law of despotic power universally claimed for the husband; while Christianity derives from it a peculiar obligation to love and cherish.

giving honour &c.] *ἀπορέμντες* is common in classical writers, always in reference to what is due from one to the other party: so that the rendering of *honour* is not a mere act of favour, but the recognition of a due.

that your prayers be not hindered] As they would be were the true relations disturbed by the husband's unchristian demeanour, or disregard of his wife's claim to due reverence. Two hearts at variance with each other will not offer the common incense of prayer, nor can husband or wife bring singly and separately an acceptable offering, while labouring under the sense of unrepented or unforgiven wrong.

8-11. The Apostle passes to the great Christian principles which underlie and regulate all relative duties.

having compassion one of another, ^mlove as brethren, ⁿbe pitiful, ⁹be courteous: ^onot rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, ¹⁰that ye should inherit a blessing. For ^qhe that will love life, and see good days, ^rlet him refrain his tongue from evil, and his lips that they speak no guile: let him ^seschew evil, and do ¹²good; ^tlet him seek peace, and ensue it. For the eyes of the Lord are over the righteous, ^uand his ears are open unto their prayers: but the face of the Lord ^vis against them that do evil. ¹³¶ And who is he that will harm you, if ye be followers of that ¹⁴which is good? ^wBut and if ye suffer for righteousness' sake, happy are ye: and ^xbe not afraid of their terror, neither be

¹ Or, loving to the brethren.

² Gr. upon.

³ Prov. 16. 7. Rom. 8. 28. ⁴ Jer. 1. 8. John 14. 1.

8. Finally] The word is emphatic; as the final end and true object of all injunctions attend to these principles.

all of one mind &c.] *ὁμόφρονες*, Rev. V. 'like-minded.' St. Peter sets forth those principles in five words. The first principle is unity of thought and feeling.

having compassion one of another] A single word (*συμπαθεῖς*) *sympathizing* [Rev. V. 'compassionate'], involving interchange of fellow-feeling in joy or sorrow.

love as brethren] One word (*φιλάδελφοι*), *i.e.* lovers of brethren with that special feeling of brotherly love which unites all children of God in Christ.

pitiful] *εὐσπλαγχνοι*, lit. 'good-hearted' [Rev. V. 'tender-hearted'].

be courteous] *φιλόφρονες*, Rec. text; but read *ταπεινόφρονες*, *humble-minded* [so Rev. V.]—the point which St. Peter, having his Master's teaching ever in mind, is specially anxious to impress upon all Christians.

9. not rendering &c.] St. Peter now applies the principles of Christian life to intercourse with those without; having more immediately in mind the temptations to which believers were exposed in contact with the heathen, at a time when persecution was near at hand and already making its approaches felt by evil acts and evil words.

but contrariwise blessing] Blessing is here a participle; but do the very reverse, 'bless them that curse you' (Matt. v. 44); a word which St. Peter of all the Apostles was specially careful to bear in mind.

knowing that] Omit: **for ye were called unto this**, viz. to bless others in order that ye may yourselves inherit blessings; or ye were called unto this, that is, to a state of blessing in order that ye may bless others.

10-12. This citation enforces the discharge of all Christian duties by reference not merely to the future judgment, but to the abiding Presence of the All-seeing Judge, and of His constant dealings with the evil and the good.

10. Four conditions for a happy and good life; the first is that the tongue must be restrained not merely from evil-speaking,

but from all deceit and falsehood (cp. Jas. i. 26). The suppression of angry feelings presented peculiar difficulty at that time and under the circumstances of the Christian converts.

11. let him eschew] Lit. 'turn away from' [so Rev. V.] evil; the old word eschew is singularly expressive, implying anxious shrinking, the Anglo-Saxon *æceoh*, our 'shy,' and the German *scheu*.

seek...and ensue] Rev. V. 'pursue.' Emphatic words; the last implies earnest pursuit.

12. In connexion with outward acts the Psalmist has promises of temporal blessings, but in reference to the great Christian principle of charity he appeals to the highest spiritual motive. The eyes of the Lord are fixed on the righteous; He hears their prayers.

that do evil] St. Peter omits the words that follow in the Psalm, 'to cut off the remembrance of them from the earth,' evidently because he would fix attention exclusively upon the spiritual and eternal consequences of evil-doing.

13. will harm you] The word is emphatic, do you any real evil. Cp. Isai. l. 9. It stands in direct antithesis to 'good.'

that which is good] Some render, 'Him Who is good.'

followers] Rev. V. 'zealous;' the better reading and equally applicable to zeal for goodness or for God.

14. But and if ye suffer] 'But' is emphatic; *i.e.* notwithstanding the general promise of exemption from harm, it may happen, and you must expect that it will happen, that you will be called upon to suffer.

for righteousness' sake] Either for the profession of the Christian faith, or for the conduct which becomes that profession.

happy are ye] That lesson St. Peter had learned from his Master (Matt. v. 10), and had learned it thoroughly; see Acts v. 41.

be not afraid of their terror] Rev. V. 'fear not their fear;' *i.e.* (cp. Isai. viii. 12, 13), such terror as dismays those who do not fear God supremely.

^m Rom. 12. 10.

ⁿ Heb. 13. 1.

^o Eph. 4. 32.

^p Col. 3. 12.

^q Prov. 17. 13.

^r & 20. 22.

^s Matt. 5. 39.

^t 1 Cor. 4. 12.

^u Matt. 25. 34.

^v Ps. 34. 12.

^w Rev. 14. 5.

^x Ps. 37. 27.

^y Isai. l. 16. 17.

^z 3 John 11.

^{aa} Rom. 12. 18.

^{ab} Heb. 12. 14.

^{ac} John 9. 31.

^{ad} Jam. 5. 16.

- * Ps. 119. 46. 15 troubled; but sanctify the Lord God in your hearts: and ^{be} ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and ¹ fear: Acts 4. 6. Col. 4. 6.
- ^b Heb. 13. 18. 16 ^bhaving a good conscience; ^cthat, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.
- ^d Rom. 5. 6. 18 For Christ also hath ^aonce suffered for sins, the just for the unjust, that he might bring us to God, ^ebeing put to death ^fin the flesh, but ^gquickened by the Spirit: by which also he went
- ^h Heb. 9. 26.
ⁱ 2 Cor. 13. 4.
^j Col. 1. 21.
^k Rom. 1. 4.

¹ Or, *reverence*.

6

15. the Lord God Read, the Lord the Christ [Rev. V. 'Christ as Lord']. A man who sets up God in his heart as the only true object of reverence and fear, is exempt from all other fear.

and be] Omit. Rev. V. *being*.

to give an answer] *πρὸς ἀπολογίαν*, a word peculiar in the N. T. to St. Paul and our Apostle. It means a complete and satisfactory account, and, consequently, defence, of the principle questioned or assailed. It is the word afterwards formally adopted by those who undertook to set forth the principles of the Christian faith in answer to opponents. Hence the age immediately following the Apostolic has been designated the Apologetic age.

to every man that asketh you a reason] To any man who asks for an account, a rational principle, of the hope which is in you, you must be ready to give a satisfactory and rational account. To so much he is entitled for his own sake, so much you are bound to give upon demand, for the sake of the truth on which your hope is based. It may be doubted whether it applies to questions merely captious or put in order to elicit grounds for persecution. Such questions are commonly and best met, as they were in our Lord's case, by dignified and reverent silence.

with meekness and fear] Precede with but [Rev. V. 'yet']. 'Fear' may include anxiety to avoid giving offence by inconsiderate or intemperate arguments, but it certainly does not mean fear of magistrates.

16. a good conscience The only security for an effectual defence of the truth.

whereas] Or *wherein* [so Rev. V.], *i.e.* in reference to the point on which you are attacked (ii. 12 note).

they speak...evildoers] Rev. V. 'ye are spoken against.' The Christian was often arraigned not for his faith, but for his conduct misunderstood or misrepresented.

they may be ashamed] Or, 'put to shame;' convicted of falsehood.

good conversation] Note the repeated use of the words good and 'conversation' in the sense of conduct.

in Christ] The Divine nature in which the Christian, as such, moves and lives, and has his true being.

17. if the will of God be so Whatever may be done will be in accordance with God's will.

18. hath once suffered Rather, **suffered once for all**. St. Peter refers to the one act by which pardon for sin was procured. The points of likeness and contrast are equally striking. Christ suffered not for His sins, but for sins in general; so must the Christian suffer, not for evil-doing, but remembering that he has been saved from sins.

that he might bring us to God] The great end and effect of the atoning death of Christ; it gives man access to God, *i.e.* restores him to communion with God (cp. Rom. v. 1, 2; Eph. ii. 18, iii. 12). Hence the duty and the power of following the example of Him Who procured such access.

being put to death...the Spirit] We have two statements: (1) Christ underwent death in the body, *i.e.* the material and visible form which He assumed in the Incarnation. (2) He was quickened in the spirit, *i.e.* the higher spiritual nature which belonged to the integrity of His humanity, and which was the medium through which the life-giving energy from God was communicated to that humanity.

Every Christian, like his Master, is called upon to die; his material body must undergo that process; but the spiritual principle within him, by virtue of which he is regenerate in Christ, receives a new, indestructible life at the very moment of dissolution. Our Lord's spirit, thus endued with life, at once manifested its life-giving power; so may each Christian spirit in and by its suffering win converts.

19. by which] in which [so Rev. V.], *i.e.* in which spirit, disembodied and quickened with the new undying life. After death our Lord in His own human spirit went forth and preached, *i.e.* proclaimed certain tidings 'to the spirits in prison;' *i.e.* to certain spirits, specified afterwards, who when He thus came and preached to them were, not in bonds or penal duration as condemned criminals, but in custody, as prisoners awaiting their doom.

St. Peter specially refers to the deluge because that catastrophe was a prelude and type of the general judgment, to which the Apostle would here direct the attention of his readers.

20 and ^apreached unto the spirits ⁱin prison; which sometime were disobedient, ^kwhen once the longsuffering of God waited in the days of Noah, while ^lthe ark was a preparing, ^mwherein few, 21 that is, eight souls were saved by water. ⁿThe like figure whereunto *even* baptism doth also now save us (not the putting away of ^othe filth of the flesh, ^pbut the answer of a good conscience 22 toward God,) ^qby the resurrection of Jesus Christ: who is gone into heaven, and ^ris on the right hand of God; ^sangels and authorities and powers being made subject unto him.

CHAP. 4. FORASMUCH then ^aas Christ hath suffered for us in ^bthe flesh, arm yourselves likewise with the same mind: for ^bhe 2 that hath suffered in the flesh hath ceased from sin; ^cthat he no longer ^dshould live the rest of *his* time in the flesh to the lusts

^e Rom. 14. 7. ^d Gal. 2. 20.

^a ch. 1. 12.
ⁱ Isai. 42. 7.
^k Gen. 6. 3.
^l Heb. 11. 7.
^m Gen. 7. 7.
ⁿ 2 Pet. 2. 5.
^o Eph. 5. 28.
^p Tit. 3. 5.
^q Rom. 10. 10.
^r ch. 1. 3.
^s Ps. 110. 1.
^t Rom. 8. 34.
^u Eph. 1. 20.
^v Heb. 1. 3.
^w Rom. 8. 38.
^x 1 Cor. 15. 24.
^y ch. 3. 18.
^z Gal. 5. 24.
^{aa} Col. 3. 3, 5.

20. Which sometime were disobedient] *i.e.* who at a former time [Rev. V. 'aforetime'] had disobeyed the announcement or command then given to them.

when once] Omit 'once.' See the Greek. waited] ἀνεψέχοντο, which St. Paul uses frequently, implies attentive and patient waiting or expectation. God's long-suffering lasted while Noah was building the ark, a period of many years.

wherein few] This marks the extent of the old disobedience. None obeyed the call of Noah, all perished save the few, his own family, who entered the ark. They were saved by the water which destroyed the others. So that the persons to whom Christ went and preached were those who had neglected or rejected warnings in life uttered by a human prophet.

21. Rev. V. 'which also after a true likeness doth now save you, even Baptism.' The same water, which drowned those who disobeyed Noah, saved those who entered into the ark; so also baptismal water, which potentially drowns and destroys the old man, or our sinful nature, saves all who are brought into, and remain in, the true ark with Christ.

not the putting away] Baptism saves us, not as an external operation, *sc.* the putting away uncleanness of the body; but as an inward process attested by the appeal which the purified conscience makes to God. the answer] ἐπερώτημα, lit. 'the question' in the sense of a prayerful questioning, a petition or supplication. The putting off all bodily defilement is the act of the outer man, the questioning in prayer is the act of the inner man.

by ['through'] the resurrection &c.] The Resurrection of Christ is thus stated to be the cause why Baptism saves us. He was thereby declared to be the Son of God with power (Rom. i. 4, iv. 25). Both St. Peter and St. Paul therefore attribute our regeneration, justification and salvation in a special sense to the Resurrection. Baptism is the instrumental cause, Christ's death the meritorious cause, His Resurrection, brought to bear upon the heart by His Spirit, is the effica-

cious cause; of which the movement of the conscience in prayer to the Father, calling Him Abba, Father, is the attestation.

22. angels and authorities and powers] Cp. Matt. xxviii. 18. Probably this passage refers to 'the powers and principalities of darkness, as well as of light.' It is no slight consolation to know that not only all good spirits are wholly subservient to Christ, ministering therefore to those who are heirs of salvation, but that Satan and his powers are absolutely subject to Him, acting only by His permission, and even when inflicting punishment, doing it for the benefit of the Church. Cp. 1 Cor. v. 5; 2 Cor. xii. 7; and 1 Tim. i. 20. See also Rev. xx. 2.

IV. 1-11. Resumption of the argument from iii. 18. From the fact that Christ suffered in the flesh, *i.e.* in the body, are deduced practical inferences, shewing that He suffered not only to bring us into a state of reconciliation, but also into a state of holiness. His death at once represented and effected a complete conquest over sin. Hence St. Peter enforces the duty of eschewing all old heathenish habits, with special reference to the judgment which awaits the quick and the dead.

1. for us] Omit.

arm &c.] do you also (emphatic) arm yourselves with the same thought; ἐνωσια refers to the thought which was in the mind of Christ, viz. that death, met and undergone in the same spirit which actuated Him, puts an end to contact with sin, in His case with the sins of others, which were then blotted out, expiated, and done away with, but in the case of those who are baptized into His death, to contact with personal sins. Cp. Rom. vi. 6, 7.

hath ceased from sin] Christ having suffered for sin, abolished sin, had no more to do with it in the way of atonement; the Christian must follow that example.

2. he...his] Rev. V. 'ye...your.' The word 'live' (βιώσαι) has a somewhat emphatic meaning, being never used of animals; henceforth the life must be a true life, such as befits man.

ROM. 9. 11.
Jam. 1. 18.
Ezek. 44. 6.
& 45. 9.
Acts 17. 30.
Eph. 2. 2.
1 Thess. 4. 5.
Tit. 3. 3.
Acts 13. 45.
& 18. 6.
Acts 10. 42.
Rom. 14. 10.
1 Cor. 15. 51.
52.
Jam. 5. 9.
ch. 3. 19.

life may suffice us ^{to} have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with *them* to the same excess of riot, ^{speaking} evil of *you*: who shall give account to him that is ready ^{to} judge the quick and the dead. For for this cause ^{was} the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. ¶ But ^{the} end of all things is at hand: ^{be} ye therefore sober, and watch unto prayer. ^{And} above all things have fervent charity among yourselves:

Matt. 24. 13, 14. Phil. 4. 5. Heb. 10. 25. Jam. 5. 8. Luke 21. 34. Col. 4. 2. Col. 3. 14. Heb. 13. 1.

3. Omit 'of our life' and 'us.' *the will of the Gentiles*] Rev. V. 'desire.' This implies that the mass of St. Peter's hearers had formerly lived as Gentiles; Gentiles among Gentiles. The evil habits enumerated were prevalent among all Gentiles, and especially in the eastern provinces of the Empire, to an extent hardly to be realized by Christians, and certainly not shared by Jews.

when we walked] Better, 'having walked' [Rev. V. 'and to have walked'].

in lasciviousness &c.] Six forms of gross sensuality are pointed out. Of these three are personal, applying to individuals as such: first, 'lasciviousness,' or more exactly, lascivious actions or habits, such as fill the pages of satirists and licentious poets of that age; secondly, 'lusts,' the inner principles of licentiousness; thirdly, 'excess of wine' [Rev. V. 'winebibbings'], a word, occurring here only in the N. T. The three following are social evils (1) 'revellings,' a word which has the special sense of riotous processions of wild youths such as were common in Greek cities; (2) 'banquetings' or 'drinking bouts' [Rev. V. 'carousings'], often prolonged through the night; (3) 'abominable idolatries,' lit. illicit idolatries, not as contrary to human law, but to the eternal principle of right. Here it is evident that St. Peter specially refers to the general, all but universal connexion of the grossest sensuality with idolatrous practices, such as all his Gentile readers must have shared, but from which the Jew recoiled. This passage, with others, is decisive as to the nationality of his readers.

4. The Gentiles, not regarding any or all the sins so abjured as harmful, felt and expressed the utmost surprise at the abstinence of Christians, and looked upon them as morose, superstitious bigots, misanthropists, equally opposed to the enjoyments of man and to the worship of the gods.

excess of riot] Both words are emphatic; the former (ἀνάγκη) means an overflowing, or outburst; the second (ἀσώτια) expresses utter dissoluteness, ruinous profligacy.

speaking evil of you] Lit. **blaspheming**.

6. Cp. iii. 19, 20. The sense of this verse

must be that the Gospel, i.e. the glad tidings of the triumph over death by our Lord's Death and Resurrection, was preached to the dead—possibly to all past generations—with the intent and object of teaching them that although they should have been judged according to the law of nature and of God to suffer death in the body, they might be quickened, according to a special putting forth of Divine grace, in the spirit, and stand with spiritualized bodies before the judgment-seat of Christ. The meaning and effect of their punishment was made known to them, and the access to God, which Christ's death opened to all, was offered to them. This is connected also with v. 5 as shewing the universality of the Final Judgment.

them that are dead] Rather, 'them that were dead when the Gospel reached them;' referring to physical, not to spiritual death.

that they might be judged &c.] They were to learn that they had, as a natural law, to undergo death, the wages of their sin. The next words, *but live according to God*, i.e. according to the Divine law of grace and life, tell the ultimate and perfect effect upon those who were prepared to receive it.

7. The order of the Greek words is emphatic, *Of all however the end is near*; lit. has drawn near:—the word constantly used in reference to the coming of Christ and His kingdom. The last day is spoken of as near, not with reference to our chronology, but to the development of God's purposes in His various dispensations.

sober] Rather, **sober-minded** [Rev. V. 'of sound mind']: referring to a general state of wise and sober mind.

watch] ὡφθαλμ. (Rev. V. 'be sober') implies sober, thoughtful, abstinence, giving the mind in a calm composed state to the great duty of prayer. In Mark xiii. 37 the word

8. *above all*] Omit 'and.' Charity must precede all acts which manifest the Christian life.

have fervent charity] Having or keeping your charity intense [Rev. V. 'being fervent in your love'].

- 9 for ^ocharity ¹shall cover the multitude of sins. ^pUse hospitality
 10 one to another ^qwithout grudging. ^rAs every man hath received
 the gift, *even so* minister the same one to another, ^sas good
 11 stewards of ^tthe manifold grace of God. ^uIf any man speak, *let*
him speak as the oracles of God; ^vif any man minister, *let him*
do it as of the ability which God giveth: that ^wGod in all things
 may be glorified through Jesus Christ, ^xto whom be praise and
 dominion for ever and ever. Amen.
- 12 Beloved, think it not strange concerning ^athe fiery trial which
 is to try you, as though some strange thing happened unto you:
 13 ^bbut rejoice, inasmuch as ^cye are partakers of Christ's sufferings;
^dthat, when his glory shall be revealed, ye may be glad also
 14 with exceeding joy. ^eIf ye be reproached for the name of
 Christ, happy *are ye*; for the spirit of glory and of God resteth
 upon you: ^fon their part he is evil spoken of, but on your part
 15 he is glorified. But ^glet none of you suffer as a murderer, or
 as a thief, or as an evildoer, ^hor as a busybody in other men's

¹ Or, will.

^o Matt. 5. 11. 2 Cor. 12. 10. Jam. 1. 12. / ch. 2. 12. & 3. 16. ^q ch. 2. 20.

^a 1 Thess. 4. 11. 1 Tim. 5. 13.

^o Prov. 10. 12.
¹ Cor. 13. 7.
 Jam. 5. 20.
^p Rom. 12. 13.
^q 2 Cor. 9. 7.
 Phil. 2. 14.
^r Rom. 12. 6.
¹ Cor. 4. 7.
^s Matt. 24. 45.
 & 25. 14.
^t 1 Cor. 4. 1.
 Tit. 1. 7.
^u 1 Cor. 12. 4.
 Eph. 4. 11.
^v Jer. 23. 22.
^w Rom. 12. 6.
 7, 8.
^x 1 Cor. 3. 10.
^y Eph. 5. 20.
^z 1 Tim. 6. 16.
 Rev. 1. 6.
^a 1 Cor. 3. 13.
^b Acts 5. 41.
 Jam. 1. 2.
^c Rom. 8. 17.
 2 Cor. 1. 7.
 Phil. 3. 10.
^d ch. 1. 5, 6.

shall cover] Or, *covers* [Rev. V. 'cover-eth']. Earnest charity casts a cloak over many offences, refuses to see them.

9. *hospitality*] The kindly reception of strangers (cp. Matt. xxv. 35), and of all who need comfort and help.

grudging] Or 'murmuring' [so Rev. V.].

10. *the gift*] Or, *a gift* [so Rev. V.]. From temporal the Apostle now passes to spiritual duties; 'gift' (χάρισμα) means specially a spiritual endowment, whether miraculous or ordinary, whether personal or ministerial.

as good stewards] The proper office of the steward, as understood by the readers of St. Peter, was rightly to administer and dispense his master's goods, providing for the due maintenance of all the household.

11. *If any man speak*] Here St. Peter refers to two kinds only of the manifold gifts, but they include all that is needed for the edification and organization of the Church. Speaking includes all kinds of instruction given by Christians to each other, whether ordinary, extraordinary, or official. A man who speaks thus must speak not as using his own natural uninspired utterances, but as being a bearer of Divine utterances.

the oracles] Not 'the oracles,' but *as oracles* [Rev. V. 'as it were oracles'] being themselves entrusted with such utterances. The exhortation is singularly impressive, implying a complete surrender of the speaker's self to the movements of the Holy Spirit (cp. Mark xiii. 11).

minister] This does not refer to ministrations in the Church, but to the distribution of gifts spoken of in the preceding verse.

to whom] The most natural construction connects the words with *Jesus Christ*. Ascription of glory and power to the Son is

thoroughly in accordance with the principles and the style both of St. Peter and of St. Paul.

12-19. St. Peter now recurs to the train of thought of i. 3-9; and points to the certain hope of glory which awaits those who are partakers of Christ's sufferings. The expressions employed throughout imply that severe persecution is imminent, if not already begun.

12. *think it not strange*] ξενίζεσθε (cp. v. 4) is peculiar to St. Peter. The feeling deprecated is that of strangeness, as though suffering was not the home-portion, so to speak, of a Christian.

concerning &c.] Or, 'at the fiery affliction which is taking place among you for a trial;' Rev. V. 'concerning the fiery trial among you, which cometh upon you to prove you.'

13. *inasmuch*] i.e. 'to the extent in which.' So far as the Christian's sufferings are of the same kind, proceeding from the same causes, as those undergone by his Master, he is called upon to rejoice, for that present participation in suffering secures future participation in His glory. See i. 7.

14. *If ye be reproached*] Rather, *If (or 'when') ye are reviled*.

for the name of Christ] Lit. 'in Christ's name,' i.e. simply because you confess Christ as your Lord.

for the spirit] Hence the blessedness of the Christian who when suffering has a special sense of the abiding Presence of the Spirit of God.

on their part... glorified] Omit.

15. *But*] Read 'for.' St. Peter touches evidently upon charges often brought falsely and maliciously by persecutors.

as a thief] A special sin of slaves. Cp. Eph. iv. 28; Philemon v. 11 (note).

an evildoer] A legal term, equivalent to

- 'Acts 5. 41. 16 matters. Yet if *any man suffer* as a Christian, let him not be
 *Isai. 10. 12. 17 ashamed; 'but let him glorify God on this behalf. For the time
 Jer. 25. 29. *is come* ^athat judgment must begin at the house of God: and
 Ezek. 9. 6. 'if it first *begin* at us, ^mwhat shall the end *be* of them that obey
 Mal. 3. 5. 18 not the gospel of God? ⁿAnd if the righteous scarcely be
 *Luke 23. 31. 19 saved, where shall the ungodly and the sinner appear? Where-
 *Luke 10. 12, 14. fore let them that suffer according to the will of God ^ocommit
 *Prov. 11. 31. the keeping of their souls *to him* in well doing, as unto a faithful
 *Isai. 55. 5. Creator.
 Luke 23. 43. **CHAP. 5.** THE elders which are among you I exhort, who am also
 *Philem. 9. ^aan elder, and ^ba witness of the sufferings of Christ, and also ^ca
 *Luke 24. 48. 2 partaker of the glory that shall be revealed: ^dfeed the flock of
 Acts 1. 8. God ^ewhich is among you, taking the oversight *thereof*, ^fnot by
 *Rom. 8. 17. constraint, but willingly; ^gnot for filthy lucre, but of a ready
 Rev. 1. 9. 3 mind; neither as ^hbeing lords over ⁱGod's heritage, but ^jbeing

Matt. 20. 25,
26.

¹ Or, *as much as in you is.*

² Or, *overruling.*

1 Cor. 3. 9. ^a Ps. 33. 12. 'Phil. 3. 17. 2 Thess. 3. 9. Tit. 2. 7.

'malefactor' or criminal; a word summing up all offences against the law.

a busybody [Rev. V. 'meddler'] in *other men's matters*] A single word, ἀλαστροεισκόμος, an ἀπάρ λει. in the N. T.: lit. 'one who usurps authority in matters not within his province.'

16. *on this behalf*] Read, *in this name* [so Rev. V.]; the real substantial charge against Christians was that of professing the Name of Christ.

17. The cleansing of the sanctuary, *i.e.* the Church of Christ, must be the very first act in the process of judgment. All its severe trials therefore are to be regarded as intimations and preludes to the general judgment. The sifting involves a separation of the sound from the unsound, which must needs bring suffering to all, and ruin to those who do not endure to the end.

18. *the righteous*] The Christian, as such, is clear from the guilt which incurs condemnation; but if he being righteous is saved only on the condition of passing through affliction so terrible, affecting life, property, character, what must be the position of a wilful offender against God and His law?

the ungodly] Cr, *impious*; ἀσεβής is a term specially applying to false worship rather than to denial of God.

sinner] In the special sense of transgressor, for 'sin is the transgression of the law.'

19. Omit, *as*. St. Peter sums up the argument with singular power. The Christian has to remember throughout that he suffers according to God's will, and therefore necessarily for a wise and loving purpose. What he has to do is simply to commit his soul to his Creator, trusting not only in His power, but in His faithfulness. St. Peter is careful to add 'in well doing.' In order to have and to justify that absolute reliance on God's faithfulness, Christians must have good and holy works to offer as proofs of their faith.

V. 1. *The elders*] Add, *therefore*. The elders represent the highest authorities in the Churches. The term includes those who afterwards, within a few years, were formally designated as Bishops.

I exhort] This text has been misused as a proof of St. Peter's supremacy, but it is simply a word of persuasion. St. Peter gives three reasons to enforce the earnestness of the exhortation: (1) community of office, (2) the fact that he was a witness of the sufferings of Christ, (3) that he shared with them the hope of glory.

a witness] In the special sense of one called to bear witness of what he had seen.

2. *feed*] Rather *tend* [so Rev. V.]; ποιμαίνει includes all the duties of a shepherd. It was a word deeply impressed upon St. Peter's consciousness, being the special duty imposed upon him as a proof of love (John xxi. 16), where the A. V. improperly, as here, renders the word (ποιμαίνε) 'feed,' for which a totally different word (βόσκει) is twice used in *vv.* 15, 17.

the flock of God] The Church is the flock of God the Father as the maker and possessor; of God the Son as the purchaser and restorer; of God the Holy Ghost as the feeder and guide.

taking the oversight thereof] Rev. V. 'exercising the oversight.' The word (ἐπισκοποῦντες) is important, for it means 'acting as overseers or Bishops,' an expression which at a very early period was appropriated to the actual governors of the Church, and which soon became their formal official designation.

not by constraint] Not by fear but love.
willingly] Rev. V. adds 'according unto God.'

not for filthy lucre] Not with a disgraceful view to profit. Cp. marg. ref. *e*. The only reward for which he cared is to preach the Gospel without charge.

of a ready mind] προθύμως implies not merely willingness, but earnest desire.

3. *as being lords*] Rather, *lording it over*

4 ensamples to the flock. And when ^{the} chief Shepherd shall appear, ye shall receive ^a crown of glory ^{that} fadeth not away.
 5 ¶ Likewise, ye younger, submit yourselves unto the elder. Yea, ^{all of you} be subject one to another, and be clothed with humility: for ^{God} resisteth the proud, and ^{giveth} grace to the humble. ^{Humble} yourselves therefore under the mighty hand of God, that he may exalt you in due time: ^{casting} all your care upon him; for he careth for you. ^{Be} sober, be vigilant; because ^{your adversary} the devil, as a roaring lion, walketh about, seeking whom he may devour: ^{whom} resist stedfast in the faith, ^{knowing} that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, ^{who} hath called us unto his eternal glory by Christ Jesus, after that ye have suffered ^a while, ^{make} you

1 Heb. 13. 20.
 1 Cor. 9. 25.
 2 Tim. 4. 8.
 Jam. 1. 12.
 1 ch. 1. 4.
 Rom. 12. 10.
 Eph. 5. 21.
 Phil. 2. 3.
 1 Jam. 4. 6.
 2 Isai. 57. 15.
 & 66. 2.
 1 Jam. 4. 10.
 1 Ps. 37. 5.
 Matt. 6. 25.
 Phil. 4. 6.
 Heb. 13. 5.
 1 Luke 21. 34.
 36.
 1 Thess. 5. 6.

1 Job 1. 7. Rev. 12. 12. 2 Eph. 6. 11. Jam. 4. 7. 3 Acts 14. 22. 1 Thess. 3. 3. 2 Tim. 3. 12.
 4 1 Cor. 1. 9. 1 Tim. 6. 12. 5 2 Cor. 4. 17. 6 Heb. 13. 21. Jude 24.

[so Rev. V.]. The word implies that the Presbyter-Bishops had real authority, but warns them against an arrogant domineering spirit in its exercise.

God's *heritage*] Rev. V. 'the charge allotted to you,' viz. the several Churches under the charge of the presbyters addressed by St. Paul.

ensamples] Lit. *types* in the special sense of examples. Each head of the flock must stand out as a distinct representative of the unseen Master to Whom he and his people must be conformed.

4. *the chief Shepherd*] St. Peter thus points out the true and only origin of all authority in the Church. Presbyters or Bishops are true shepherds, but only as delegates of the chief Shepherd (cp. ii. 25). This great word is used by St. Peter only; the last thing he would have dreamt of would have been its misapplication to himself or his successors.

a crown of glory that fadeth not away] Cp. i. 4. The metaphor is suggested by the wreaths of flowers in common use, and specially awarded as crowns to victors in public games.

5. *The younger* would seem to be the subordinate ministers of the Church, probably including deacons.

Yea, all of you be subject] Omit 'be subject' and read with Rev. V. 'yea, all of you gird yourselves with humility.'

be clothed] ἐγκομβύσασθε, an ἄπ. λεγ. in the N. T., means to be clothed as with a white scarf worn by slaves, and in a manner which intimates promptitude in the discharge of menial duties.

6. The words 'mighty hand' refer specially to a putting forth of power in the form of chastisement. The Christian yields humbly and submissively, with a certainty that every visitation is intended for his good, and must therefore be followed by a great deliverance and exaltation.

in due time] When our Lord at His second coming will give a crown of glory to the humble.

7. Two very different words are used here

in reference to man's *care* (μέριμνα)—which involves anxiety, and is to be suppressed or thrown off—and God's *care* (μέλει) which is loving and providential. Render, 'casting all your anxiety upon Him' [so Rev. V.].

8. The sobriety of mind and spirit is here indicated, without which watchfulness would degenerate into anxiety.

your adversary the devil] 'The adversary' (ὁ ἀντίδικος) is the maintainer of the opposite side in a trial for life or death; 'the devil' (ὁ διάβολος) is the calumniator, one who knowingly advances false charges. The evil one 'prowls about, not daring to enter the fold, but ready to seize any wanderer and to devour him.' The craft as well as the ferocity of Satan is distinctly set before us. 'Roaring' (ὤρυόμενος) is specially used to indicate the hungry howl of the lion or wolf.

9. The one great point, on which the 'rock-man' Peter concentrates attention, is the firmness, solid, rock-like steadfastness, which has its root and sustenance in faith. He well knew the effects of the presence, and of the loss, of that central principle.

knowing] Persecutions were already breaking out in all parts of the Roman Empire, and were, at the time when St. Peter wrote, in process of fulfilment.

your brethren] Lit. your brotherhood in different parts of the world, i.e. probably within the dominions of Nero.

10. Read, 'Who called you' [so Rev. V.]. To God the origin and perpetual source of all grace, the calling of Christians is invariably attributed in the N. T.

by Christ Jesus] Read in Christ [so Rev. V.]. Christ is the life, head, and very principle of all existence to the Christian.

a while] ὀλίγον, lit. 'a little' [Rev. V. 'a little while'], includes both the brevity of the time and the comparative lightness of the sufferings.

make you perfect] Or, 'will make you' &c. [Rev. V. 'shall Himself perfect']. Each of the four words has a distinct sense; the first (καταρίων) perfect is properly applied to a thorough process of amend-

- b 2 Thess. 2. 11 perfect, 'stablish, strengthen, settle you. 'To him be glory and dominion for ever and ever. Amen.
 17. & 3. 3.
 c ch. 4. 11.
 Rev. 1. 6.
 d 2 Cor. 1. 19.
 e Heb. 13. 22.
 f Acts 20. 24.
 1 Cor. 15. 1.
 2 Pet. 1. 12.
 g Acts 12. 12, 25.
 h Rom. 16. 16. 1 Cor. 16. 20. 'Eph. 6. 23.
- 12 'By Silvanus, a faithful brother unto you, as I suppose, I have 'written briefly, exhorting, and testifying / that this is the true grace of God wherein ye stand. ¶ The church that is at Babylon, elected together with you, saluteth you; and so doth
 14 'Marcus my son. ¶^h Greet ye one another with a kiss of charity. ¶ⁱ Peace be with you all that are in Christ Jesus. Amen.

ment, bringing for instance a damaged net into perfect order (Matt. iv. 21; Mark i. 19). *Stablish* (στηρίξει), elsewhere rendered confirm, is the second step in the process of conversion, used to denote the object of Apostles in a second missionary journey; *strengthen* (σθενώσει, used only by St. Peter) refers to the imparting of spiritual strength (cp. Eph. iii. 16; *settle* (θεμελιώσει, omitted by Rev. V.): looking upon the Christian as corrected, confirmed, strengthened, St. Peter sums up all in the one great thought that he must be 'founded on the rock' (Matt. vii. 25, where the same word is used).

11. Read to Him be the might [Rev. V. 'dominion'] &c.

12. as I suppose] Rev. V. 'account him; ' the word λογίζομαι implies an estimate resting on rational and sure grounds (cp. Rom. viii. 18). He gives this expression of well-grounded confidence in order to satisfy all his readers that the Silvanus whom they knew well as the companion of St. Paul, was equally esteemed and trusted by himself. A point never lost sight of in this Epistle is the existence of perfect harmony of principle and feeling between himself and St. Paul.

Connect unto you with I have written [so Rev. V.]: St. Peter was not concerned to tell his readers that Silvanus was well known and trusted by them; he was concerned to tell them that in his deliberate opinion Silvanus was a true, faithful brother in Christ. Read By Silvanus, the [Rev. V. 'our'] faithful brother, as I judge, I write unto you in few words.

exhorting, and testifying &c.] The first (παρακαλῶν) implies an earnest and persuasive form of address (v. 1 note); the next (ἐπιμαρτυρῶν) a strong attestation. St. Peter has in mind the necessity above all things of attesting the completeness and soundness of the faith as already received by them.

wherein ye stand] in which stand [Rev. V. 'stand ye fast therein']. A vigorous admonition. This is the true grace of God, see to it that ye do not fall from it.

13. The church that is at Babylon] Lit. 'the co-elect in Babylon' [Rev. V. 'She

that is in Babylon, elect together with you']. The word 'church' is not in the Greek, but is accepted by nearly all commentators ancient and modern as the true meaning.

at Babylon] See Introd. p. 411 (1). The city of Babylon at that time was certainly not the seat of a Christian community; (2) no ancient record has the slightest trace of St. Peter's presence or work in Chaldæa; (3) all ancient authorities are unanimous in the assertion that the later year or years of his life were passed in the west of the Roman empire. On the other hand, Babylon was well known in Asia Minor during the lifetime of St. John as the symbolical designation of Rome, and the whole phrase has a symbolical form or tone. Accordingly we find an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome. There was good reason why such a name should be here given to it. All the persecutions then impending, in fact already in progress, came from that city, which succeeded Babylon as the type and centre of antichristian forces. The Church elect together with other Churches suggested the remarkable contrast; from that little community, faithful and loved by all, came the salutation of peace in antithesis to the howlings of persecution.

Marcus my son] 'John, whose surname was Mark' (see marg. ref.). He was probably converted by St. Peter, who was on terms of affectionate and close intercourse with Mary his mother: and at the latter time of the Apostle's life he was (according to tradition) employed by him as his amanuensis. This mention adds somewhat to the form of the preceding arguments, which identify Babylon with Rome, there being ample proof that St. Mark wrote his Gospel in that city.

14. with a kiss of charity] [Rev. V. 'love']. Notice the connexion between this and the reiterated exhortations to brotherly love.

Peace... Christ Jesus] Or, Peace to you all who are in Christ [so Rev. V.], i.e. all who bore the name of Christ and had been baptized into Him.

II. P E T E R.

INTRODUCTION.

I. Though included among the Canonical Books of the N. T. at the Council of Laodicea (A.D. 366), the second Epistle ascribed to St. Peter was not generally accepted in the early Church as a part of Canonical Scripture, neither are allusions to it nor quotations from it of frequent occurrence in the early Christian writings.

Yet even the small amount of evidence we have testifies to a wide circulation of the Epistle. In the far separated districts of Alexandria, Palestine, Cappadocia, Proconsular Asia, Italy and Carthage, were Christians into whose hands the Epistle had come, and they shew by their allusions that they supposed those for whom they were writing to be able to appreciate citations drawn from it, and therefore to have seen and read it. We shall not then be wrong in assuming that much more evidence than we now possess was laid before the Fathers at Laodicea when they admitted this second Epistle into the Canon in spite of the doubts which in certain quarters had been cast upon it; and its acceptance, after having been classed among the disputed books, is the best possible assurance that there was satisfactory proof then existing that the Epistle was what it professes to be.

II. In the absence of any decisive external evidence, we must

turn to the Epistle itself, and see what testimony can be deduced from its own language.

The author of our Epistle calls himself Symeon [Simon] Peter and claims to be an Apostle of Jesus Christ (i. 1, iii. 2). He further states that he has already written an Epistle to those whom he is now addressing (iii. 1). He speaks as an old man, whose death is near at hand (i. 14), and claims on this ground the right of calling to the remembrance of those to whom he writes the solemn lessons which they had learnt both from the O. T. prophecies, and from those who had spoken to them in the name of Jesus Christ (iii. 2). The whole of the Epistle, in its illustrations and quotations bears evidence that the writer was a Jew. But the most solemn portion of the letter is that wherein he asserts that he was one of those who had been present at the Transfiguration.

When such are the claims of the writer, made in such solemn manner, we cannot reject what he says without comparing the Epistle with everything else which may bear upon it, and enquiring whether the character of the writing will allow us to receive it for what it claims to be. And especially should we compare it in every particular with the first Epistle, which is on all hands accepted as a veritable letter of St. Peter.

For such a comparison we must refer our readers to the Introduction in the Speaker's Commentary. Here we can only say that the comparison shews many good grounds for accepting the second Epistle as the work of the same writer who composed the first. The tone of the two letters is the same on a great many points, and where there are variations, these can be sufficiently accounted for by the times in which, and the objects for which, each was composed. The language of the two letters exhibits in large abundance the same peculiarities which differ entirely from those which an imitator of the first would have endeavoured to introduce into the second. The language also of the second Epistle has many points of resemblance to words which must have come from St. Peter in the Acts, and to some which most likely did so in the Gospels, while the mental characteristics of the writer of 2 Peter so completely agree with those exhibited in the earlier Epistle, that to suppose them different persons is very difficult. There are at the same time many things to be found in the second Epistle which we can hardly conceive an imitator introducing or allowing to appear. If both letters be by St. Peter all that we find in them may be explained naturally; to ascribe the second to an imitator raises difficulties which seem to

pass solution. For these reasons, not indeed amounting to proof, but when combined with the decision of the Laodicean Council affording most strong presumption, it seems right to accept the verdict of antiquity and to receive our Epistle for St. Peter's.

III. Of the time and place of writing, little can be said. St. Peter was expecting his death soon to come, but we have no certain evidence in what year he suffered martyrdom. The traditions on which most reliance can be placed make it very probable that he died in Rome, and that his death was after A.D. 63 and before A.D. 70. Further than this we cannot go; nor need we, because there is no allusion to the destruction of Jerusalem in his Epistle, necessarily conclude that he died before it was destroyed. It seems almost certain that by 'Babylon' in the first Epistle (v. 13) Rome is intended, and if this be so, we can hardly conclude otherwise than that he was in the same city when he wrote the second Letter. It was not written so long after the first as to make the former out of mind, and as tradition places the death of the Apostle in Rome, it seems likely that he laboured there during his last years on earth. It was one of the greatest centres of life, and a place whence his influence would be most widely spread.

THE SECOND EPISTLE GENERAL OF P E T E R.

CHAP. 1. ¹SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained ^alike precious faith with us through ²the righteousness ²of God and our Saviour Jesus Christ: ^bGrace and peace be multiplied unto you through the knowledge of ³God, and of Jesus our Lord, according as his divine power hath given unto us all things that *pertain* unto life and godliness,

¹ Or, *Symeon*, Acts 15. 14.

² Gr. *of our God and Saviour*, Tit. 2. 13.

^a Rom. 1. 12.
^b Eph. 4. 5.
Tit. 1. 4.
^c Dan. 4. 1.
Jude 2.

The title of the Epistle as given in the A.V. is only found in some late MSS. The Textus Receptus adds 'the Apostle' after 'Peter.' The MSS. of greatest authority (N, A, B) and most recent editors give merely 'Of Peter ii.'

I. 1-11. The apostolic salutation and prayer for a blessing on those for whom he writes, followed by an earnest exhortation. Seeing that God has granted unto you all things which pertain to a godly life, take good heed that ye provide with all diligence such graces as may prove you to be not unfruitful, for thereby shall be provided for you an entrance into the eternal kingdom of God.

1. *Simon Peter*]. In the first Epistle we have only the one name *Peter* given. Writing to churches of mixed Jews and Gentiles he combines both names and calls himself *Simon Peter*. The union is a token that Jew and Greek were rapidly being made one in Christ.

a *servant and an apostle*] This precise combination is found in no other apostolic salutation. The former word, used often by St. Paul (Rom. i. 1; Phil. i. 1 &c.), and more exactly rendered *bond-slave*, implies the entire devotion of the servant to his Lord; the latter the service in which his devotion engaged him.

like *precious faith*] Rather, a *like-precious*. *ισότιμος* implies that the faith admits all those who have received it to the same Christian privileges, and is for that reason *alike precious* to all and for all time.

faith] That 'substance of things hoped for and evidence of things not seen' (Heb. xi. 1), which alone can be spoken of as the gift of God's righteousness. The word rendered *obtained* (*λαχούσι*), literally, *received by lot*, indicates that this faith, which forms the foundation of the Christian's life, is a gift of God's grace, and not of merit, or by transmission.

with us] The expression would include the Apostle and all those members of the

Christian Church among whom he was labouring when the Epistle was written.

through the *righteousness*] Better, 'in the righteousness' [so Rev. V.]. That is, in the righteous dealing of God with men. The Judge of all the earth will do right, and under the Christian dispensation admits all believers to equal privileges through faith.

of God and our Saviour] Read *of our God and Saviour*.

2. *Grace &c.*] Read 'Grace to you and peace be multiplied' (cp. 1 Pet. i. 2).

through the *knowledge*] Better, *in the knowledge* [so Rev. V.]. *ἐπίγνωσις* is much used by St. Paul. It signifies a steady growth in knowledge, an advance step by step (cp. vv. 5-8), not knowledge matured but ever maturing. In this constant increase of the knowledge of God through Christ (no man cometh unto the Father but by Him) shall be found the abundance of peace for which St. Peter prays.

Jesus our Lord] An unusual expression found only here and in Rom. iv. 24.

3. according as his *divine power &c.*] Better, *seeing that His divine power &c.* [so Rev. V.]. The prayer in v. 2 needs only earnest zeal on man's part to bring about its fulfilment, since God has given on His side all things that tend to this increase of grace and peace. His seems most fitly referred to Jesus.

hath given] Better *hath granted* [so Rev. V.]. The word in the original (*δεδωρημένως*) is only found in the N. T. here and in Mark xv. 45.

life and godliness] Under *life* is embraced all that is needful for the attainment of eternal life, both the soul's support in this life, and the hope for the world to come: *godliness* refers to those means whereby the blessing of such life is to be cherished, and that growth in Divine knowledge attained through which eternal life will become ours. Both are Christ's free gifts for men to treasure and to use.

* John 17. 3.
 * 1 Thessa. 2.
 12. & 4. 7.
 2 Tim. 1. 9.
 1 Pet. 2. 9.
 * 2 Cor. 7. 1.
 * 2 Cor. 3. 18.
 Eph. 4. 24.
 1 John 3. 2.
 * ch. 2. 18.
 * ch. 3. 18.
 * Pet. 3. 7.

*through the knowledge of him ^dthat hath called us ¹to glory
 4 and virtue: *whereby are given unto us exceeding great and
 precious promises: that by these ye might be ⁷partakers of the
 divine nature, ^ehaving escaped the corruption that is in the
 5 world through lust. And beside this, ^hgiving all diligence, add
 6 to your faith virtue; and to virtue ⁱknowledge; and to know-
 ledge temperance; and to temperance patience; and to patience

¹ Or, by.

to glory and virtue] Read by His own
 glory and virtue [so Rev. V.]. That the
 word *virtue* (or *excellency*) should be applied
 to a Divine Being need not startle us. It
 is in exact accordance with 1 Pet. ii. 9.
Glory is the essential subjective conception
 of the Godhead; *virtue*, the manifestation
 of God's working in and for believers.

4. are given] Render, He hath granted
 [so Rev. V.]. Whereby refers to all
 those things that are requisite for life and
 godliness spoken of in v. 3. Through these
 first-imparted aids we are enabled to become
 sharers in still larger gifts of grace.

exceeding great and precious promises]
 Read, His precious and exceeding great
 promises [so Rev. V.]. The *preciousness*
 consists in their being not promises merely,
 but actual present aids to our growth in
 holiness. So Christ's Sacraments are not
 pledges for the future only, but strength
 for the present.

that by these] i.e. the aids granted unto
 them towards life and holiness.

ye might be partakers] Read, that ye may
 become partakers &c. [so Rev. V.]. The
 idea of growth, which pervades all the
 language of this clause, is best given by the
 literal rendering of *γεννηθε*.

of the divine nature] i.e. of the holiness
 which belongs to God. All God's disci-
 pline, even His chastisements, are designed
 for this end, that we may become 'par-
 takers of His holiness' (Heb. xii. 10).
 God's word at first was 'Let us make man
 in our image, after our likeness.' His will
 is still to restore to its pristine holiness
 that which was at first very good in His
 sight. We shall be like Christ when we
 see Him as He is, and nearer to this resto-
 ration God is ever leading those whom in
 His love He has already called 'sons of
 God' through Christ.

having escaped...lust] Lit. 'having escaped
 from the corruption that is in the world
 in lust.' Corruption is in the world,
 and we can see its fatal action; but its
 fountain is in the lust that dwells within
 men's hearts (cp. Mark vii. 21).

The word for *escape* (*ἀποφύγοντες*) is pecu-
 liar to this Epistle, and is found again ii. 18,
 20. The Christian must flee from the cor-
 ruption which is in the world, as Lot fled
 from Sodom, fleeing for his life and cast-
 ing no look behind him, lest he should be-
 come again entangled.

φθορά, rendered *corruption*, has also, the
 sense of *destruction*, and is used with that
 meaning in ii. 12. Both senses should here
 be kept in mind. The *destruction* is the con-
 sequence of the *corruption*, he who would
 escape the one must flee from the other.

5. And beside this &c.] Render Yea, and
 for this very reason &c.

giving all diligence] This is the portion
 which man is to contribute towards his
 growth in Christian graces. *παρασπένδοντες*
contributing [Rev. V. 'adding on your
 part'], intimates that it is only a little
 which man can do along with the mighty
 work which is being wrought in and for
 them. Lit. the word is 'to bring in
 by the side of,' and it is one of the numer-
 ous unique words which are found in these
 two Epistles of St. Peter.

add to your faith virtue] Lit. provide [Rev.
 V. 'supply'] in your faith virtue. *ἐπιχορηγεῖν*
 originally meant 'to furnish the expenses of
 a chorus when a new play was to be brought
 upon the stage.' Cp. in 1 Pet. iv. 11.
 From the primary sense the word came to
 have the general notion of *supplying* or *pro-
 viding* in any matters (cp. v. 11, and 2 Cor.
 ix. 10; Gal. iii. 5). God's gift of faith is to
 be evidenced by its fruits, and the Apostle
 begins the enumeration of these with a word
 in common use among heathen writers for
 the summit of moral excellence. With him
 it seems to mean that earnest and living
 spirit which prompts to action.

But as earnestness misdirected may do
 harm instead of good, there is to be joined
 unto it knowledge. Thus the force of the
 verse becomes: In your faith (i.e. in its
 exercise) supply virtue, and in your virtue
 knowledge [so Rev. V.]. Thus good desires
 may be brought to good effect.

6. And to knowledge temperance] And in
 your knowledge temperance. *ἐγκράτεια* im-
 plies that whole self-control of the life, its
 feelings, tempers, passions and longings,
 which enables a man to gain rule over him-
 self. Cp. 1 Cor. ix. 25.

and to temperance patience] And in your
 temperance patience. This patience is to be
 no mere callous Stoical indifference, but
 (cp. the next clause, and in your patience
 godliness) in it, and constituting the
 main part of it, is to be that true fear of
 God, which makes men ready to endure
 hardships and wrongs for His sake and in
 His service. It will include also steady

7 godliness; and to godliness brotherly kindness; and ^{to} brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall neither be* ¹barren ²nor 9 unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things ³is blind, and cannot see afar off, and 10 hath forgotten that he was ⁴purged from his old sins. Wherefore the rather, brethren, give diligence ⁵to make your calling and election sure: for if ye do these things, ⁶ye shall never fall: 11 for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 12 ⁷Wherefore ⁸I will not be negligent to put you always in remembrance of these things, ⁹though ye know them, and

* Gal. 6. 10.
1 Thess. 3. 12.
& 5. 15.
1 John 15. 2.
Tit. 3. 14.
1 John 2. 9.
1 John 2. 9.
Eph. 5. 26.
1 John 1. 7.
1 John 3. 19.
2 ch. 3. 17.

7 Rom. 15. 14.
15.
Phil. 3. 1.
Jude 5.
1 Pet. 5. 12.

¹ Gr. *idle*.

perseverance, like the constant but imperceptible growth of a fruit-bearing tree, of which the sameword is used in Luke viii. 15.

7. And in your godliness brotherly kindness (Rev. V. 'love of the brethren'), and ...love. When our hearts are filled with that fear of God which is also love towards Him, we shall not rest there. As God is the Father of the whole race, and we all are brethren, our affections will extend themselves to all men. Yet it is both natural and scriptural that our Christian fellow-believers should hold the first place in our hearts. So St. Peter mentions foremost brotherly love, *i.e.* love towards our brethren in Christ (cp. Gal. vi. 10).

8. For if these things be yours, and abound unto you. There is to be no uncertainty in the holding unto these graces, they are to be part of the man himself. They are to be firmly fixed, like a plant deeply rooted, and whose growth is constant. This is the sense of the latter verb *abound*, which perhaps would be better rendered *multiply*.

neither...barren nor unfruitful Better, *not idle nor unfruitful*. ἀργός is used of 'idle words' (Matt. xii. 36; cp. xx. 3, 6). The Apostle's words intimate that such a growth in grace as he has just described cannot be hid, it will work, and make its presence felt.

in the knowledge &c. Better unto [so Rev. V.] the knowledge &c. It marks the goal unto which all the Christian's works and their fruits will be tending. Here we have *the ever-waxing knowledge* (ἐπὶ γινώσκεις) again.

9. Lit. For he to whom these things are not present is blind, seeing only what is near. There are many gradations in religious life. Yet even the least advanced are in a better state than he to whom these things are not present, to whom no light shines to guide his footsteps on the way of faith. μυωπάδων is used of one who has to close his eyes that he may see at all, who is weak-sighted, and to whom the light is painful, whose vision is consequently very limited.

and hath...sins having forgotten the cleansing from his old sins [so Rev. V.]

The expression (ἀθήνη λαβών) denotes that the condition into which such a man has come is one which he has voluntarily accepted; he has made no effort, given no diligence to contribute anything towards improving the first gifts pertaining unto life and godliness.

10. Rather, give the more diligence [so Rev. V.]. Wherefore, *i.e.* because by the possession and constant increase of these graces you become fruitful unto the knowledge of Christ, be ye the more diligent.

sure] The calling and the election have reference to conditions which neglect may render insecure. Both words should therefore be taken of the entering into communion with God in this world. The call to which St. Peter refers had come through the preaching of the Gospel, the election through the admission of the converts into Christ's Church.

fall] stumble [so Rev. V.]. The stumbling which shall render the calling and election of Christians insecure, is one from which there is no rising.

11. For thus shall be richly provided for you [Rev. V. 'supplied unto you'] the entrance &c. The Apostle takes up here the word in v. 5, when he spake of what the Christian man should provide on his part. The beginning of the new life, the gift of faith, was from God. This is to be used as a groundwork on which the follower of Christ labours to build up virtue after virtue. And in the end there will be provided for him, also from God, the entrance into Christ's eternal kingdom. Both the beginning and the end of the work are of God.

into the everlasting kingdom &c.] αἰώνιος = eternal [so Rev. V.].

12. Wherefore I shall be ready (or sure) always...and are established in the truth which is with you [so Rev. V.]; *i.e.* the truth which had been imparted to them by their teachers, and which they now professed.

In the words 'though ye know them' we have an indication that the letter is written either to those whom the Apostle himself had instructed, or whom he knew to have been taught by St. Paul (cp. iii. 12), or by Silvanus (1 Pet. v. 12), to whose

- 13 be established in the present truth. Yea, I think it meet, 'as long as I am in this tabernacle, 'to stir you up by putting you in remembrance; 'knowing that shortly I must put off this my tabernacle, even as ²our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.
- 16 ¶ For we have not followed 'cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but 'were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ^aThis is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in ^bthe holy mount.
- ^a 2 Cor. 5. 1, 4.
^b ch. 3. 1.
^c 2 Tim. 4. 6.
^d John 21. 18, 19.
^e 1 Cor. 1. 17.
^f 2. 1.
^g 2 Cor. 2. 17.
^h Matt. 17. 1, 2.
ⁱ John 1. 14.
^j 1 John 1. 1.
^k 4. 14.
^l Matt. 3. 17.
^m 17. 5.
ⁿ Ex. 3. 5.
^o Matt. 17. 6.

brotherly faithfulness allusion is made in the first Epistle.

13. Better, *And I think it right* [so Rev. V.] It is not the meetness or fitness of his admonition which the Apostle has in mind, but that it is the right and just thing for him to do.

this tabernacle] This figurative expression for the body is also used by St. Paul (marg. ref.); and St. Peter here employs the same mixture of metaphors which occurs in St. Paul's language there.

14. Better, *Knowing that the putting off of my tabernacle cometh swiftly* [so Rev. V.] These words may refer to the advanced age of the Apostle, from which he was conscious that the fulfilment of Christ's prophecy concerning him (John xxi. 18, 19) could not be far distant.

hath shewed me] Better *shewed me* [Rev. V. 'signified unto me']. Cp. also John xiii. 36. St. Peter had now learnt the full force of Christ's sayings, and to what end the following of Jesus was to bring him.

15. Better, *Yea I will give diligence that at every time ye may be able after my decease to call these things to remembrance* [so Rev. V.]. There shall be left behind, when St. Peter is dead, some record to which at each occasion, when need arises, they may be able to appeal for a reminder of his lessons, which they would probably not have always in remembrance.

The word *decease* (lit. departure) is that which is used by the Evangelist (Luke ix. 31) in the account of the Transfiguration, concerning Christ's decease. St. Peter would naturally give the same name to his own death.

16. *we*] When speaking of things with which not only he but James and John also had to do, he passes from the singular to the plural number. He might have continued to use the singular, but the memory of the scene is with him, and in thought he is with his companions on the mountain, and thus they are included in his language.

followed] *ἡκολουθήσαυτες*, a compound form, and thus a word with a somewhat fuller force. It is found only in this Epistle (ii. 2, 15) in the N. T. The Apostle asserts

that he is not merely following the lead of another, speaking at second-hand, but is himself the actual witness of and for the whole narrative.

fables] *μῦθοι*; possibly such as heathen stories of the appearance of the gods among men, or some of the Gnostic figments concerning emanations from the Divinity. Such stories had been moulded and fashioned by the skill and cunning of their authors, while what the writer tells us of the Transfiguration he had seen for himself.

made known unto you] These words are not to be referred to the first Epistle of St. Peter, though the power and coming of Christ are there spoken of, as in all Christian Scriptures, but rather to the preaching of St. Peter and his companions.

coming] *παρουσία*. To the presence of the Son of God among men they were the best witnesses who had seen His glory, and heard the voice which declared the Divine nature of Jesus. They could teach with assurance that He had come into the world.

eyewitnesses] Not as in Luke i. 2, *ἀντίρρτοι*, but *ἰσχυροί*, a word very frequently used of those who have been admitted by initiation into the highest mysteries of their religious worship. And the word may have been designedly used here by the Apostle to signify the initiation of himself and his companions on the mount of the Transfiguration into mysteries which they were to make known when Christ was risen from the dead.

17. *honour and glory*] The former refers to the voice which declared Jesus to be the Son of God, the latter to the brightness of His body and robes at the time of the Transfiguration.

when &c.] Lit. 'when such a voice was brought to him by the excellent glory.' The excellent (or majestic) glory is an expression equivalent to the Hebrew *Shechinah*, the visible manifestation of God's Presence above the mercy-seat, and so signifies God Himself. By God was the voice uttered which proclaimed Jesus as Divine.

18. *we*] Emphatic: 'and this voice we ourselves heard.'

the holy mount] Not an expression of late date. No name would be more fitly ap-

19 ¶ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto ^aa light that shineth in a dark place, until the day dawn, and ^athe day star arise in your hearts: knowing this first, that ^ano prophecy of the scripture
20 is of any private interpretation. For ^athe prophecy came not
21 in old time by the will of man: ^abut holy men of God spake as they were moved by the Holy Ghost.

CHAP. 2. BUT ^athere were false prophets also among the people, even as ^bthere shall be false teachers among you, who privily shall bring in damnable heresies, even ^adenying the Lord ^athat bought them, ^aand bring upon themselves swift destruction.
2 And many shall follow their ^apernicious ways; by reason of
3 whom the way of truth shall be evil spoken of. And ^athrough covetousness shall they with feigned words ^amake merchant-

¹ Or, at any time.

² Or, lascivious ways, as some copies read.

³ 2 Cor. 2.17.

*Ps. 119.105.
John 5. 35.
^a 2 Cor. 4. 4.
Rev. 2. 28.
* Rom. 12. 6.
^a 2 Tim. 3.16.
^a 2 Sam. 23.2.
Luke 1. 70.
Acts 1. 16.
^a Deut. 13. 1.
^b Matt. 24.11.
Acts 20. 30.
¹ Cor. 11.19.
¹ Tim. 4. 1.
Jude 18.
^c Jude 4.
^d Gal. 3. 13.
Heb. 10. 29.
Rev. 5. 9.
^e Phil. 3.19.
^f 2 Cor. 12.17,
18.

plied to the place on which God first revealed Himself in His glory.

19. We] The Apostle and those for whom he is writing.

Render either (1) *we have the word of prophecy made more sure* ([so Rev. V.] i.e. by what we have seen and heard when we were with Jesus at His Transfiguration). Or (2) *we have the word of prophecy yet more sure* (i.e. on which men may rather rest their trust than on our narrative of what we have seen). This latter rendering is preferred by the writer of this note.

a light Better, a *lamp* [so Rev. V.]. The lamp of prophecy was the source of light to God's servants as they moved through this life, which is a squalid place until it receives the full illumination which a right faith in Jesus brings to the heart.

until the day dawn] *διανύσας*, 'dawn,' is only found here in the N. T. It differs from the word used by the Evv. (Matt. xxviii. 1; Luke xxiii. 54), and implies a thorough illumination. In the Apostle's thought there is a course of illumination which must gradually be shed over the believers, and in the end they will attain to that brightness which may be compared to entire daylight.

the day star] *φωσφόρος* is another unique word. The picture set before us by this 'light-bringer' is of that light which grows within men's hearts as thereward of constant faith, and of study of God's revelation, which makes them wise unto things Divine, and also gives them understanding concerning a life to come.

20. *the scripture*] Omit *the*.

interpretation] *ἐνέκρυψις* is only found here in the N. T. The words of the prophets of old were no mere human exposition, no endeavour on man's part to point to a solution of the difficulties which beset men's minds in this life. The prophets were moved by a Spirit beyond themselves, and spake things deeper than they themselves understood. Cp. 1 Peter i. 10.

21. 'For no prophecy ever came by the

will of man, but men spake from God, being moved by the Holy Ghost' [so Rev. V.]. It is not meant that the very words were given to the prophets, but that God's Spirit within them was the source and commencement of all their utterances. What to say was given to them, the garb in which it was to be clothed was marked by the individuality of the men.

II. 1. *But there were (arose)* [so Rev. V.] *false prophets*. The text speaks of the gradual rise and spread of lessons that should lead men astray from the purity of the faith. The writer is standing at the commencement of such an irruption of error, and marks the signs and gives his warning.

among the people] i.e. of Israel.
false teachers] Now that Christ had come the gift of prophecy was withdrawn and Christ's ministers were to be teachers after another manner. Their lessons should be travestied for the delusion of men.

damnable heresies] Better, *destructive heresies* [so Rev. V.], i.e. which destroy not only those who are led astray thereby, but those who lead them likewise.

even &c.] *Denying even the Master that bought them* [so Rev. V.]. This describes the nature of the heretical teaching. In the history of the heresies of the Apostolic age, every phase resulted in a denial of Jesus Christ.

bring &c.] '*bringing*' expresses the result of the wrong teaching, viz. not only destruction unto others, but on themselves. *Swift* (*ταχὺς*) refers quite as much to the suddenness with which the destruction shall come as to any other characteristic of it.

2. *Render, And many shall follow their lascivious ways* (cp. v. 18).

by reason of whom] Both they who teach error and they who follow them. Both bring the way of truth into dishonour.

3. *through covetousness*] *ἐν* (in) expresses exactly the condition of these false teachers as set before us in Scripture. From Simon Magus onward they are described as covetous. Cp. v. 14; 1 Tim. vi. 5; Titus i. 11;

^A Deut. 32. 35.
Jude 4, 15.

¹ Job 4. 18.

² John 8. 44.

¹ John 3. 8.

¹ Luke 8. 31.

Rev. 20. 2.

^m Gen. 7. 1.

Heb. 11. 7.

ⁿ 1 Pet. 3. 19.

^o ch. 3. 6.

^p Gen. 19. 24.

Jude 7.

^q Num. 26. 10.

^r Gen. 19. 16.

^s Ps. 119. 139,

158.

^t Ps. 34. 17.

1 Cor. 10. 13.

^u Jude 4, 7, 8,

10, 16.

dise of you: ^Awhose judgment now of a long time lingereth
4 not, and their damnation slumbereth not. ¶ For if God
spared not ^tthe angels ^Athat sinned, but ^vcast them down to
hell, and delivered them into chains of darkness, to be re-
5 served unto judgment; and spared not the old world, but
saved ^mNoah the eighth person, ^Aa preacher of righteousness,
6 ^rbringing in the flood upon the world of the ungodly; and
^pturning the cities of Sodom and Gomorrha into ashes con-
demned them with an overthrow, ^qmaking them an ensample
7 unto those that after should live ungodly; and ^rdelivered just
8 Lot, vexed with the filthy conversation of the wicked: (for that
righteous man dwelling among them, ^sin seeing and hearing,
vexed his righteous soul from day to day with their unlawful
9 deeds;) ^tthe Lord knoweth how to deliver the godly out of
temptations, and to reserve the unjust unto the day of judg-
10 ment to be punished: but chiefly ^uthem that walk after the

Jude 16. These false brethren were sunk in covetousness.

feigned words] They promised what they could not give because they had it not to give (v. 19). Cp. Rom. xvi. 18.

judgment] Rather, *sentence* [so Rev. V.]. Their doom is pronounced already. Cp. Phil. iii. 19.

and their damnation] Better, *their destruction* [so Rev. V.] as in v. 1.

4. The Apostle proceeds to give examples of the punishment of the ungodly and the deliverance of the righteous. These he draws (1) from angels that sinned, (2) from the world before the flood and the deliverance of Noah, and (3) from the overthrow of the cities of the plain out of which Lot was saved.

spared &c.] Better, *spared not angels when they sinned* [so Rev. V.]. Cp. Gen. vi. 4; Jude 6, with that extra-biblical literature in which mention is not unfrequently made of the sins and punishments of the angels (e.g. 'Bk. of Enoch,' vii. 1, 2). Such traditional literature was familiar to the Apostles (1 Cor. x. 4; 2 Tim. iii. 8).

cast them down to hell] *ταρταρώσας*, lit. 'having cast them into Tartarus,' which to a Jewish mind would be the same as Hades or Gehenna.

delivered them] *παρέδωκε* contains the idea of committing to prison. Cp. Acts viii. 3.

chains] 'Pits' [so Rev. V.]. The writer of these notes prefers A. V. The expression 'chain of darkness' is found in Wisd. xvii. 17, and the idea of 'chaining in darkness' enters largely into the Rabbinical literature concerning the fallen angels.

reserved unto judgment] Cp. Matt. xxv. 41.

5. Though the wrong doers and wrong teachers may be many, their number shall not profit them, for God *preserved only Noah with seven others* [so Rev. V.] when the flood swept away the ancient world of the ungodly.

a preacher of righteousness] We have no intimation of this in the Scripture, but

Josephus records that there was a tradition of the kind among the Jews.

bringing &c.] Better, *when He brought a flood &c.* [so Rev. V.].

6. *turning...into ashes*] *τεφρώσας* is unique, and is one of the writer's picturesque and expressive words.

making them] Rather, *having made them*, as if in perpetuity, that men might always be able to point to them. Omit *after*.

7. *And delivered just (righteous) Lot*. He, like Noah, had by his life been a herald of righteousness.

vexed] The verb is rather connected primarily with the sense of physical weariness than mental pain. Render, *distressed* [Rev. V. 'sore distressed'].

with the filthy conversation of the wicked] Render, *by the lascivious manner of life* (*ἀναστροφῇ*) *of the wicked*: *ἀδίστοιμοι* signifies 'those who set law at defiance and so are deprived of its protection.'

8. This parenthetic verse is an explanation of the nature of Lot's distress. It was by what he saw and heard that he vexed (lit. *tormented*) his righteous soul. His 'dwelling among them' was by his own choice (Gen. xiii. 11); hence such self-tormenting might be natural.

9. The apodosis of those clauses which commenced in v. 4.

The Lord knoweth] And God's knowledge implies His power.

to deliver the godly] As He shewed in the instances of Noah and Lot.

Render the next clause: *and to reserve under punishment the unrighteous*, i.e. such as the offending angels, and the antediluvian generation, and the Sodomites. For their state is one of chastisement even before the judgment-day comes. Cp. the parable of the rich man and Lazarus.

10. Above all others shall God reserve under punishment those now described. *them that walk after the flesh*] Described by St. Jude as offending in like manner with Sodom and Gomorrah.

- flesh in the lust of uncleanness, and despise ¹government. ¶ ²Presumptuous are they, selfwilled, they are not afraid to
- 11 speak evil of dignities. Whereas ³angels, which are greater in power and might, bring not railing accusation ²against them
- 12 before the Lord. But these, ⁴as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;
- 13 and shall receive the reward of unrighteousness, as they that count it pleasure ⁵to riot in the day time. ⁶Spots they are and blemishes, sporting themselves with their own deceivings
- 14, while ⁷they feast with you; having eyes full of ⁸adultery, and that cannot cease from sin; beguiling unstable souls: ⁹an heart they have exercised with covetous practices; cursed children:
- 15 which have forsaken the right way, and are gone astray, following the way of ¹⁰Balaam the son of Bosor, who loved the wages

* Jude 8.

* Jude 9.

* Jer. 12. 3.
Jude 10.

* Phil. 3. 19.

* See Rom.

13. 13.

* Jude 12.

* 1 Cor. 11. 20,

21.

* Jude 11.

* Num. 22. 5.
Jude 11.¹ Or, dominion.² Some read, against themselves.³ Gr. an adulteress.

in the lust of uncleanness] Such lusts as defile all who are captivated by them.

government] dominion [so Rev. V.], every form of authority which would exercise restraint upon these offenders.

Presumptuous] Daring [so Rev. V.]: though they have known the penalties of sin yet they defy them.

they are not afraid &c.] they tremble not to rail at dignities [so Rev. V.]; dignities (δοξα) are Spiritual Powers, God's Agents in the government of the world.

11. Whereas angels] St. Jude's example is also of the Archangel Michael.

though greater in power and might; i.e. than the dignities.

accusation] judgment. Cp. Zech. iii. 2.

12. as natural &c.] as creatures without reason [so Rev. V.]. Though professing to have greater light than other men they act with as little reason as the brute creation.

born mere (or natural) animals [so Rev. V.]. And never advancing beyond the 'things which they know naturally as brute beasts' (Jude 10).

to be taken and destroyed] Which, for the harm they do, deserve no better fate.

speak evil &c.] railing in matters whereof they are ignorant, shall in their destroying be utterly destroyed [Rev. V. 'surely be destroyed']. In this respect too their lot shall be that of mere animals, which by their appetites are led on to destruction, and are taken and slain while attempting to seize some prey.

13. Rev. V. 'suffering wrong as the hire of wrong-doing.' For their work of destruction they shall reap destruction.

riot] revel. Other features in the character of the false teachers. The day is for honest walking, and 'they that are drunken are drunken in the night' (1 Thess. v. 7), but these men give day as well as night to their revels, and find pleasure in so doing.

Spots and blemishes] An utter contrast to those whom Christ redeemed (1 Pet. i. 19), and who should strive after His likeness

Who was a lamb without blemish and without spot.

sporting &c.] revelling in their deceivings, i.e. the things which they had gotten by deceit, and on which they lived delicately.

Rev. V. reads here ἀγάπαις ['love-feasts'] for ἀνάσσει, as in Jude 12.

14. full of adultery] Lit. as in the marg., expressing that complete absorption in sensual thoughts and desires that the eye seems to realise the presence of some object of the desire and to be intently gazing on it.

beguiling &c.] enticing unstedfast souls [so Rev. V.]. The metaphor is from a bait to catch fish (cp. v. 18; Jas. i. 14), and would come at once to the minds of the fishermen of Galilee.

an heart &c.] having a heart exercised in covetousness [so Rev. V.]. The third evil characteristic of these deceivers. They are greedy of gain. Like athletes for a contest, these men trained themselves in their habits of greed.

cursed children] children of cursing [so Rev. V.]; men who have a curse in store for them.

15. forsaking the right way; such a 'way' (Acts xiii. 10) as Elymas (a forerunner of the false teachers against whom St. Peter speaks) was seeking to pervert.

following] Rev. V. 'having followed.' ἐξακολουθεῖν is found three times in this Epistle (i. 16, ii. 2, 15) and nowhere else in the N. T. It gives the idea of following out to the end, as Balaam did, though he learnt that his way was displeasing to the Lord. Comparing Rev. ii. 14, 15, the writer of this Epistle and St. Jude had probably the Nicolaitans in their thoughts when they spoke of Balaam's sin as marking the offenders against whom they wrote. For Bosor Rev. V. reads 'Beor.'

who loved the wages of unrighteousness] Balaam's love was for the gain, though with his lips he refused it. So these deceivers have one thing on their lips but another in their hearts.

- 16 of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.
- * Jude 12. 17 ¶ These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
- * Jude 16. 18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those
- * Acts 2. 40. ch. 1. 4. 19 that were clean escaped from them who live in error. While
- * 1 Pet. 2. 16. 1 John 8. 34. Rom. 6. 16. * Luke 11. 26. they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is
- Heb. 6. 4. 20 he brought in bondage. For if after they have escaped the
- * 10. 26, 27. * ch. 1. 4. ver. 18. o ch. 1. 2. * Luke 12. 47, 48. 21 For it had been better for them not to have known the way of
- John 9. 41. & 15. 22. 1 Or, for a little, or, a while, as some read.

16. *iniquity*] transgression. His defence was a defiance of God's command, which at first spake expressly that he should not go with Balak's messengers.

forbad] stayed. It was not the ass but the Angel who really hindered Balaam on the way; but the clearer vision of the dumb beast was the cause of the first delay, and so the whole result is ascribed to what was but the first step towards it.

17. Having specified the sins which should mark the lives of these false teachers, the Apostle now goes on to notice the vain nature of all which they profess to teach. They promise great things, and men look to them with expectation but are doomed to disappointment.

wells] *springs without water*. These false teachers bear the semblance of teachers. Just as a place in Eastern lands where water has flowed will continue green, but disappoint the thirsty traveller who may be led by a little verdure to hope for water, so these teachers give promise, but that promise is never realized.

clouds &c.] and *mists driven by a tempest* [Rev. V. 'storm']. These promised showers of blessing, but the wind carried them away, and they did no good to the ground over which they were swept so quickly.

to whom &c.] *tor whom* (the deceiving teachers), *the blackness of darkness is &c.* Cp. Jude 13.

is reserved] *hath been reserved*. Cp. Jer. xxiii. 9-12. Omit *for ever*, inserted here from St. Jude.

18. *For, uttering great swelling words of vanity* [so Rev. V.]. They are waterless fountains, and rainless mists, because their words are vanity.

allure] *entice* (as in v. 14) *in the lusts of the flesh*; *in*=the condition in which these men live.

through much wantonness] by *lasciviousness* [so Rev. V.]. The word is plural and intimates that there is no temptation which they do not offer. This is the bait by which they entice their followers.

those that were clean escaped] *those who are just escaping* [so Rev. V.]. Those that live in error are the heathen who know not God. To weak converts the false teachers utter their proud promises, and showing them a life more like their old one, and calling for less restraint than true Christianity demands, win them to their teaching.

19. *Promising them liberty*. These apostates would make a wrong use of words like those of Rom. viii. 21; 2 Cor. iii. 17, and leave out of mind admonition such as that of Gal. v. 13.

servants] *bondservants*. These false teachers have taken service as bondslaves under a master who uses them to corrupt others, and who will destroy them too.

of the same is he also brought into bondage. Cp. marg. *reff*.

20. A reason for calling these false teachers bondservants.

pollutions] *defilements*, the corruption that was in the heathen world through lust (i. 4). These teachers by joining the fellowship of the Christian Church seemed to have made this amount of progress.

through the knowledge... Christ] This is that full knowledge (*ἐπίγνωσις*) on which the Apostle so strongly insists (marg. *ref*).

entangled] Caught in the folds of a net from which there is no escape.

the latter end &c.] *the last state is become worse with them than the first* [so Rev. V.]. Cp. Matt. xii. 45. The writer knew the circumstances under which Christ spake, and could use His words as they were intended to be used.

21. With increased knowledge comes increased responsibility, and greater condemnation for the misuse of what men know. They crucify the Son of God afresh.

the way of righteousness] Defined in v. 20 as the knowledge of the Lord and Saviour Jesus Christ. The Apostle's use of the present expression as equivalent to the former, shews that faith in Christ was never without works of righteousness.

righteousness, than, after they have known it, to turn from the 22 holy commandment delivered unto them. But it is happened unto them according to the true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.' ²Prov. 26.11.

CHAP. 3. THIS second epistle, beloved, I now write unto you; in both which ^aI stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, ^band of the commandment of us the apostles of the Lord and Saviour: 'knowing this' first, that there shall come in the last days scoffers, ^cwalking after their own lusts, and saying, 'Where is the promise of his coming?' for since the fathers fell asleep, all things continue as they were from the beginning of the creation. ¶ For this they willingly are ignorant of, that ^dby the word of God the heavens were of old, and the earth ^estanding out of the water

^a ch. 1. 13.

^b Jude 17.

^c 1 Tim. 4. 1.

^d 2 Tim. 3. 1.

Jude 18.

^e ch. 2. 10.

^f Jer. 17. 15.

Ezek. 12. 22,

Matt. 24. 48.

^g Ps. 33. 6.

Heb. 11. 3.

the holy commandment &c.] Christ's explanation of the moral law in His Sermon on the Mount may emphatically be called by this name. Some of the precepts which He there delivered were those which these false teachers disregarded in their own lives, and from the restraints of which they promised freedom to those who joined them.

22. Omit But.

[proverb] The two proverbs which are here cited are taken from the two beasts held in greatest contempt in Eastern and Jewish thought. The dog to this day is the usual scavenger in Oriental cities, and swine are an abomination. Cp. Matt. vii. 6.

is turned &c.] turning...had washed.

III. 1-7. To their other sins the false teachers added that crowning one of 'sitting in the seat of the scornful,' in wilful forgetfulness that it is eternally true that 'the way of the ungodly shall perish.'

1. In the conclusion of the letter the Apostle appeals still more earnestly to the affection of those to whom he writes. The word 'beloved' addressed to them is found four times in this short chapter.

The 'now' = already (ἤδη) intimates that the 2 Ep. came not long after the first.

and in both of them I stir up your sincere mind by putting you in remembrance [so Rev. V.]. A resumption of what has been said in i. 13.

2. That ye should remember &c. Of the value which the writer of this Epistle attached to the teaching of prophecy, we have evidence in i. 19.

and the commandment of the Lord and Saviour through your apostles [so Rev. V.]. The Apostles can rightly be called the Apostles of those to whom they have written or preached.

3. that...in the last days] This expression was used by the O. T. writers to signify the end of that dispensation [Isai. ii. 2; and Micah iv. 1]. Then in the N. T. it occurs of the coming of Christ in the flesh (1 Pet. i.

20). But specially was the phrase, in some form, employed after the Ascension to signify the, no doubt soon expected, return of Christ to judgment. Therefore St. Peter and St. Jude, seeing the signs of the times, spake of them as marks that the time of the end was near. But if there can be little question that these Apostles expected that the second coming would not be long delayed, yet both St. Paul in the 2 Ep. to the Thessalonians and St. Peter here indicate the proper spirit in which such expectations were to be entertained. Men were not to think of knowing times and seasons. With God one day is as a thousand years, and a thousand years as one day; and if He bring not the end at once, it is because He is long-suffering, and willeth not that any should perish.

mockers shall come with mockery [so Rev. V.]. The characteristic of this mockery seems to be that the men would profess themselves willing to accept all that was told them concerning Christ, if only they could have the evidence for it framed after their own desire.

4. and saying &c.] In the spirit of those mentioned in Isaiah (v. 18, 19).

for from the day that the fathers fell asleep; i.e. the first Christian generation. These had looked for and no doubt often made mention of the approaching Advent, but they had died without seeing it. If these men had died, and the Advent was not yet, was there (asked these mockers) ever to be an Advent?

5. For this they wilfully forget [so Rev. V.]. The mockers have spoken of all things as unchanged from the creation of the world. The Apostle brings an example to refute them, and one of which, had it not been from wilful ignorance, they must have been conscious.

by the word of God] Cp. Gen. i. 6, 9.

that there were heavens of old. The heavens had existed, and the earth too,

^a Gen. 7. 11.
ch. 2. 5.
^c ver. 10.
^b Matt. 25. 41.
² Thess. 1. 8.
^d Ps. 90. 4.
^e Hab. 2. 3.
Heb. 10. 37.
^f Isai. 30. 18.
1 Pet. 3. 20.
^g Ezek. 18. 23,
32.
^h Rom. 2. 4.
ⁱ Matt. 24. 43.
Luke 12. 39.
Rev. 3. 3.
^j Ps. 102. 26.
Isai. 51. 6.
Matt. 24. 35.
Rom. 8. 12.
Heb. 1. 11.
Rev. 20. 11.
^k 1 Pet. 1. 15.
^l 1 Cor. 1. 7.
Tit. 2. 13.

6 and in the water: ^awhereby the world that then was, being over-
7 flowed with water, perished: but ^cthe heavens and the earth,
which are now, by the same word are kept in store, reserved unto
^bfire against the day of judgment and perdition of ungodly men.
8 ¶ But, beloved, be not ignorant of this one thing, that one day
is with the Lord as a thousand years, and ^ea thousand years as
9 one day. ^fThe Lord is not slack concerning his promise, as
some men count slackness; but ^gis longsuffering to us-ward,
^hnot willing that any should perish, but ⁱthat all should come
10 to repentance. But ^jthe day of the Lord will come as a thief
in the night; in the which ^kthe heavens shall pass away with a
great noise, and the elements shall melt with fervent heat, the
earth also and the works that are therein shall be burned up.
11 ¶ ^lSeeing then that all these things shall be dissolved, what
manner of persons ought ye to be ^min all holy conversation
12 and godliness, ⁿlooking for and ^ohasting unto the coming of

¹ Or, *hasting the coming.*

long ages before the flood, and men at that time might have held the same notions that all things in the world were unchanging. But the flood came.

and an earth compacted out of water and amidst water. The Apostle speaks in the language of Ps. xxiv. 2; cxxxvi. 6.

6. By which means. The waters above the firmament and those under it were alike employed to bring about the deluge.

the world] κόσμος is used here in a limited sense, for it was only the inhabitants of the earth that perished. The very element out of which and amidst which the earth had been compacted was employed as the means of its destruction. And it is against Him these mockers scoff, at Whose word the same agencies become, according to His will, creative or destructive.

7. But the heavens that now are. In contradistinction to the 'new heavens' spoken of in v. 13.

have been stored up for fire. As in the ancient world, created by God's word, there was, even in the materials whereof the earth was created, a means whereby it could be destroyed, so hereafter the heavens and the earth are to be destroyed by that other element which now tends so much to their conservation.

being reserved against the day of judgment and destruction of ungodly men. This shall be the birthday of the new heavens and the new earth, wherein righteousness shall dwell, the ungodly having been swept away from it as sinners had been from the world before the flood.

8. But forget not this one thing, beloved. Be not ye like these mockers, forgetful of what the older Scriptures should have taught them. For God time, as men regard it, exists not. So His doings cannot be subjected to human standards.

9. The Lord, Who has made the promise, does not, for any reason of His own, delay the fulfilment thereof.

as some men count slackness] Men might be tardy in fulfilling what they had promised because they would gain by the delay. God deals not so with men; when He is slow, it is that they may be the gainers.

to us-ward] to you-ward. Cp. Exod. xxxiv. 6.

not willing] not desiring. It was not God's will that man fell, and a way was prepared at once for his redemption; and this provision declares that from everlasting God has been the same, not desiring that any should perish.

but that all should come to repentance] Cp. 1 Tim. ii. 4. The way unto this 'knowledge of the truth' is by repentance (2 Tim. ii. 25), and this repentance is the gift of God, which He offers to all who will accept it.

10. But the day of the Lord] The expression is common in the O. T. to signify the Advent of the Messiah, usually with the idea that His coming would be a time of judgment. In consequence it was readily adopted by the N. T. writers (1 Thess. v. 2), to signify the second Advent (cp. 1 Cor. i. 8; Phil. i. 6; 2 Thess. ii. 2).

will come as a thief] Omit by night.

with a great noise] βοῆς is used to describe the noise of bees, the sound of flights of birds, the whizzing of weapons through the air, and the din of cataracts of water.

shall pass away] Cp. Luke xxi. 33.

shall melt] shall be dissolved (λυθούσιν).

St. Peter employs στοιχεῖα of the whole constitution of the world, and means that as water was the agency of destruction in the ancient world, so at the last day fire shall not be restrained within its own domain, but prevail over and bring to nought all else. the works that are therein] All man's creations, and everything which he has done.

11. Seeing...are thus all to be dissolved...in holy living and godliness. The life of the believer will be in marked contrast to that of the false teachers.

12. hasting unto] earnestly desiring.

the day of God, wherein the heavens being on fire shall ^abe dissolved, and the elements shall ^amelt with fervent heat? 13 Nevertheless we, according to his promise, look for ^anew heavens and a new earth, wherein dwelleth righteousness. 14 ¶ Wherefore, beloved, seeing that ye look for such things, be diligent ^athat ye may be found of him in peace, without spot, 15 and blameless. And account *that* ^athe longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, ^bspeaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other 17 scriptures, unto their own destruction. ¶ Ye therefore, beloved,

^a Ps. 50. 3.
Isai. 34. 4.
^a Mic. 1. 4.
ver. 10.
^a Isai. 66. 22.
Rev. 21. 1.

^a 1 Cor. 1. 8.
& 15. 58.
Phil. 1. 10.
^a 1 Pet. 3. 20.
ver. 9.

^b Rom. 8. 19.
1 Cor. 15. 24.
1 Thess. 4. 15.

the coming] Lit. *the presence*; the word constantly used of the second Advent of Christ (Matt. xxiv. 3). And St. Peter here expressly names that coming, the day of God, by his words testifying to that teaching which fills the whole Epistle, and was cast off by the false teachers who denied the Divinity of Jesus.

wherein] by reason of which. The coming of the Son of Man shall be the cause of all these signs and destruction.

shall melt &c.] *τίξεται*; a stronger word than in v. 10. It implies not only the relaxation of all the bonds of nature, but the wasting away of the whole universe.

13. but according to His promise; Isai. lxx. 17.

14-18. The Epistle closes with an earnest exhortation to holiness of life because Christ's coming is expected, and also to a right conception of God's longsuffering.

14. seeing that ye look for these things; i.e. for the promise of the new heaven and the new earth, strive to prepare that you may be fit to be received into those everlasting habitations.

give diligence...in peace. For the thought in the last two words cp. 1 Thess. v. 23. By sanctification only can men look with peace for the coming of the day of the Lord.

without spot, and blameless in his sight. Conformed as much to the likeness of Christ as sinful men may be. He was without spot and blameless (Eph. i. 4), and if God sanctify us wholly we shall then be made like unto Him.

15. The passage in the writings of St. Paul which comes nearest to the language of this verse is Rom. ii. 4; but the spirit of the words is also to be found in 1 Tim. ii. 4; Tit. ii. 11.

our beloved brother Paul... wrote. The use of 'our' is very natural, for if St. Paul had already written to the Churches for which the present Epistle was intended, he would be dear to them as to St. Peter; and in his labours among 'all the Churches' he may have been known by face to some to whom St. Peter was writing.

according to the wisdom given unto him] Cp. St. Paul's estimate of himself 1 Cor.

iii. 10. There can be no doubt that his learning and special training in the Jews' religion made him in every way the most prominent and able member of the Apostolate, and that his influence is no more than duly represented by the large share which his writings occupy in the N. T. To St. Peter his wisdom would be the more abundantly apparent after the spread of Christianity so widely among the Gentiles.

wrote to you. We cannot tell what Epistle is here alluded to. There is enough in the Epp. to the Ephesians and Colossians, concerning diligent preparation for the coming of Christ, of being without spot and blemish, and of the mercy of God in man's salvation, to give abundant foundation for St. Peter's remark. Cp. Eph. i. 4, ii. 8, iv. 5, v. 27; Col. i. 22, ii. 8.

16. in all his epistles] These words shew that St. Peter had in his mind not any one single topic on which St. Paul had written, but those general lessons and warnings which are found in all his letters.

things hard to be understood] A statement as true now as when St. Peter wrote it.

which the ignorant and unstedfast wrest, i.e. 'put on the rack, subject to torture.' The verb is very expressive of the violent methods of those who made St. Paul contradict St. James, or St. Peter, or St. John.

the other scriptures] Thus St. Peter includes the Epistles of St. Paul among the 'Scriptures' (*γραφαί*). This word is used in the N. T. of the O. T. Scriptures alone, except in this passage. We may therefore conclude (a) that there were being gathered even at this date a body of writings concerning Christ and His Church which were to form a new covenant, to be set forth to fulfil and in a degree to supersede the older Scriptures; and (b) that among these writings the Epistles of St. Paul were included.

unto their own destruction] The lessons of the false teachers have been called 'heresies of destruction' (ii. 1), and such as should bring on those who held them 'swift destruction.' Nothing but destruction can await those who thus abuse what is written.

17. Ye...knowing these things beforehand,

* Mark 13.23.
ch. 1. 12.
* Eph. 4. 14.
ch. 1. 10.
* Eph. 4. 15.
* 2 Tim. 4. 18.
Rev. 1. 6.

*seeing ye know *these things* before, *beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. *But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. /To him be glory both now and for ever. Amen.

i.e. that false teachers shall come and beguile the unstedfast, and that the end will be destruction both to the deceivers and the deceived.

the error of the wicked] Probably (cp. ii. 7) the sensual indulgence which the Gnostic teachers permitted to their followers.

18. *But grow in grace*] The food which shall promote such growth is described 1 Pet. ii. 2. This can only be longed for by those who have put away all malice, guile, hypocrisy, envy, and evil-speaking; and the steps of this growth are marked in i. 5 7.

Lord and Saviour] Here he calls Jesus

not only Lord (as in i. 8), but Saviour also, this being the doctrine for which from the outset he has been contending, and which the false teachers, some in one way, some in another, denied.

the glory. All the gracious gifts and ~~helps~~ could come from none but God, therefore to Him be that eternal glory which belongs to God alone.

for ever] Not only in time be the glory given to Christ, but also when time shall be no more. When that day of eternity comes there shall be no night to succeed it, and so the glory will be, like the day, eternal.

I. JOHN.

INTRODUCTION.

• 1. The general biography of St. John belongs to the Introduction to his Gospel. It is important, however, to enter upon the study of his Epistles, with certain facts of his life present to the memory.

The special favour bestowed upon St. John by his Divine Master might have led us to suppose that he must have taken an active part in the propagation of the Gospel. But, in the Acts and Apostolic Epistles, St. John is almost completely overshadowed by others, especially by St. Peter and by St. Paul; he is only *five* times mentioned in these books.

We naturally enquire how St. John was employed while other Apostles were traversing sea and land. The sacred legacy bequeathed to him from the Cross—the Virgin-Mother given to the virgin-soul—must have demanded his reverential care. He was at Jerusalem during the second visit of St. Paul (Gal. ii. 9), but it has been conjectured that he returned to Galilee until after the destruction of Jerusalem. In that case St. John would have left the Holy Land about A.D. 67. The undying tradition of the Church that he lived on far in the first century of the Christian era, if not beyond it (to A.D. 102)—after all the other Apostles had entered into their rest—is quite in accordance with the tone of some words of Jesus (John xxi. 22). *There is compressed*

a whole biography of blessed uneventful years and the work of the old man, ‘*abiding*’ in the Church, even to the close of the first century, and helping to draw the net, filled with fishes, safely to the shore.

2. The *polemical* purpose of parts of this Epistle is marked. St. John deals with the essential and permanent substance of error. The Antichrists, of whom he tells us that they have come (1 John ii. 18), were the exponents, in that age, of errors which will appear, again and again, in other shapes, until the last dark and dreadful spirit shall arrive, whose advent is spoken of by the same solemn word as the Saviour’s own. Therefore did St. John furnish the Church with infallible guidance against forms of error, which might have proved fatal to her very existence. Peculiar germs of speculative error were in the teeming air of Asia Minor (cp. Acts xx. 30), which were destined to find an appropriate *nidus* in the Church herself. A few years later (A.D. 65–66) St. Paul deems it necessary to warn Timothy, as Bishop of Ephesus, against the ‘polemics’ or ‘antitheses’ of ‘the *gnosis* that is falsely so called’ (1 Tim. i. 4). St. Paul signalized this error; St. John confuted it. Gnosticism was, probably, one of the gravest dangers which Christianity has had to undergo. Its object was to take the Christian creed; to transform, and

apparently *spiritualize* it; to elevate the *faith* into a philosophy—a *knowledge*—and then to substitute this *knowledge* for the *faith*, concealing the deception by retaining the terminology of the Gospel. Gnosticism was eclectic. On the side of Greece and Hellenic Egypt, Platonism, Stoicism, and Pythagoreanism—on the side of Persia and India, Parseeism and a pantheistic cosmogony supplied it with materials.

The two most important features of this singular system were its *dualistic* and *doketic* aspects. *Dualism* asserted that the good and the evil of creation proceeded from two principles, one good, the other evil,—the one light, the other darkness. *Spirit* was the good influence, co-extensive with light. *Matter* was the power of evil, whose home was the realm of darkness. A mind thoroughly imbued with these ideas could only look at the dogma of the Incarnation from one point of view. The Christian Church taught that the 'Word was made flesh.' But how could the Word of Light be hypothetically united to a true material body, plunged in the darkened world of matter? Christ, indeed, had been seen on the earth. But the human flesh which was seen was only *apparent*. Redemption was a spectral drama played out by unsubstantial shadows. A shadow was nailed in appearance to an apparent Cross. Philosophical dualism was by a logical necessity theological doketism, anti-dogmatic and anti-sacramental.

The errors with which St. John was immediately concerned may be looked upon as heresy of the intellect, heresy of the senses, and heresy of the imagination.

(a) The heresy with which St. John had to deal in its *intellectual* forms is specially connected with the name of Cerinthus, a man of Jewish descent and educated at Alexandria, the head-quarters of that philosophy from which his corruption of Christianity would most naturally emanate. He taught that the world was not made *by* the Supreme God, but by a certain power altogether separate and at a distance from that Sovereign Power Which is over the universe, and one which was ignorant of the God Who is over all things. He represented Jesus as having been the son of Joseph and Mary, born after the manner of other men, though distinguished above all others by justice and prudence and wisdom. He taught moreover that, after the Baptism of Jesus, the Christ descended upon Him in the form of a dove from that Sovereign Power Which is over all things; and that He then announced the unknown Father, and wrought miracles; but that towards the end (of His ministry) the Christ departed again from Jesus, and Jesus suffered and rose from the dead, while the Christ as a spiritual being remained impassible. This Christology if free from the aberrations of later Gnosticism, is evidently Gnostic.

(b) The errors with which St. John had to deal as *moral* heresy—heresy of the senses—appear to have attained formidable proportions. In the warning to the Church of Ephesus (Rev. ii. 6) Nicolaitanism was plainly a fleshly heresy, antinomian upon principle—a sensuality half veiled by Gnostic symbols. It is evident what an advantage such a system must have derived from the very

sky and soil of Asia Minor. There were *Eons*, it was said, who actually wished to be served by deeds of unspeakable pollution. But in the walks of the glorious Ortygian grove, by the delightful banks of the Cenchrea or Cayster, near the islands which were haunted by Aphrodite, under the shadow of the Temple of Artemis, beneath that burning and voluptuous sky, the way was smooth for heresy which travelled with the human heart. The First Epistle of St. John sums up and represents the strain of holy teaching in the Church of Ephesus, which tempered the righteous severity of the message addressed to it—'but this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.'

The system of Cerinthus would naturally lead, if not to Nicolaitan abandonment, at least to a fatally lowered line of Christian action—and that precisely in the way indicated in the First Epistle of St. John. According to Cerinthus the purpose of Christ's coming into the world was not the procuring of that redemption 'which consists in the remission of sins,' but the illumination of the intellect by a lofty philosophy. He was not a Redeemer, a *propitiation* for the whole world, but the teacher of the enlightened and initiated few; and a teacher not of righteousness, nor of keeping God's plain undeniable commandments, but of speculative *knowledge*. Cerinthus separated Jesus from Christ. He would not admit any real suffering on the part of the Higher Being Who was impassible, or of the lower who was but a phantom. Sin and atonement—the nature of the first, the necessity of the second—find no place in his philosophy. St. John

therefore defines sin; asserts Christ to be a propitiation; and shews the reality of His Death and of the Sacraments, which are the abiding witnesses of its existence as a fact and its continuance as a power.

(c) But heresy in Ephesus also clothed itself in the form of Oriental *magic*. Ephesus had become a centre for magical practices, for incantations and evocations, for all which in our days might be called *spiritualism*. In the Acts of the Apostles 'exorcists,' and 'practisers of curious arts' are connected with Ephesus (Acts xix. 13-19). Magicians came constantly from Asia and Persia with new enchantments, and with the herb supposed to produce a sacred delirium. Alexandria poured forth a crowd of Egyptian diviners. Chaldeans arrived for the purpose of selling their calculations. Cabalistic papers, called 'Ephesian letters,' were in repute throughout the Roman Empire for the purposes of healing and divination. They were written upon the statue of Artemis, and carved and engraved upon gems in rings. Apollonius of Tyana, the Cagliostro of antiquity, was received with tumultuous welcome at Ephesus.

Over all the gaiety and profligacy of Ephesus there hung an impression of some mysterious awe, of some strange communication with the powers of another world. In his Epistle to the Ephesians St. Paul not only refers to the Temple of Artemis (ii. 20-22), but his recognition of the mysteriousness of human life, of its perpetual conflict with evil intelligences (vi. 12) is nowhere so awful or so ample. He recognizes the atmosphere of Ephesus as one in which the Spirit of God and the spirits of evil worked with a quickened energy.

St. John's tone is the exact counterpart of this. His warning (1 John iv. 1-3) about the spirits contemplates an awful revelation of the world of evil intelligences around us identical with that which is conveyed in the language of the Epistle to the Ephesians about the powers of darkness.

But these passages, which the conviction of the Church has always associated with the local and temporary controversies of Ephesus and of the first century, have within them the 'semina eternitatis.' Every Christian who is at once a thoughtful student of the Epistle, and a thoughtful observer of the times, must have felt that if these utterances were at first elicited by the spiritual needs of the Christians of Asia Minor, they have an unexhausted meaning for us also. Men are attempting to make a shadowy ideological Christ—a spiritualized Christ Who is not True Man, a human Christ who is not True God. St. John tells us how to deal with such figments (1 John i. 1-3, v. 20). A philosophy, confident in its own strength, and arrogating to itself the title of spiritual, would give a God without a Christ, or would offer to us the wretched and impossible compromise of retaining the ethical beauty of Jesus without bowing before the mystery of His Incarnation. Did the old man of Ephesus really see through the storm and mists of ages? Did he know the law by which Deism (so called) is perpetually sinking, first to pantheism, then to atheism? At least he wrote—'Whosoever denieth the Son, the same hath not the Father' (1 John ii. 23).

There are those who would gird

in the love of Christ within the narrow rim of a human system, and limit the extent of the redeeming Passion. Contrast St. John's declaration (1 John ii. 2). There are those who imagine that an assumed favour of God does away with the eternal distinction of actions, and makes sin not perilous to believers; those who go perilously near to thinking that a man may be 'a very good Catholic and a very bad Christian.' The Church needs the sharp clear tone of 1 John iii. 8, v. 17.

There are times when the consciousness that sin is growing subdued within weakens the felt need of Redemption. Here is one who warns us that 'the blood of Jesus keeps cleansing us from sin' (1 John i. 7). There are times with individual souls, when the brooding consciousness of some particular transgression covers them with a horror of great darkness; or when the heart sinks down in utter prostration, as we look up at the unascended height of moral perfection. For such 1 John ii. 1 is written.

3. Such, then, the Epistle stands before us. It may originally have been communicated to the cycle of Johannine Churches; but it was not intended to be restricted to their use. It is not merely the charge of a Bishop or Metropolitan, cumbered with local and transitory details. It is the voice of an *Apostle* ringing on through the ages, and speaking to successive generations in a language that is for all time. It represents the *permanent* as opposed to the *transient* principles and feelings of the Church. The Epistle is second in importance, we may almost say, only to the Gospel with which it is so inseparably con-

nected. It is that Gospel's best exposition and invaluable defender. It is an arsenal in which weapons will be found against forms of error which are ever arising. It is also the loveliest image of a human existence, which we may well conceive to have been as truly conformed to the One Perfect Life as any which has ever been passed upon the earth. It has been said that the nearer the style is to the thought, and the thought to God, the better it will be. This highest merit St. John's style possesses. Viewed in its external circumstances and earthly moulding it was influenced by two elements. The language of the Galileans was Syro-Chaldaic. Greek was, however, much spoken in Galilee of the Gentiles. Not the exquisite Greek of Athens, or even of

Alexandria, but 'common,' with a touch of barbarian and foreign forms, yet not quite without Hebraic force and Hellenic splendour. In St. John's style there is something of both his countries—much of Galilee, a little perhaps of Ephesus. To Galilee and its influences belong the ineradicable Hebraic tinge; to Greece its elevation, its distinction, its incision. The great Chrysostom, Archbishop of Constantinople, exclaims over one of St. Paul's Epistles, 'I rejoice with joy exceeding in my delight at the sound of that trumpet of the Spirit.' Such thrilling elevation is scarcely the effect to be expected from the letter of the Apostle of love. But here, if anywhere, we may find the utterance of the Wisdom that is '*suaviter fortis, et fortiter suavis.*'

THE FIRST EPISTLE GENERAL OF

JOHN.

Gal. 2. 19.

^b John 1. 14.

^c Luke 24. 39.

^d John 1. 4.

^e Rom. 16. 26.

^f Tim. 3. 16.

^g John 21. 24.

^h Acts 2. 32.

ⁱ ch. 5. 20.

^j John 1. 1, 2.

^k Acts 4. 20.

^l 1 Cor. 1. 9.

¹ 'which was from the beginning, which we have heard, which we have seen with our eyes, ^b which we have looked upon, and ^c our hands have handled, of the Word of life; 2 (for ^d the life ^e was manifested, and we have seen it, ^f and bear witness, ^g and shew unto you that eternal life, ^h which was with 3 the Father, and was manifested unto us;) ⁱ that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly ^k our fellowship is with the 4 Father, and with his Son Jesus Christ. And these things write

I. 1-4. Christ is with St. John the beginning and end of all Christian preaching. The indeterminate expressions which he employs correspond, not to abstract ideas but, to this Living Person, the centre of his teaching and of his life. Hence it is that he uses indifferently to designate Him either personal pronouns ('He Who') or impersonal pronouns ('that which').

1. *was*] The word shews that, before His manifestation, He existed with the Father.

from the beginning] Either (1) *from eternity*, or, at least, *from the beginning of the world*; or (2) from the beginning of the Ministry of Christ, the *initium rei Christianae*. In favour of (1) are the analogy of the proemium of the Gospel, and the elevated tone of the whole context.

seen...gazed upon...handled. Each of the phrases here has its own proper significance. Strange errors were abroad. Taking its starting-point from the necessary evil of matter, *Doketism* denied the Flesh of Christ. These words maintain by an emphatic appeal to human ears, eyes, hands, that He was no *shadowy* Christ. He is One Who came, in the *likeness* of sinful flesh, in the *reality* of human flesh.

have heard] Specially such discourses as are recorded in the fourth Gospel.

gazed upon [Rev. V. 'beheld']. Omit *have*. Between *seen* and *gazed upon* (*ideazómeθα*) a distinction is to be noticed, as between the *sight* which has simply *knowledge* for its result and object, and that fuller and more entranced *gaze* which rejoices in the object contemplated (cp. John vi. 36-40; Acts i. 11).

handled. Omit *have*. Cp. marg. ref.; John xx. 27.

of] i.e. concerning. *the Word of life*] The Personal Word, the Logos, Whose attribute it is that He is the Life; Who is at once both the Word and the Life (cp. Ephes. iv. 18).

2. Cp. John i. 14. The Apostle in the

Gospel writes from an *objective* and *historical* point of view. He begins with the *historical fact* ('The Word was made Flesh'), and passes on to a statement of the *personal impression* made upon himself and others ('and we beheld with entranced gaze His glory'). But in the Epistle the process is exactly reversed. St. John begins with the *personal impression* made upon himself and others; pauses to affirm the *historical reality* of the object, which has produced this impression; and then returns to the subjective impression.

was manifested] Once for all historically in the Incarnation and life of Jesus.

and shew] *declare*, as in v. 3. The word indicates properly the bearing of a message from another.

the life, the eternal (life) [so Rev. V.]. *Eternal*, here an attribute of *Christ*, is also an attribute of *God* (Rom. xvi. 26). Note that just this attribute of God and Christ is applied to future reward and *punishment* (2 Thess. i. 9).

3. *that ye also*] That you, no less than we, may derive fruit from it.

fellowship with] *Fellowship* denotes commerce and society in the same faith, religion, and Church, where all partake of the same Sacraments.

with us] One blessed result of the reception of the Incarnate God is fellowship, communion with the *Church*, as the *Apostolic Church*. The word *Church*, if never used by St. John in his Gospel, or in the 1 and 2 Epp., has its equivalent in the *we*, the plural of *communion*; the 'we' being the expression of the Apostle's intense conviction of his fellowship with all Christ's people, and theirs with him.

and truly our fellowship is] 'and truly the fellowship which I have called ours (*with us*) is something more than that. It is with the Father' &c. The idea of the double fellowship is given in John xv. 1 seq.

Jesus Christ] When there is a reference,

- 5 we unto you, 'that your joy may be full. ¶^m This then is the message which we have heard of him, and declare unto you,
 6 that "God is light, and in him is no darkness at all. °If we say that we have fellowship with him, and walk in darkness,
 7 we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and ^pthe blood of Jesus Christ his Son cleanseth us from all sin.
 8 ¶^e If we say that we have no sin, we deceive ourselves, ^rand
 9 the truth is not in us. °If we confess our sins, he is faithful and just to forgive us *our* sins, and to 'cleanse us from all un-
- α 10. 24.
 2 John 12.
 ° ch. 3. 11.
 ° John 1. 9.
 & 8. 12.
 ° 2 Cor. 6. 14.
 ° 1 Cor. 6. 11.
 Eph. 1. 7.
 1 Pet. 1. 19.
 Rev. 1. 5.
 ° 1 Kin. 8. 46.
 2 Chr. 6. 36.
 Job 9. 2.
 & 15. 14.
 & 25. 4. Prov. 20. 9. Eccles. 7. 20. Jam. 3. 2. ° ch. 2. 4. ° Ps. 32. 5. Prov. 28. 13. ° Ps. 61. 2.

direct or indirect, to heretics who denied the Incarnation, the name *Jesus* is specially used as appropriate to the Human Nature. *Jesus Christ* implies peculiarly a recognition of His Messianic character (v. 6).

4. *your joy*] Or, 'our joy' [so Rev. V.]. *full*] fulfilled, raised to the highest point. Cp. v. 4 and John xvii. 2. The word should be translated in the *Epistle* exactly as in the *Gospel*. It is most important thus to bring out the many coincidences which tend to establish an identity of authorship in the *Gospel* and *Epistle*, and to make valid for the *former* all the evidences which may be adduced for the *latter*.

5. *of him*] from Him [so Rev. V.]. Christ is HE of Whom St. John's heart is so full that it seems as if all must understand of Whom he speaks.

declare] announce [so Rev. V.], ἀναγγέλλω, is not the same compound of ἀγγέλλω as in v. 3. The word is always used of solemn teaching with a certain character of authority about it.

that God is light] Since light is the subtlest, the purest, the most glorious of things, God is called light, i.e. a Nature free from alien inter-mixture, most pure, most holy.

darkness] i.e. of sin or ignorance, of error or of death. All and every kind of darkness is excluded from the nature of God.

6. *If we say*] εἰς (if) with conj. expresses mere *supposition*, not *conviction*. The writer feels no *certainty* that it will happen, yet it may. A subtle gentleness lies in the form of St. John's expression.

we lie] If any claim communion with Him, and yet persistently have their life-walk in the sphere of moral darkness, their whole life becomes a lie.

do not the truth] The realm of *truth*, in St. John's conception, is not limited to speech, written or articulate. It extends to the thoughts, and indeed to the whole life. Right action is truth made visible.

7. *Read and the blood of Jesus His Son* [so Rev. V.] ac. poured forth. The whole sacrifice, nay the whole obedience of Jesus, consisting in His perfect holiness, was consummated by His voluntary self-sacrifice. The expression implies (a) the reality of the Human Body of Jesus, (b) the reality of His sufferings, (c) the reality of His sacrifice.

It is remembered in heaven as the source of redemption (Rev. v. 9, vii. 14, xii. 11). It points also to the fulfilment of all that was symbolized by blood in the earlier dispensation (Hebrews ix. 11, 23).

cleanseth] is ever purifying. The Blood of Jesus has not only a momentary efficacy. Its virtue extends to the whole Christian life continuously. The purification is twofold. It implies (1) justification, by which we are brought back into communion with God; (2) sanctification, by which the power of sin is gradually abolished. The red rose of pardon and the white rose of purity (if we may venture to use such language as mystics have loved) grow upon one stem and spring from one root.

8. Here we have one of those subtle lines of connexion so common in St. John. 'What! they who, according to v. 7, make their abiding life-walk in the light; who habitually 'form the glorious procession of the sons of light'—must it be said of them that they have a perpetual guilt, which needs the perpetual cleansing of a perpetual pity?' The answer to this implied objection is 'Yes! for if we say' &c. Note who speaks—a veteran and faithful Apostle of Christ.

the truth is not in us] It may be round us, near us, acknowledged, contended for, but it has not penetrated the soul. The imagination of our own sinlessness is an inward lie.

9. *If we confess our sins*] The petition in the Lord's Prayer supposes the Christian *perpetually* penetrated with the sense of sin. It is implied in it that he prays *daily* for forgiveness (Luke xi. 3).

he is faithful and righteous [so Rev. V.]. These two attributes are conjoined in Psalm cxliii. 1.

sins...unrighteousness] There are in Exod. xxxiv. 7 three words for *sin* under different aspects 'iniquity, transgression, sin' (A. V.)—sin as *vanity*, *nothingness*; sin as *separation* from God; sin as *mistake* and *error*—ἀνομία, ἀδικία, ἀμαρτία (LXX). If we may be guided by the Hebrew words of which they appear as the translation, we should say that *sin* is transgression as a terrible mistake, *unrighteousness* as a separation from God.

* Rom. 8. 24.
 1 Tim. 2. 5.
 Heb. 7. 25.
 * Rom. 8. 25.
 2 Cor. 8. 18.
 * John 1. 29.
 & 11. 51, 52.
 & ch. 1. 6.
 & 4. 20.
 * ch. 1. 8.
 / John 14. 21.
 23.
 * ch. 4. 12.
 * ch. 4. 13.
 / John 15. 4, 5.

10 righteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. 2. MY little children, these things write I unto you, that ye sin not. And if any man sin, ^awe have an advocate with the 2 Father, Jesus Christ the righteous: and ^bhe is the propitiation for our sins: and not for our's only, but ^calso for *the sins of the* 3 whole world. ¶ And hereby we do know that we know him, if we 4 keep his commandments. ^dHe that saith, I know him, and keepeth not his commandments, ^eis a liar, and the truth is not in him. 5 But / whoso keepeth his word, ^fin him verily is the love of God 6 perfected: ^ghereby know we that we are in him. ^hHe that saith ⁱhe

10. *we make him*] A peculiar Johannine phrase, 'to declare one to be such by word and deed' (1 John v. 10; John v. 18).

his word is not in us] John v. 38. The expression is parallel with, and an advance upon, 'the truth is not in us' (v. 8).

As this Epistle alone in the N. T. is addressed to a generation which had grown up in the midst of Christian tradition, and surrounded by Christian influences, it would quite naturally (as it does here) give prominence to the Christians' perpetual need of pardon. Christians sometimes forget that pardon is to be always sought, purification to be always going on. We are perpetually to pass through new pardons and new purifications, coming from new surrenders of self to Christ. This passage (esp. v. 9) certainly does not speak of 'one pardon of all sins, past, present, and future,' but of continuing sinfulness and ever-renewed pardon. The appointment of the general confession and absolution in the Prayer-Book for every day in the year is perhaps the best practical commentary upon the spirit of these verses.

II. 1, 2. The object of this teaching is holiness:—That ye may not sin.

we have] The Apostle tenderly and humbly includes himself among those who have and need an Advocate.

advocate] Paraclete, one who is called in to aid him whose cause is to be examined, or whose petition is to be considered (John xiv. 16 note). Christ is our Advocate: (1) *interpretatively*, by pleading before the Father His merits or Blood; (2) *formally and properly* by pleading for us, by expressing His desire for the salvation of His people, in such wise as may beseech Him. Christ pleads the cause of His Church with the Father; the Holy Spirit with men. Note the intense conviction of Christ's *living Personality* in St. John's heart. He is for St. John not merely a memory, but the living Advocate. He continues the same work which the Apostle saw Him begin upon earth.

the righteous] Jesus Christ is not only a sage teaching a system of beautiful ideas to a school. He is not only the Word Who is the Life; He is *Righteous*, and the Christian's life is to be an imitation of His *righteousness* (iii. 7-10).

2. *he is &c.*] His propitiation is not merely an isolated act of history. The advocacy of Christ is here based upon His offering; and we have three characteristics of it: (a) It is *present and abiding*; (b) it is *propitiatory*; (c) it is *universal*.

for our sins] *ἵπρι*, the technical *sacrificial* preposition, used with verbs signifying to expiate, to offer for.

the whole world] 'whole' (*ὅλον*) signifies fullness of quantity; all (*πᾶν*) completeness of number.

world] Here, men universally (iii. 16, vi. 51). In the Divine idea and purpose Christ laid down His life for *all*. In historical reality and fact it will profit those only who receive it.

3. *hereby*] In this that follows.

we know &c.] A gentle parody of the ambitious gnosis of the Gnostics.

keep] *τηρώμεν* signifies to keep the eye fixed upon an object; hence to keep the eye of the soul fixed upon the commandments, in our desire to perform them thoughtfully and conscientiously.

4. St. John does not ^aassert it as a fact that there is such a person actually; but given the existence of such—'he is a liar' &c.

5. An instance of one of St. John's most beautiful peculiarities. 'To observe His commandments' (v. 4) is much; 'to observe His word' (v. 5) as one great whole is more, *i.e.* not merely keeping the commandments in act, but the word of Christ, one and indivisible. Again, the 'love' in this verse is, in expression, an advance upon the 'knowledge' in v. 4. He who not only observes the commandments but the word not only knows God but perfectly loves Him. Love presupposes knowledge.

is the love &c.] Rev. V. 'hath the love of God been perfected.' 'The love of God' is man's love toward God. In speaking of 'perfection' the Apostle here, as often elsewhere, expresses an ideal standard. In proportion as we advance towards this ideal of a perfected, finished love towards God, 'we know that we are in Him.'

6. *He that saith*] As in v. 4, a notion of vaunting is implied.

abideth] One of those truly Johannine words, which he had caught from the lips of Christ. It compresses John xv. 1-5 into s

- abideth in him ²ought himself also so to walk, even as he walked.
- 7 ¶ Brethren, 'I write no new commandment unto you, but an old commandment ³which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.
- 8 Again, ⁴a new commandment I write unto you, which thing is true in him and in you : ⁵because the darkness is past,
- 9 and ⁶the true light now shineth. ⁷He that saith he is in the light, and hateth his brother, is in darkness even until now.
- 10 ⁸He that loveth his brother abideth in the light, and ⁹there is none ¹⁰occasion of stumbling in him. But he that hateth his
- brother is in darkness, and ¹¹walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his
- 12 eyes. ¶ I write unto you, little children, because ¹²your sins are
- 13 forgiven you for his name's sake. I write unto you, fathers, because ye have known him ¹³that is from the beginning. I write unto you, young men, because ye have overcome the wicked one.
- I write unto you, little children, because ye have known the
- 14 Father. I have written unto you, fathers, because ye have known him ¹⁴that is from the beginning. I have written unto

² Matt. 11. 29.
³ John 13. 15.
⁴ 1 Pet. 2. 21.
⁵ 2 John 5.
⁶ ch. 3. 11.
⁷ John 13. 34.
⁸ & 15. 12.
⁹ Rom. 13. 12.
¹⁰ Eph. 5. 8.
¹¹ John 12. 35.
¹² 1 Cor. 13. 2.
¹³ 2 Pet. 1. 9.
¹⁴ ch. 3. 14.
¹⁵ 2 Pet. 1. 10.
¹⁶ John 12. 35.
¹⁷ Luke 24. 47.
¹⁸ Acts 4. 12.
¹⁹ ch. 1. 1.

¹ Gr. *scandal*.

single word, and implies spiritual immanence, interpenetration of life and spirit.

The 'walk' denotes the action of life, external and internal, wherever we are or turn on the path by which we must go. The walk of Christ is the Christian's highest and only standard, and St. John refers to that description of it, which he had traced for them.

7. *new*] *καινός* expresses that which is *new* in relation to *quality*, set over against and occupying the place of the outworn or effete (Heb. viii. 8-13); *νέος*, when used, expresses that which is *new* in relation to *time*. St. John is speaking of no *single* commandment, but of the one entire Gospel commandment. The commandment was in a sense old to those who had it so long; in a sense fresh and new, because it superseded and took the place of an older one.

8. *which thing...in you*] Paraphrase, 'A new commandment I am writing unto you, *which taken as a whole in its universality* (6) is true, and of which you have attestation, partly in the example of Christ in the Gospel, partly in your own experience.'

is past] Rev. V. is passing away; 'is drifting by' (*παράγεται*).
the true light] Not the *true* as opposed to the *false*, but as opposed to the *imperfect*; that which corresponds absolutely with the highest idea of light.

shineth] Not *shining* so as to be recognized, but *enlightening* so as to dispel darkness; as in the Collect, 'Lighten our darkness.'

9. *in darkness*] As his proper element, in exile from the light of God (John iii. 21).

10. *occasion of stumbling*] *σκάδαλον* is used by LXX for the wood in a trap (Ps. cxl. 5; cp. Rom. xiv. 13; Rev. ii. 14); then a stumbling-block upon which one strikes

the foot (Rom. ix. 33; 1 Pet. ii. 7, 8); thence, sin which entices men to destruction.

11. The inner condition of him who hates his brother—'is in the darkness'—the outward life—'walketh in the darkness.' He has lost his point of orientation—he *knoweth not whither he goeth*, to what unsurmised guilt and punishment. Something worse follows—the darkness has not only blinded him, but *blinded his very eyes* once for all. He has lost the very faculty of sight!

12-14. The thrice-repeated 'I am writing' refers to the whole Epistle; the thrice-repeated 'I have written' points to the portion of it which was already written.

It certainly seems, at first sight, somewhat difficult to understand this importunate prolixity of affection. But the unusual form gives an emphasis of its own. All that he was about to write, or had written, would be practically meaningless unless they had received forgiveness and grace, and the faculty to embrace and understand it. All his spiritual children on entering into covenant with God had had their sins forgiven, and been brought into 'a state of salvation,' a permanent condition of acceptance. The elder, as life went on, learned to know no theological novelty—but the Everlasting Which was from the beginning. The young, confirmed in the faith, had within them a fountain of perennial youth and energy through the personal Word abiding in them.

12. *are forgiven*] The verb is in the perfect, expressing a permanent state as the result of a past condition.

13. "He that is from the beginning" is not here the Ancient of days, the eternal Father. He is most probably—the eternal Pre-existent Christ, Who was from the beginning.'

- † Eph. 6. 10. you, young men, because 'ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- * Rom. 12. 2. 15 ¶ 'Love not the world, neither the things *that are* in the world.
- * Matt. 6. 24. Gal. 1. 10. Jam. 4. 4. 16 him. For all that *is* in the world, the lust of the flesh, ^band the lust of the eyes, and the pride of life, is not of the Father,
- * Eccles. 5. 11. 17 but is of the world. And ^c'the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
- 1 Pet. 1. 24. 18 ¶ 'Little children, 'it is the last time: and as ye have heard that
- * John 21. 6. 'antichrist shall come, 'even now are there many antichrists;
- * Heb. 1. 2. 2 Pet. 2. 1. 2 John 7.

14. "The Word of God" here is the living Personal Lord (cp. iv. 4; John xiv. 18, 23, xv. 5). The thought of the indwelling of *Christ* in the heart is also the ground of the exhortation in 1 Pet. iii. 14.

15-17. St. John in his strongest prohibitions never runs into fanatical excess. 'All that is in the world' without the qualification ('the lust of the flesh') might justify the extremist spirit of monasticism. It is not of *material things*, but of *worldly lusts* that St. John affirms that they are not from the Father.

There are two reasons given by St. John for this admonition. i. 'If any love the world, the love towards the Father is not in him.' This is the application of the law of human nature that two master-passions cannot co-exist in one man. ii. The fleeting character of the world, its irremediable transitoriness.

16. *the lust of the flesh*] A general term for all the propensities which objects presented to our senses have a tendency to awaken. In St. Paul, St. John, and St. Peter, it generally signifies the *animality* of man, as the natural 'fountain,' or 'hearth,' or 'seat,' of appetites in the bad sense. To this is constantly opposed the nature of man, transformed and *instrengthened* by the Holy Spirit, and thus elevated into the wider sphere of true reason.

of the eyes] Desire so far as it is conveyed by the movement of the eyes. The sins of *envy* and *voluptuousness* are connected with the eye (Mark vii. 22; 2 Pet. ii. 14).

pride of life] *arrogancy of living* [Rev. V. 'vainglory of life']; *βίος* denotes not *higher life*, but the period of time during which we preserve it; and that which belongs to its prolongation of pleasurable enjoyment. St. John indicates three special forms, under which the worldly spirit which he attacks is revealed; (1) carnal desires, (2) desires awakened in the soul by the objects of sight, (3) vanity, love of *éclat*, deliberate self-seeking.

17. The thought of the *passing away* of the world's shifting scene lay very deep in the heart of primitive Christianity (cp. 1 Cor. vii. 31). All higher spirits, indeed, recur to this in their truest moments.

but he &c.] 'He who continues doing the will of God' is 'not accessible to earthly

vicissitudes; for him death does not exist. He is partaker of a life of unchanging happiness, which will only attain its complete development when earth, with its life and riches, shall have passed away...Join thy heart to the eternity of God, and thou shalt be eternal with Him' (St. Aug.).

18. *the last time*] *the last hour* (ώρα) [so Rev. V.]. St. John has been speaking (v. 17) of the drifting by of the world. Hence he proceeds to speak of 'the last hour.' But how is it the last time, the last hour? Antichrist must first come, and then the day of Judgment. Could that hour have many Antichrists, if it were not the last? *have heard*] *heard*. A lesson taught by Christ Himself (Matt. xxiv. 24; John v. 43) and by His Apostles (Acts xx. 29, 30; 2 Thess. ii. 3; 2 Cor. xi. 4; 1 Tim. iv. 1).

antichrist] This word, absolutely peculiar to St. John, means 'adversary of Messiah.' Through our Lord and St. Paul Christians had only learnt in general to expect the personal appearance of one great enemy of Christ, the Antichrist. In his Epistle St. John gives solemn warning that those heretics who derided the God-Man were not merely precursors of Antichrist, but impersonations of the Antichristian principle—each of them in a true sense an Antichrist. The term is used by St. John himself only five times, and that specifically to characterize heresy denying the Incarnation, Person, and dignity of Christ as God-Man. Antichrist is 'the liar;' his spirit and teaching is a lie pure and simple. The one Antichrist, whose coming was stamped into the living tradition of the early Church, and of whom believers had necessarily 'heard,' is clearly distinguished from many who were already in existence, and were closely connected with him in spirit.

shall come] *cometh* [so Rev. V.] The word denotes a solemn predestined entrance of any great messenger of God, or representative of an idea, upon the stage of history. It is the almost *technical* term for Christ's appearing. Hence, it is applied to the Man of Sin or Antichrist, and well brings out the *parody* of Christ.

are] *γέγονασιν*, *are in existence* [Rev. V. 'have arisen'] have come into existence, and are (1 John iv. 3).

- 19 whereby we know ^athat it is the last time. 'They went out from us, but they were not of us; for ^kif they had been of us, they would *no doubt* have continued with us: but *they went out*, ⁱthat they might be *made manifest* that they were not all of us.
- 20 ¶ But ^mye have an unction ⁿfrom the Holy One, and ^oye know
- 21 all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the
- 22 truth. ^pWho is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
- 23 ^qWhosoever denieth the Son, the same hath not the Father:
- 24 ^r[but] ^she that acknowledgeth the Son hath the Father also. ¶ Let that therefore abide in you, ^twhich ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ^uye also shall continue in the Son, and in the Father.
- 25 ^vAnd this is the promise that he hath promised us, *even eternal*
- 26 life. ¶ These things have I written unto you ^wconcerning them that seduce you. But ^xthe anointing which ye have received of him abideth in you, and ^yye need not that any man teach you: but as the same anointing ^zteacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in
- 28 ^ahim. And now, little children, abide in him; that, ^bwhen he shall appear, we may have confidence, ^cand not be ashamed
- 29 before him at his coming. ¶ ^dIf ye know that he is righteous,

^a 1 Tim. 4. 1.
² Tim. 3. 1.
^k Ps. 41. 9.
^{Acts} 20. 30.
^m Matt. 24. 24.
ⁿ John 6. 37.
^o 2 Tim. 2. 19.
^p 1 Cor. 11. 19.
^q 2 Cor. 1. 21.
^r Heb. 1. 9.
^s Mark 1. 24.
^t Acts 3. 14.
^u John 10. 4.
^v & 14. 26.
^w ch. 4. 3.
^x 2 John 7.
^y John 15. 23.
^z 2 John 9.
^a John 14. 7, 9, 10.
^b 2 John 6.
^c John 14. 23.
^d John 17. 3.
^e ch. 3. 7.
^f 2 John 7.
^g ver. 20.
^h Jer. 31. 33.
ⁱ Heb. 8. 10.
^j John 14. 26.
^k & 16. 13.
^l ch. 3. 2.
^m ch. 4. 17.
ⁿ Acts 22. 14.

1 Cor. 11.

19. Omit *no doubt*. Read the last words of the verse that all are not of us.

20. *ye have...from*] Signifies having something received from another, as its author and giver.

unction] *chris* (χρῖσμα), allusively to *Christ* and *Antichrist*. It should be noticed that while St. John does not here mention the Holy Ghost directly, the symbolical *unction* in this place is a prelude to the fuller music of the *Veni, Creator Spiritus*, below (iii. 24, iv. 13, v. 6).

the Holy One] i.e. *Christ* (marg. ref.). *ye know all things*] *Science* and *revelation* are two different spheres. The Apostle's assertion points to the Saviour's promise, and, like it, is limited to the last.

21. The objection, 'If we thus realize our Lord's promise, recorded in the Gospel, and know all things, why do you write,' is met, 'Not because you have not learned, or do not know the truth, but just because you know it!'

22. *Who is the liar, but...This is the Antichrist, he that denieth &c.*; the liar [so Rev. V.] is the same with the Antichrist following.

that Jesus is the Christ] 'Jesus has one signification, Christ another: though Jesus Christ our Saviour is one, Jesus is His proper name, and Christ is the name of His office' (August.).

23. but he that acknowledgeth] he that confesseth. By a necessary process of thought, the rationalist and spiritual Schools are constantly being absorbed in atheism or pantheism. God, opposed to Christ, is not the Father, the living God; He becomes a

metaphysical abstraction, alternately expanded into the monstrous god who is all, or diluted into the shadowy god who is nothing. This text is the expression of true Christian Theism against Judaism, Deism, and Mahomedanism. Cp. 1 Pet. i. 21.

24. In the A. V. we have three different words (*abide, remain, continue*) for one and the same Greek word. Retain *abide*, and omit *have before heard*.

25. ...the promise that he promised us, even the eternal life.

26. *These things*] i.e. those which go before. See note on i. 4.

them that seduce you] are for misleading you [Rev. V. 'that would lead you astray'].

27. And as for you—the unction (i.e. the Holy Spirit) which ye received from Him abideth in you, and ye have no need that any man be teaching you; but as His unction is teaching you concerning all things, and is true, and is not a lie, and as it taught you (once for all), so ye abide in Him. The word *His* is of importance in the argument. It brings out the efficacy of the unction as *Divine*.

and is truth] i.e. the Spirit of God Himself Who teaches men cannot lie.

28. *when...appear*] Rev. V. 'if he shall be manifested.'

confidence...ashamed] Opposed, as in Phil. i. 20. *παρρησία* is literally 'liberty of speech to speak out all we think.' It was the almost technical word used by Athenians of their privilege as citizens.

coming] *παρουσία*, the technical term for the coming of Christ (2 Thess. ii. 8), and of the Man of Sin as His unholo counterpart.

* ch. 3. 7, 10.

* John 1. 12.

* John 15. 18, 19.

* Isai. 56. 5.

Rom. 8. 16.

Gal. 3. 26.

* Rom. 8. 18.

2 Cor. 4. 17.

* 1 Cor. 15. 49.

Phil. 3. 21.

2 Pet. 1. 4.

* Job 19. 26.

Ps. 16. 11.

Matt. 5. 8.

2 Cor. 5. 7.

* ch. 4. 17.

* Rom. 4. 15.

* ch. 1. 2.

* Isai. 53. 5.

1 Tim. 1. 15.

Heb. 1. 3.

1 Pet. 2. 24.

* 2 Cor. 5. 21.

Heb. 9. 28.

* ch. 2. 4.

3 John 11.

* ch. 2. 26.

* Ezek. 18. 5-9.

Rom. 2. 13, * 2 Matt. 13. 38. John 8. 44.

* Gen. 3. 15. John 16. 11. Heb. 2. 14.

* ch. 5. 18. * 1 Pet. 1. 23.

¹ye know that ^eevery one that doeth righteousness is born of him.

3 **BEHOLD**, what manner of love the Father hath bestowed upon us, that ^awe should be called the sons of God: therefore the world knoweth us not, ^bbecause it knew him not.

2 ¶ Beloved, ^cnow are we the sons of God, and ^dit doth not yet appear what we shall be: but we know that, when he shall appear, ^ewe shall be like him; for ^fwe shall see him as he is.

3 ^gAnd every man that hath this hope in him purifieth himself, ^heven as he is pure. Whosoever committeth sin transgresseth

5 also the law: for ⁱsin is the transgression of the law. And ye know ^jthat he was manifested ^kto take away our sins; ^land ^min him is no sin. Whosoever abideth in him sinneth not: ⁿwhosoever sinneth hath not seen him, neither known him.

7 ¶ Little children, ^olet no man deceive you: ^phe that doeth righteousness is righteous, even as he is righteous. ^qHe that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested,

9 ^rthat he might destroy the works of the devil. ^sWhosoever is born of God doth not commit sin; for ^this seed remaineth in

¹ Or, *know ye*.

29. *doeth righteousness*] The sense denotes the course, or tendency, in which a man continuously and determinately perseveres. *is born*] γενέσθαι [Rev. V. 'is begotten'], a present state as the result of a past action. *of him*, lit=**From him** (ἐξ αὐτοῦ).

III. 1. *what manner of love*] i.e. How great and marvellous. Cp. Matt. viii. 27. *be called*] 'be, and be owned to be.' (See Luke i. 32-35.) After *be called*, some read *and we are* [Rev. V. 'and such we are'].

the sons of God] Omit *the*, [Rev. V. 'children of God']. St. John never uses the word *sons* of any human child of God (xii. 36 is the nearest approach to an exception). He employs a different word (τέκνον) here and v. 2, iii. 10, v. 2; cp. Gospel i. 12, xi. 52. The first, probably, rather contemplates the *adoptive* act, by which one who does not belong to the family is adopted and brought into the relation of a son; the second the *nature* imparted to those who are born and produced by actual birth.

2. *it doth not yet appear*] Rev. V. 'it is not yet made manifest what we shall be. But...that, if He shall be manifested' &c. *like him*] 2 Cor. iii. 13. As the whole body, face, and above all eyes, of those who look at the sun become bathed in light.

'The whole life of a good Christian is one act of holy desire for this' (August.).

3. *every man that hath*] Holds and cleaves to,

this hope in him] **Him, God** is the object on which this hope reposes. The hope of the N. T. is patient, comfortable expectation of the promises of God, built upon the sure foundation of God's word. But hope, like our strongest affections (anger, fear, love), is *personal* in its highest form; and so God Himself is the highest object of hope.

purifieth] Is continually purifying himself.

as he] As Christ, and Christ alone.

4. **Every one that is doing sin is also doing lawlessness, for sin is lawlessness.** Every sin-doer also doeth lawlessness. The connexion is, 'If we would not lose that hope, we shall aim at a universal holiness. We shall refrain not only from palpable violation of the law, but from all sin.'

5. *Our* is omitted by e.g. Rev. V.; but internal arguments are thought by the writer of these notes to turn the balance in its favour.

to take away] αἰρεῖν designates that which consists in lifting a burden, in order that it may not crush him upon whom it weighs. The context here would seem to require us to think still more of lifting away the *power* than the *guilt* of sin.

6. *known*] **knoweth**. No *habitual* sinner (the present part denoting *continuance* in) has attained a true historical knowledge of, and insight into, His character, much less has he gained inner knowledge and love of Him. *To see* in the N. T. often denotes clear religious knowledge (John i. 18, vi. 46).

7. *even as he is righteous*] **Even** as does not always or necessarily imply parity or equality. He purifies us even as He is pure; but He is pure eternally, we pure by faith: we are righteous and He is righteous; but He immortally and for ever, we by believing in Him Whom we see not.

8. *the devil*] See note on John vi. 70. *destroy*] λύω, to weaken, deprive of power, abolish in principle; a word in this sense peculiar to St. John.

9. *born*] Rev. V. 'begotten' (γενέσθαι). The tense shews that St. John is speaking of those who retain and develop the new life and continue in it.

his seed remaineth in him] **His...Him**. The pronouns refer to God. His holy seed con-

10 him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: 'whosoever doeth not righteousness is not of God, "neither he that loveth not his brother. For "this is the 'message that ye heard from the beginning, "that we should love one another. Not as 'Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. ¶ Marvel not, my brethren, if "the world hate you. "We know that we have passed from death unto life, because we love the brethren. "He that loveth not his brother abideth in death. "Whosoever hateth his brother is a murderer: and ye know that "no murderer hath eternal life abiding in him. 16 'Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, 18 "how dwelleth the love of God in him? My little children, "let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know "that we are of the truth, and shall "assure our hearts before him. "For if our heart condemn us, God is greater than our heart, and knoweth all things. "Beloved, if our heart condemn us not, "then have we confidence toward

¹ Or, commandment.

² Gr. persuade.

tinues in abiding vital union with Him. This is the essential cause that 'whosoever is born of God doth not commit sin.'

he cannot sin.] οὐ δύναται ἀμαρτάνειν. He is not able to sin.

10. The Gospel, as exhibited by St. John, is not only the spiritual law which directs souls, and the moral law which regulates consciences; it is also the social law, which should govern the earth, and the love of man for man is inseparably linked with his love for God.

12. Not as Cain was of the evil one [so Rev. V.] sc. shall it be with us. Abel is mentioned by our Lord as the proto-martyr, and viewed as the representative of the whole generation of Saints in contrast with Cain, the whole seed of the evil one.

13. brethren] Here alone are Christians thus addressed in the Epistle.

14. Cp. John v. 24. The condition of man without the Son of God is a condition in which he is in wrath (John iii. 36). The correlative of the condition, severed from the life of God and pervaded by an ever-deepening misery, is death (John v. 25). The love of the brethren is not the cause but the effect of this blessed translation.

16. perceive] know [so Rev. V.], have studied and consequently know.

the love of God] love, that love which is above all love. Omit the and of God.

we ought] Are morally bound.

to lay down...brethren] Cp. John x. 15. The measure of love is to have no measure. The model of love is the love of Jesus giving His life for the life of the world.

for the brethren] On their behalf (ὕψ). Brother here, and in vv. 10-15, denotes every

fellow-man and fellow-sinner. The limit of the word is not the fellow-regenerate, but the fellow-redeemed.

17. An argument from the greater to the less. The sacrifice of a portion of worldly goods is small compared with the sacrifice of life itself, which is our bounden duty.

bowels] heart, sympathy [Rev. V. 'compassion'].

how dwelleth] how abideth love towards God in him?

18. When St. John was lingering at Ephesus, even to extreme old age, and was with difficulty carried to church by the disciples, and could not sustain his voice for many words, he used to say nothing at each service but *Little children! love one another*. At length the disciples and brethren somewhat wearied, said, 'Master, why are you always saying this?' He answered, 'Because it is the precept of the Lord, and sufficient, if it only be done.'

19. assure] Or persuade, still, pacify.

19, 20. Rev. V. 'Hereby shall we know that we are of the truth, and shall assure our heart before Him, whereinsoever our heart condemn us; because God is &c.' The interpretations of these words fall under two general divisions, as they are supposed to aim at (i.) quieting or (ii.) awakening conscience. Those who adopt (i.) think that it is a gracious pardoning omniscience which we are to keep in view. (ii.) St. John's object, however, is to appeal to, and awaken conscience; and his words fall into this view with an unforced emphasis which goes far to prove the truth of the interpretation.

21. confidence] Rev. V. 'boldness.'

^c ch. 2. 20.
^u ch. 4. 8.
^u ch. 1. 6.
^v John 13.34.
[&] 15. 12.
² John 5.
^u Gen. 4. 4, 8.
^{Heb.} 11. 4.
^{Jude} 11.
^c John 15.18, 19.
² Tim. 3. 12.
^b ch. 2. 10.
^c ch. 2. 9, 11.
^d Matt. 5. 21, 22.
^e Gal. 5. 21.
^{Rev.} 21. 8.
^f John 3. 16.
^{Rom.} 5. 8.
^{Eph.} 5. 2.
^g Deut. 15. 7.
^{Luke} 3. 11.
^h ch. 4. 20.
ⁱ Rom. 12. 9.
^{Eph.} 4. 15.
^{Jam.} 2. 15.
^j John 13.37.
¹ Cor. 4. 4.
^m Job 22. 26.
ⁿ Heb. 10.22.

* Ps. 34. 15.
Jer. 29. 12.
Matt. 7. 8.
John 14. 13.
Jam. 5. 16.
* John 8. 29.
& 9. 31.
* John 6. 29.
& 17. 3.
* Matt. 22. 39.
John 13. 34.
& 15. 12.
Eph. 5. 2.
1 Pet. 4. 8.
* ch. 2. 6, 10.
* John 14. 23.
& 15. 10.
* John 17. 21,
&c.
* Rom. 8. 9.
* Jer. 29. 8.
Matt. 24. 4.
* 1 Cor. 14. 29.
Rev. 2. 2.
* Matt. 24. 5,
24.
Acts 20. 30.
1 Tim. 4. 1.
2 Pet. 2. 1.
* 1 Cor. 12. 3.
* ch. 2. 22.
2 John 7.
* 2 Thess. 2. 7.
* ch. 5. 4.
* John 12. 31.
& 16. 11.
1 Cor. 2. 12.
Eph. 2. 2.

22 God. And ^awhatsoever we ask, we receive of him, because we keep his commandments, ^band do those things that are pleasing in his sight. ^cAnd this is his commandment, That we should believe on the name of his Son Jesus Christ, ^dand love one another, ^eas he gave us commandment. And ^fhe that keepeth his commandments ^gdwellth in him, and he in him. And ^hhereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. 4. BELOVED, ^abelieve not every spirit, but ^btry the spirits whether they are of God: because ^cmany false prophets are gone out into the world. Hereby know ye the Spirit of God: ^dEvery spirit that confesseth that Jesus Christ is come in the flesh is of God: and ^eevery spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and ^feven now already is it in the world. ¶ Ye are of God, little children, and have overcome them: because greater is he that is in you, than ^ghe that is in the world. ^hThey are of the world: therefore speak they of the world, and ⁱthe world heareth them. We are of God: ^jhe that knoweth God heareth us; he that is not of God heareth not us. Hereby know we ^kthe spirit of truth, and the spirit of error. ¶ ^lBeloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not ^mknoweth not God; for ⁿGod is love. ^oIn this

* John 3. 31. * John 15. 19. & 17. 14. † John 8. 47. ‡ 1 Cor. 14. 37. § Isai. 8. 20.
* ch. 3. 10. † ch. 2. 4. ‡ ver. 16. § Rom. 5. 8.

23. The 'commandments' of v. 22 are summed up in one (cp. ii. 3-5). The two that follow (*belief and love*) are not two but one. Faith and piety, dogma and duty, run into one.

24. The first direct mention of the Holy Spirit (cp. ii. 20 note). The direct mention is purposely deferred (cp. Rom. v. 5 with viii. 1 *sqq.*). The whole structure of St. John's Epistle is thus *Trinitarian*. He has mentioned the Father and the Son (i. 3), now the Spirit.

dwellth | *abideth*.

by the Spirit | *is* (from) indicates the abundance out of which something is given (see in Matt. xii. 34; John viii. 44). The same word is unfortunately translated (A. V.) *dwellth* at the beginning of this verse and *abideth* at the close [Rev. V. 'abideth' in each place].

IV. 1. Believe not any spirit, i.e. do not give credence to it, the assent of faith, merely upon its own word. In the utterance of any powerful teacher St. John would have seen, not the individual, but (1) the general spirit at work, and (2) behind and beyond that the influence of a superhuman intelligence, good or evil.

but try | test, [Rev. V. 'prove'].
many...world | It was a critical time in the spiritual world. Cp. 2 John v. 7.

2. confesseth &c. | In this passage the Incarnation is looked upon as a *past fact* with permanent consequences in the present;

in 2 John v. 7 it is looked upon as a present and continuous principle.

3. Omit that and *Christ...flesh*,
that spirit of Antichrist | τὸ τοῦ Ἀντιχρίστου;
or whole power and principle of the Antichrist.

should come | is coming. They "had heard" this not only in this Epistle, but as an integral part of Catholic tradition in which they lived and breathed. Cp. 2 Thess. ii. 5.

4. them | i.e. the false prophets (v. 1).
he that is in you | i.e. the Personal Word.

6. A testimony broad enough to include all who have truly received Christ by faith: and narrow enough to exclude all who make any other than Christ the service of their life.
the spirit of the Truth | (John xiv. 17).

7. ἀγάπη is a word born within the bosom of revealed religion; it occurs in the LXX, but there is no example of its use in any heathen writer whatever. 'A wicked man may have Baptism. He may have prophecy. He may receive the Sacrament of the Body and Blood of Christ (1 Cor. xi. 29). All these things a wicked man may have. But no wicked man can have love' (Aug.).
is born | Rev. V. 'is begotten.'

8. God is love | Something much beyond the mere Socinian view that 'God is benevolent'; or the Calvinistic view that God has given in Redemption touching evidence of His love to man. 'God is Love' points not only to our Creation and Redemption,

was manifested the love of God toward us, because that God sent his only begotten Son into the world, ^rthat we might live through him. Herein is love, ^snot that we loved God, but that he loved us, and sent his Son ^tto be the propitiation for our sins. [¶]Beloved, ^uif God so loved us, we ought also to love one another. ^vNo man hath seen God at any time. If we love one another, God dwelleth in us, and ^wthis love is perfected in us. ^xHereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And ^ywe have seen and do testify that ^zthe Father sent the Son ^ato be the Saviour of the world. ^bWho-soever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. ^cGod is love; and ^dhe that dwelleth in love dwelleth in God, and God in him. Herein is ^eour love made perfect, that ^fwe may have boldness in the day of judg-

^r ch. 5. 11.
^s John 15. 18.
^t Tit. 3. 4.
^u ch. 2. 2.
^v Matt. 18. 33.
^w John 15. 12, 13.
^x 1 Tim. 6. 16.
^y ch. 2. 5.
^z John 14. 20.
^a John 1. 14.
^b John 3. 17.
^c Rom. 10. 9.
^d ver. 8.
^e ch. 3. 24.
^f Jam. 2. 13.

¹ Gr. *love with us*.

but to an inner essential Love in the everlasting Trinity.

9. toward us] in us [so Rev. V.].

sent] hath sent; ἀπέστειλεν implying the present, permanent, continuing effect of the mission of the Son of God, should be carefully compared with the aorist (ἀπέστειλε, v. 10), which signifies the propitiation effected by that mission considered as one great act. Note the bearing of the verse upon the doctrine of the Atonement. (1) We did not first become objects of God's love in consequence of the Atonement. Rather, the sending of the Son was an evidence of a love which already existed. (2) God's love was not evoked by ours, but preceded it, even when we were aliens in heart.

only-begotten] The title is selected to indicate and enhance the extent and preciousness of the Father's gift. It occurs only here and in St. John's Gospel (i. 14, 18, iii. 16, 18).

11. If expresses no doubt; it is in sense almost equivalent to *since*.

so loved us] Cp. John iii. 16. The *so* refers to the manner of His love (v. 10)—not to the quantity but to the quality of the love.

12. God] Both here and in John i. 18, the Divine Name stands without the article. This confirms the inference that he is speaking not of the Father, but of the Godhead (see note on John i. 18), which is the doctrine of the greatest teachers of the Church.

hath seen...dwelleth] hath beholden...abideth. True! He is invisible. But, if we love one another, He comes very close to us. Yes! He **abideth** in us. Observe the distinction between simple *sight* (i. 18) and the *intent contemplation* here (θεύεται). The question how this statement is to be reconciled with St. Matt. v. 8; 1 John iii. 2—and with the sight of God attributed in the Old Testament to Abraham, Isaac, Jacob, Job, Moses, Micaiah, Isaiah, is discussed at length by St. Augustine, who points out that the sight spoken of is not that of exterior objects or of mental phenomena. No living man in this life can see Him and live (Exod. xxxiii.

20); but iii. 2 exactly answers to the sight which was withheld from Moses. Great theologians have well said that the Invisible God is seen invisibly, *i.e.* by that nature which is also invisible in us—by a pure heart.

13. Cp. iii. 24. 'Whence know we that He hath given us of His Spirit? Ask your own heart. If it is full of love, you have the Spirit. Whence know we that we may thus know that the Spirit dwelleth in us? Ask St. Paul (Rom. v. 5)' (Aug.).

14. We have 'beheld' (with adoring wonder, *τεθεώμεθα*) and **bear witness** (*μαρτυροῦμεν*) that the Father **hath sent** (perf.) the Son &c. Cp. John iv. 42.

16. 'We know and have believed the love that God hath in us—i.e. by virtue of the Incarnation. Cp. John xvii. 26. This verse goes to the very root of the heresies upon the Incarnation which St. John had in view. Such heresies generally have refused to receive—neither the power, nor the wisdom of God, but, strange to say—His goodness. The mystery under which the pride of the sophist sank was, at its root, the mystery of the love of God.

dwelleth] abideth.

17. Herein is love made perfect with us, i.e. between us, mutual love. Love generally to God and man, is fulfilled and perfected in this, viz. that we may have boldness in the day of Judgment—because as He Who is the Love, is (*i.e.* abides in deathless love in the Gospel, in Heaven where we may see Him by faith, and in our hearts), so are we in this poor fallen world.

the day] The Hebrews distinguished two 'ages,' that before Messiah, and that after Him. The 'last day' is the last of the 'age' in which Christ shall come again. St. John's eschatology is at one with that of St. Peter and St. Paul, and looks on the day of Judgment—the 'Last Judgment,' as it was, with true instinct, called—with a vivid realization, as if it were all but present. Cp. Rom. ii. 15, 16.

- ch. 3. 3. 18 ment: 'because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath
 ver. 12. 19 torment. He that feareth ^ais not made perfect in love. We
 ch. 3. 17. 20 love him, because he first loved us. 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God
 ver. 12. 21 ^awhom he hath not seen? And ^bthis commandment have we from him, That he who loveth God love his brother also.
 Matt. 22. 37 John 13. 34. **CHAP. 5. WHOSOEVER** ^abelieveth that ^bJesus is the Christ is
 John 1. 12. ^cborn of God: ^dand every one that loveth him that begat loveth
 ch. 2. 22, 23. 2 him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his
 & 4. 2. 3 commandments. 'For this is the love of God, that we keep his commandments: and ^ehis commandments are not grievous.
 John 1. 13. 4 For ^fwhatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.
 John 15. 23. 5 Who is he that overcometh the world, but ^ghe that believeth
 John 14. 15, 21, 23. 6 that Jesus is the Son of God? This is he that came 'by water and blood, *even* Jesus Christ; not by water only, but by water and blood. ^hAnd it is the Spirit that beareth witness,
 2 John 6. / Mic. 6. 8. / Matt. 11. 30. / John 16. 33. ch. 3. 9. ⁱ1 Cor. 15. 57. ch. 4. 15. ^jJohn 19. 34. ^kJohn 14. 17. & 15. 26. 1 Tim. 3. 16.

18. There are two kinds of fear, one servile, the other holy—the fear of him who quails before punishment, and the tender fear of him who loves righteousness.

torment] punishment; *there is punishment in fear*. The guilty agitation which lays hold of the wilful sinner so long as he sees in God nothing but a severe and awful Judge—the trouble which is spread over the soul by a conviction of the 'wrath of God'—gives place to quiet confidence in all who cherish those loving relations with God established by Jesus Christ, of which St. John has just spoken. The foundation of such confidence is not laid in the personal merit or sanctity or emotions of the Christian, but in the love of God revealed in Christ, by which he is united with his Saviour. There are two opposite points of view in the spiritual life; one considers God as a Father, to Whom we remain united by love, and Whom Jesus Christ has revealed to us—the other as a Judge, Who acts upon us by the dread of punishment. This is the Apostle's point. He speaks of an *ideal spiritual condition*, in which love reigns with undivided sway, so as entirely to have banished fear.

He that feareth] Continues fearing.

19. Omit *him*. Was St. John thinking here of his own gracious call? (John i. 38).

20. *how...love*] Rev. V. 'cannot love.'

21. *he who loveth*] Continues loving (cp. v. 18). In the example and teaching of St. John's Gospel, we have not only the moral law which is to rule the conscience, but the social law which is to govern society. So the love of man is taken up into, and becomes inseparable from, the love of God. St. John not only exalts our duty towards our brethren; he makes it divine.

V. 1. *born*] Rev. V. 'begotten.'

2. *the children of God*] i.e. the members of Christ. When then we love the mem-

bers of Christ, we love Christ; when we love Christ, we love the Son of God. Love cannot be separated. Choose any one of these objects of love; the rest necessarily follow. When we love God, we know that we love the children of God.

3. The commandments spoken of are those observed by Jesus Himself, and developed in the Sermon on the Mount. There we have a law of sanctity beside which all human morality is pale. The task is difficult, impossible. Nay, St. John says, 'They are not grievous.' Such a declaration could only come from his own life and experience.

4. *born*] Rev. V. 'begotten.'

overcometh] Rev. V. 'hath overcome.'

our faith] i.e. the Christian religion objectively as received by faith subjectively (cp. Acts vi. 7, xiv. 27; Rom. i. 5). The faith is spoken of, not merely as the means of victory, but as a victory in itself. There is something very noble in this deep, silent, unexcited triumph—our faith is a victory!

6. *This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood*; [so Rev. V.]. (i) The force of the words is—'This is He Who came, conditioned (so to speak) by—with the intervention of (διά)—water and blood, not accompanied only by (iv) the water, but by the water and the blood.' (ii) 'The most perplexing incident in the Gospel' (xix. 34) is adverted to and followed up in this 'the most perplexing passage in the Epistle' (Lightfoot). The explanation of the passage is found by the writer of these notes in the idea of *witness* which runs through vv. 6-12, and which is also a characteristic of St. John's Gospel. Cerinthianism prevailed in Asia Minor, and St. John met its advances. Now Cerinthus separated Christ, the Divine Æon,

- 7 because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.
- 13 These things have I written unto you that believe on the

Rev. 19. 13.
 " John 10. 30.
 " John 8. 17.
 18.
 " Matt. 3. 16,
 17.
 " Rom. 8. 16.
 Gal. 4. 6.
 " John 3. 33,
 & 5. 38.
 " ch. 2. 25.
 " John 1. 4.
 ch. 4. 9.
 " John 3. 36.
 & 5. 24.
 " John 20. 31.

from Jesus, the good but mortal and finite man. The two, he said, met at the waters of Jordan, upon the day of the Baptism, when Christ united Himself to Jesus for a few years. Before the Passion the Divine ideal Christ withdrew, the man Jesus suffered, while the impassible, immortal Christ was far away in Heaven. This St. John utterly denies in v. 6. There is no such fortuitous juxtaposition of two beings. There is one Lord Jesus Christ—declared to be one, not only by His Baptism, the witness of water, but by His Passion, the witness of blood, not only in Jordan but on Calvary. Look at the pierced side, and we have a visible type and summary of this, not only the water but the blood! But, behind this, is something more than an allusion to a temporary controversy—something eternal as the Gospel. The water, the blood, the Spirit are three great factors in the Gospel: it is full of them. Now the water centres, so to speak, in Baptism (iii. 5), and the blood is symbolized, exhibited, applied, in Holy Communion (vi.); and the Spirit, by His Divine power, is perpetually making them effectual. Thus the water and the blood in the Gospel and in the Church, in the Book and in the Sacraments, are abiding witnesses of the Incarnate Lord. And before these stands a third Witness, Who is Divine—the Spirit Who calls forth in long succession preachers, missionaries, martyrs, reformers, healers, saints. The outward and inward in the Church are harmonious. Her master has given her an outward administration and an inward power. The water and the blood warn the Church not to spiritualize the material. The Spirit saves the Church from materializing the spiritual.

This interpretation would not exclude a reference to expiation and sanctification—to the sacrifice and cleansing, the altar and the laver (Exod. xxx. 18, 21, xl. 6), so wonderfully significant of the benefits of Christ's death. It is not inconsistent with the symbolical hint of the Divine and Human Natures of Jesus seen by so many ancient writers in the incident (John xix. 34), and constantly remembered, as they supposed, in the primitive usage of mixing water with

wine in Holy Communion. It would include the quickening by the Spirit and the cleansing from sin—the ideas of the out-poured Spirit and of the sacrificed human life 'which underlie the two sacraments' and St. John's use of the terms 'blood' and 'water.'

8. and these three agree in one] Co-operate to one end,—to the subject of the leading clause, that Jesus is Christ, or 'to overcoming the world' (v. 5). Or, 'these three' (masc.) 'are (joined) into the one (the one Substance, neuter).' The whole of v. 7 of A. V. and in earth (v. 8) are unsupported (a) by any uncials, (b) by any cursives, except three of comparatively recent date, (c) by any good MSS. of ancient Versions, (d) by any Greek Fathers of the first four centuries, (e) by any older Lectionaries. Bentley's golden words may well re-assure any who suppose that the candour of Christian criticism has weakened the proof of the great Christian dogma of the Trinity: 'If the fourth century knew that text, let it come in, in God's name; but if that age did not know it, then Arianism in its height was beat down without the help of that verse; and let the fact prove as it will the doctrine is unshaken.'

9. Rev. V. 'for the witness of God is this, that He hath borne witness concerning His Son.'

10. the witness in himself] All the objective witness (vv. 6-9) is crowned and perfected when it passes inwardly into the soul, into the heart and life—when the believer on the Son of God hath the witness in himself.

because &c.] Rev. V. 'because he hath not believed in the witness' &c. It is unbelief, not only denying His Divinity, but insulting His veracity.

12. life] the life.

13. There are two readings here, the contracted and uncontracted. The uncontracted is represented by A. V.—the contracted by Rev. V., which does not repeat the words—'believe on the name of the Son of God.'

believe on the name] The Name in the absolute sense, in the eye of God, is that by which the true essence of the Being

- * ch. 1. 1, 2. name of the Son of God; *that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.
- v ch. 3. 22. 14 of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.
- * Job 42. 8. 15 us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.
- Jan. 5. 14. 16 ¶ If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. ^aThere is a sin unto death: ^bI do not say that he shall pray for it. ^cAll unrighteousness is sin: and there is a sin not unto death. ¶ We know that ^dwhosoever is born of God sinneth not; but he that is begotten of God ^ekeepeth himself, and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Jer. 7. 16. 17 shall pray for it. ^cAll unrighteousness is sin: and there is a sin not unto death. ¶ We know that ^dwhosoever is born of God sinneth not; but he that is begotten of God ^ekeepeth himself, and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- John 17. 9. 18 sin not unto death. ¶ We know that ^dwhosoever is born of God sinneth not; but he that is begotten of God ^ekeepeth himself, and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- ch. 3. 4. 19 and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- 1 Pet. 1. 23. 20 are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Jam. 1. 27. 21 God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Gal. 1. 4. 19 and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Luke 24. 46. 20 are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * John 17. 3. 21 God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Isai. 9. 6. 19 and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * John 20. 28. 20 are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Acts 20. 28. 21 God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Rom. 9. 5. 19 and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Tit. 2. 13. 21 God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * Heb. 1. 8. 19 and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * ver. 11. 12. 21 God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.
- * 1 Cor. 10. 14. 19 and that wicked one toucheth him not. And we know that we are of God, and ^fthe whole world lieth in wickedness. And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ⁱThis is the true God, ^kand eternal life. ¶ Little children, ^lkeep yourselves from idols. Amen.

¹ Or, concerning him.

named is characterized, and not only a connotative mark. This verse is very important, as unequivocally teaching that the main object of this Epistle is practical and spiritual, not polemical.

14. *confidence* &c.] '*boldness towards him.*' Note in this passage two conditions of acceptable prayer—*confidence*, and *harmony with God's will*.

15. *desired*] 'have asked.' St. John's language here is strikingly like 1 Sam. i. 17 (LXX).

16, 17. Under the general head of prayer, a special case requires to be considered.

18. *a sin unto death*] As to this, *four tests* are positively discoverable in the text itself. (a) It does not seem to be any *single sin*, but *sin of a particular kind* (there is *sin*). (b) From the emphatic way in which *brother* is used, it could only occur among *Christians*, in the full communion of the Church. (c) It would seem to be such *sin as was*, in some sense, *perceptible and visible*—'if any man see.' (d) According to the Johannine sense of the word, the *death* spoken of cannot be *bodily death* from the *judgment of God*; but *moral and spiritual death* (iii. 14), deprivation of the life (v. 12).

I do not say &c.] Rev. V. 'not concerning this do I say that he should make request'; *ῥωτήσῃ* is distinguished from *ask* (*αἰτήσῃ*) in the previous sentence. See on John xvi. 23. Not that he *forbids*, but only *doth not bid*, to pray for them, or did not *promise* good success to prayer offered for such an one. (Cp. Jer. vii. 16.)

18-20. The Apostle marks by a threefold *we know* three great general principles of the Epistle.

18. *We know*] His own personal conviction enlarges, as it were, into that of the Church. *but he...himself*] Rather but that '*the Begotten of God* (*ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ*), i.e. *Jesus*, *keepeth him*' [so Rev. V.].

19. *lieth in wickedness*] in the evil one. The image may be taken from a child on a parent's lap.

20. *an understanding*] A faculty, a new sense. We have five senses by which the visible world comes before us. Faith is a new sense, a new eye, by which the invisible world comes before us.

that we may know] Knowledge only in the deeper sense of the word. When it treats of the relations of two persons, it designates the 'perfect intuition which each has of the moral being of the other' (Godet).

him that is true] Or, according to another reading, *the Very God* [Rev. V. as A. V.].

eternal life] A title of Jesus (i. 2).

the true God] *the Very* (*ἀληθινός*) God. It seems desirable to distinguish between *ἀληθής* and *ἀληθινός*. The latter, as applied to God, denotes the Being Who alone is worthy to be so called, because He alone realizes the idea expressed by God. As opposed to idols, *Very* implies all that is expressed in 1 Cor. viii. 4, 5, 6. This truly Johannine word is found 13 times in the Gospel and 1 Ep. of St. John, 10 times in the Revelation—only in 6 other places of the New Testament. [Rev. V. is as A. V.].

21. *keep guard*. *φυλάσσειν* (only here in St. John's Epp., and three times in his Gospel, xii. 25, 47, xvii. 12), is distinguished from *τηρεῖν* (*keep*) as the outward guard of a gate or bulwark, is distinct from the inward principle of watchful observation.

The horror of *idols*, with which the Epistle closes, is a characteristic which its writer possesses in common with the author of the Revelation (Rev. ix. 20, xxi. 8, xxii. 15). It may be added that both the exhortation here, and the abstinence from direct use of the O. T. throughout the Epistle, distinctly shew that St. John was primarily addressing *Gentile Christians*.

II. JOHN.

INTRODUCTION.

* I. To whom is this letter inscribed—to the Church in *general*, or to a *particular* Church *personified*? Or, if addressed to an individual, what was her name?

The writer of the present notice has come to the conclusion that the Second Epistle of St. John was sent to an individual Christian woman, Kyria, while admitting that the weight of authority is *against* this interpretation. His reasons are as follows.

It seems easy to see why many writers thought themselves constrained to have recourse to allegory. (a) The person addressed by St. John, if person it was, was lost in obscurity. But the first verse interpreted of a woman, Kyria, and her children, would imply that they were known and loved far and wide through the Church, by 'all who knew the truth.' A personification, therefore, of a Church, or of the Church as a woman with many sons, would remove the difficulty. (b) It certainly would appear singular to many that a note to a private friend should find its place among the Epistles known as *Catholic*. (c) The language of St. Peter, whether interpreted of the Church in Rome or of the Church in the literal Babylon, might seem to afford an almost exact parallel.

Of these objections, (a) presses the words too closely, and does not make sufficient allowance for the sympathy between the Churches in

St. John's day; (b) has been thus answered. If by the term Catholic Epistles we are to understand Apostolical letters, St. Paul's (*ἡ ἀπόστολος*) only excepted, the difficulty is entirely removed. But even on the other hypothesis (that the ancients originally gave the name of Catholic to no Epistles but such as were really encyclical) the difficulty is not serious. In some Churches, apparently, the Second and Third Epistles were not at first incorporated in the collection of Catholic Epistles. When these short letters were, sooner or later, received into that collection, one or other of two reasons may have been taken into account. Possibly these brief notes may have been considered as appendices or accompaniments to the First Epistle. Possibly no more suitable place in the canon could be found for their canonical preservation, than just beside the First Epistle; which arrangement, as they were so brief, did not in the least alter the original signification of the term 'Catholic Epistles.' In reference to (c) Bp. Lightfoot adds—'The salutation' to the 'elect lady' (v. 1) from her 'elect sister' (v. 13) will then be a greeting sent to one Church from another; just as in 1 Peter the letter is addressed at the outset *ἐκλεκτοῖς Πόντου κ.τ.λ.* (i. 1) and contains at the close a salutation from *ἡ ἐν Βαβυλῶνι συνεκλεκτή* (v. 13). 'This is the

strongest point that can be raised for the hypothesis, and has unquestionable weight. But the mysterious *tone* of St. Peter in the passage, and the symbolical colouring imparted by the word 'Babylon,' makes the passage in St. Peter very different from the straightforward and literal tone of St. John in his Second Epistle.

II. Who is the 'Elder'?

1. (a) The style and contents of this short note point irresistibly to the pen and heart of St. John—and that *negatively* and *positively*. The teaching about Antichrist is peculiar to St. John and to the First Epistle, and was especially needed in the Churches of Asia Minor. Much more convincing than the many similarities of style is the constant reference to the First Epistle.

(b) With reference to the title of *πρεσβύτερος*, assumed by the writer of these two short letters (2 John 1; 3 John 1), two conclusions are confidently maintained by many modern critics. (a) It is allowed that the 2 and 3 Epp. of St. John are from one hand, and *that* the hand of the writer of the Gospel and of the 1 Ep. But the writer of 2 and 3 Epp. twice calls himself *ὁ πρεσβύτερος*. The title, in such a connexion, can only designate the official presbyter, the minister of a particular Church, and cannot possibly have been assumed by an Apostle. (β) Ecclesiastical history has preserved one page written by Papias, which enables us to identify the writer of the Gospel and the three Epp. with the Presbyter John spoken of by that writer. In reply it may be said:—

(a) An expression used by St. Peter (1 Ep. i. 5) presents a parallel

to the language of St. John (2 John v. 1; 3 John v. 1), even if we are compelled to understand by it the official term for the ordinary minister of a Church, which seems however to be unlikely in this case. If St. John calls himself 'the Presbyter,' St. Peter addresses the presbyters as 'the fellow Presbyter.' If it is necessary then to suppose that the word Presbyter in this place is technical and official (which is more than doubtful), it would not, therefore, follow that an Apostle could not apply it to himself.

(β) Whatever the word may mean in the famous passage preserved by Eusebius, Papias apparently assigns the title to several other Apostles by inference. It would seem more than probable that by the Presbyter John he simply indicates the Apostle St. John a second time. And Papias mentions him with this attribute, not because the second John is a different person from the first, but because he wishes to indicate the *two different ways* in which he obtained the information which he so much preferred, 'from the living and abiding voice' of man to the less vivid narrative of books. 'The Elder,' then, at the beginning of our Epistle signifies the aged Apostle who had seen Jesus, the oldest of those who had walked with the Lord, the one existing representative of holier days and a more favoured generation. We conclude that the Second Epistle of St. John comes from the Apostle, and is addressed to an individual.

III. The conclusion that this truly Apostolical letter is addressed to an individual, a woman, a widowed mother, seems to give it a deeper interest. The great ques-

tion about any religion is not whether it is capable of making converts in one generation only. Can it communicate its power undiminished to a second generation? Can it find its way into the life of the family? This Epistle answers the question at a later date than any other part of the N. T., and thus supplies what we scarcely find elsewhere. The absence of all reference to Kyria's husband makes us conclude that she was a widow with probably three sons at least (*v.* 1 note). Upon these sons the Gospel had laid the strong grasp of its purity. Their life had touched the centre of Truth, and from it described the perfect circle of Love. St. John found them making their continuous life-walk in the sphere of a truth which was not only speculative; for they who had lost one earthly parent kept ever in the path indicated by a command coming from the Father, and received by all His children. In its main particulars, the natural inferences from the Epistle would correspond with the historical tradition of the life of St. John. Its whole tone, and the title of 'the Ancient' or 'Elder' (*ὁ πρεσβύτερος*) indicate the writer's old age. Equally would it seem apparent (*v.* 8) that the Apostle was absent from his usual place of abode. That absence might, possibly, have been one of the tours of visitation for the appointment of Bishops and regulation of Churches mentioned by an early writer. But men are not apt to write in such a strain, except to

those who have been severed from them by barriers not easily crossed. The close of the note, after its solemn warnings, is irradiated by a gleam of joy at the prospect of a meeting so full and bright, that we may be tempted to find the rift in the clouds through which it falls in some circumstance which promised deliverance from the exile in Patmos—possibly the death of Domitian and the accession of Nerva.

IV. The external evidence for this Ep. of St. John is, as might be anticipated, less than that which can be adduced for the First. Still it is considerable, both in the East and West. In the Alexandrian school it was generally recognized. Clement of Alexandria looks upon it as a note of the simplest tone, addressed to a lady of Babylon, by name Electa. Dionysius of Alexandria recognizes it and 3 Ep. as by St. John. Later on, the evidence is overwhelming. In the West, Irenæus, the disciple of Polycarp, the representative of the best traditions of the 'school of Ephesus,' quotes this Ep. (*v.* 11) as written by 'John, the disciple of the Lord.' The Muratorian Canon, after mentioning the 1 Ep. in close connexion with the Gospel, adds towards the close an explicit recognition of 2 Epp. of John. In the seventh Council of Carthage (A.D. 256) under Cyprian, an African Bishop expressly cites a passage from this Epistle as justifying his vote against the validity of heretical baptism.

THE SECOND EPISTLE OF JOHN.

CHAP. 1. THE elder unto the elect lady and her children, "whom I love in the truth; and not I only, but also all they that have known ^bthe truth; for the truth's sake, which dwelleth in us, and shall be with us for ever. 'Grace ¹be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, 'in truth and love. ¶ I rejoiced greatly that I found of thy children 'walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, 'not as though I wrote a new commandment unto thee, but that which we had from the beginning, 'that we love one another. And ²this is love, that we walk after his commandments. This is the commandment, That, 'as ye have heard from the beginning, ye should walk in it. For ³many deceivers are entered into the world, 'who confess not that Jesus Christ is come in the flesh. ^mThis is a ⁴deceiver and an antichrist. ⁿLook to yourselves, 'that we

¹ John 3. 18. ² John 1. ³ John 8. 32. Gal. 2. 8. Col. 1. 6. ⁴ Thess. 2. 13. ⁵ Tim. 2. 4. Heb. 10. 26. ⁶ 1 Tim. 1. 2. ⁷ ver. 1. ⁸ 3 John 3. ⁹ 1 John 2. 7, 8. ¹⁰ & 3. 11. ¹¹ John 13. 34. ¹² & 15. 12. Eph. 5. 2. ¹³ 1 Pet. 4. 8. ¹⁴ 1 John 3. 23. ¹⁵ 1 John 14. 16, 21. ¹⁶ 1 John 2. 5. ¹⁷ 1 John 2. 24. ¹⁸ 1 John 4. 1. ¹⁹ 1 John 4. 2, 3.

¹ Gr. *shall be*.

^m 1 John 2. 22. & 4. 3. ⁿ Mark 13. 9. ^o Gal. 3. 4. Heb. 10. 32.

1. The suppression of his name is quite in accordance with St. John's usage in his Gospel.

the elect lady] *the excellent Kyria*. Rev. V. is as A. V. here and in vv. 5, 13.

her children] cp. v. 4. If Kyria be (see *Introd.*) an individual, the expression and *I found of thy children* (v. 4) would shew that she had at least three living children.

whom I love in truth; i.e. with true love.

2. *for the truth's sake*] The conformity of faith through the whole Church. 'Truth' is used *five* times in this Epistle, *six* times in 3 John. The best way of loving in truth is to love for the Truth.

dwelleth &c.] Rev. V. 'abideth,' and it *shall be* &c. The thought is half benediction, half prophecy, like the beginning of v. 3.

3. *Grace, mercy, peace*] This rush of words is unlike St. John's usual calm reserve. Can it be that some circumstance—possibly the martyrdom of Timothy—filled the heart of St. John and caused him to use in this place a form of salutation which would remind an Ephesian Christian of the Bishop of Ephesus, and of words which were likely to have been constantly on his lips?

The word *Lord*, which occurs nowhere in St. John's Epistles, should be omitted here [so Rev. V.].

in truth and love] As, in very advanced life, he draws near the evening of his days, the two things which are dearest to St.

John's heart, and ever on his lips, are *truth and love*.

4. *have found of thy children*. Some find in these words a sad and gentle hint that certain others of Kyria's children were *not* walking in the Truth.

5, 6. These verses carry with them irresistible evidence of coming from the heart and pen of St. John. The love—the *charity*—what is it? Walking according to God's *commandments*. But *the* commandment, which includes all commandments—what is it?—Why, the *Love*! The Love expanded issues in the commandments. The commandments, essentially enfolded in the commandment, contract again into the *Love*.

6. *it*] i.e. *the Love* more probably than the *commandment*. This passage in which the *Love* (*charity*) is identified with the *commandment* suggests the best definition of *ἀγάπη*. It is the compression into one word of the whole saying of Jesus in Mark xii. 29-31.

7. *are gone out* [Rev. V. 'forth'] *into the world*. These 'seducers' had been in the Church, and then *went out* from their place in the Church into the world.

Jesus Christ coming in the flesh. The Incarnation is here viewed as a present living principle.

This is the deceiver and the antichrist. The many deceivers are looked upon as concentrated and gathered into one.

8. *Look to yourselves*] The emphatic *to*

lose not those things which we have ¹wrought, but that we
 9 receive a full reward. ²Whosoever transgresseth, and abideth ³1 John 2.23.
 not in the doctrine of Christ, hath not God. He that abideth in
 the doctrine of Christ, he hath both the Father and the Son.
 10 ¶ If there come any unto you, and bring not this doctrine,
 receive him not into *your* house, ⁴neither bid him God speed: ⁵Rom. 16.17.
 11 for he that biddeth him God speed is partaker of his evil deeds. ⁶1 Cor. 5. 11.
 12 ¶ Having many things to write unto you, I would not *write*
 with paper and ink: but I trust to come unto you, and speak ⁷Gal. 1. 8, 9.
 13 ⁸face to face, ⁹that ¹⁰our joy may be full. ¶ The children of ¹¹2 Tim. 3. 5.
 thy elect sister greet thee. Amen. ¹²Tit. 3. 10.
¹³John 17.13.
¹⁴1 John 1. 4.
¹⁵1 Pet. 5.13.

¹ Or, *gained*: Some copies read, *which ye have*

gained, but that ye receive, &c.

² Gr. *mouth to mouth*.
³ Or, *your*.

yourself implies St. John's absence very strongly. (Cp. Phil. ii. 12.)

That *ye* lose not those things that *ye* [Rev. V. 'we have'] wrought (*ἃ εἰργάσαθε*), but that *ye* receive reward in full' (cp. Ruth ii. 12).

9. *transgresseth* παραβαίνων, leading forward [προάγων, Rev. V. 'whosoever goeth onward']. The word seems here to include two ideas—going beyond the line of truth in what seems to him an advance, with an allusion to the vaunted *progress* of advanced Gnostic thought—carrying others with him, leading them with bold and self-willed ambition, outside the barriers.

the doctrine] Rev. V. 'the teaching,' i.e. the 'doctrine which has Christ for its Author, which He taught' (cp. John vii. 16, 17).

10, 11. *good speed* bid him not. [Rev. V. 'give him no greeting']. The liturgical practice of repeating 'the Lord be with you' after the Creed, as 'a symbol and bond of peace' has been traced to this verse.

This dogmatic severity, this moral indignation against certain forms of heresy, breathes in the language of Ignatius to the *Ephesians*, 15 or 20 years later.

The Hebrew salutation was a wish for the

peace, the Latin for the *health*, the Greek for the *happiness*, of the person addressed. The three salutations are eminently characteristic of the general view of life and its aim entertained by the three races. The Roman, to whom health and strength seemed all in all, said *Salve*. The Greek, whose existence aimed supremely at 'light and sweetness,' said *Χαίρε*, looking upon *joy* as the highest aim. The Hebrew, who had a revelation, and knew the blessedness of reconciliation with God and conscience, said *Peace*.

12. *trust*] Rather, *hope* [so Rev. V.]. *face to face*] lit. 'mouth to mouth.' Cp. Gal. iv. 19, 20. He writes gently, but would speak more gently still. The voice can be infected, as the turn of discussion requires.

that our [Rev. V. 'your'] *joy may be fulfilled*. Cp. marg. ref. The high associations with which this expression is connected lead us to suppose that it would scarcely have been applied by St. John to any meeting but one of peculiar solemnity after a cruel and prolonged separation which had threatened to be eternal. See Intro. to this Epistle.

III. JOHN.

INTRODUCTION.

I. This Epistle is addressed to Gaius = Caius, a very common one. Three persons of the name are mentioned as disciples in connexion with the earliest records of Apostolic Christianity (the first in Acts xix. 29; a second in xx. 4; a third in Rom. xvi. 23, who is also spoken of as a Corinthian, 1 Cor. i. 14). Many identify the Caius of this Epistle with the Corinthian Caius. (a) The trait of character indicated (3 John *vv.* 5-8) is, as far as it goes, exactly of a piece with the generous and noble character indicated in Rom. xvi. 23. The house of Caius, the Corinthian, was a shrine of worship, and a centre of hospitality for missionaries. (b) St. John mentions with pain certain schismatic troubles, caused by some haughty prelate who brought his mean and selfish ambition within the same sphere where Caius exercised his gentle virtues. Diotrephes rose in unholy rebellion against the authority of the Apostle. His wicked and mischievous words did not refrain from defaming a soul so pure, and a life so beautiful, as that of the old man whose holy presence made Ephesus at that time the true centre of Catholic Christendom (*v.* 10). This Diotrephes tried to cut off from the Church's communion those whose only offence was that they did not belong to his party, and would not yield to

his unjust sentences of exclusion (*v.* 10). Now, if the Caius of this Epistle be Caius of Corinth, then absent from Ephesus at his former home, we have indubitable evidence of a state of things in the Church of Corinth which singularly illustrates this Epistle—a coincidence of time, place, and circumstances. The Third Epistle of St. John most probably belongs to the close of the first century, towards the end of the Apostle's life. The style and turn of thought and expression confirm the impression that it is the production of a very old man. It was about the same time, somewhere close to the year A.D. 95, that St. Clement wrote his Epistle to the Corinthians. The painful picture drawn by Clement of the feuds in the Corinthian Church would quite agree with the expressions of St. John to Caius (*vv.* 9, 10). (c) The author of the singularly learned and acute 'Synopsis of Scripture' attributed to Athanasius, not only identifies the Caius of our Epistle with Caius the Corinthian of whom St. Paul speaks (Rom. xvi. 23), but connects him with St. John, with Ephesus, and with the publication of St. John's Gospel. Certain it is that in the Epistle of Clement we see, very much as in St. Paul's time, the excitable nature of the Corinthian Christians, and the further development of ecclesiastical democracy, invading the Presbyterate,

if not the Episcopate. The Roman Church—more tranquil and solid in the presence of her livelier but less practical sister—offers the latter her haughty advice, and establishes the austere order of ecclesiastical discipline. The picture of feud and insubordination drawn by St. Clement is of the darkest kind; and the schismatic spirit among people of the same blood and language is intensely contagious. Communication between Ephesus and Corinth was constant and easy, and the Corinthian origin of Caius would give him especial interest in a schism which it was possibly attempted to extend from Corinth to Ephesus. The supposition, then, that the Caius of St. John's Epistle is the Corinthian Caius, is at least not improbable.

The external authority for the Third Epistle of St. John has been incidentally stated in the examination of the similar evidence for the Second. The instinct of the Church after deliberate thought and examination—the brevity of the letters—and the entire want of conceivable purpose in drawing up Epistles so free from doctrinal peculiarity, and so completely Johannine in thought and style, are amply sufficient to entitle the two Epistles to their place in the Canon.

II. The Second and Third Epistles of St. John contribute their own peculiar element to the stock

of Christian truth and practice. They lead us from the region of miracle and prophecy, out of an atmosphere charged with the supernatural, to the more average everyday life of Christendom, with its regular paths and unexciting air. There is no hint in these short notes of extraordinary *charismata*. The tone of their Christianity is deep, earnest, severe, devout, but has the quiet of the Christian Church and home very much as at present constituted. The religion which pervades them is simple, unexaggerated, and practical. The writer is grave and reserved. Evidently in possession of the fulness of the Christian faith (2 John 3, 7, 9), he is content to rest upon it with a calm consciousness of strength. The sword of controversy strikes one downright blow, and is returned to its scabbard (*v.* 7). In the Third Epistle, a solemn hint is given—how much needed, and for a time how much neglected, events too clearly proved—of the dangers to which the Church might be exposed by ambitious aspirants after ecclesiastical *primacy* (*v.* 9). St. John's condemnation of the spirit of *heresy* is recorded in the 2 Ep.; his condemnation of the spirit of *schism* is written in the 3 Ep. Every age of Christendom up to the present has rather exaggerated than dwarfed the significance of this condemnation.

THE THIRD EPISTLE OF JOHN.

- * 2 John 1. **CHAP. 1.** THE elder unto the wellbeloved Gaius, "whom I love" in
2 the truth. ¶ Beloved, I² wish above all things that thou mayest
3 prosper and be in health, even as thy soul prospereth. For I
rejoiced greatly, when the brethren came and testified of the
4 truth that is in thee, even as^b thou walkest in the truth. I
* 2 John 4. have no greater joy than to hear that "my children walk in truth."
* 1 Cor. 4.15. 5 ¶ Beloved, thou doest faithfully whatsoever thou doest to
Philem. 10. 6 the brethren, and to strangers; which have borne witness of
thy charity before the church: whom if thou bring forward
on their journey³ after a godly sort, thou shalt do well:
* 1 Cor. 9.12, 15. 7 because that for his name's sake they went forth, "taking
8 nothing of the Gentiles. We therefore ought to receive such,
9 that we might be fellowhelpers to the truth. I wrote unto

¹ Or, truly.

² Or, pray.

³ Gr. worthy of God.

1. beloved, as in *vv.* 2, 5, 11. The word is characteristic of St. John (1 John ii. 7, iii. 21, iv. 1, 7, 11).

2. in all things I pray (*εύχομαι*). This prayer of St. John for a dear friend (possibly in bad health) may act as a corrective to the unnatural mysticism of a certain form of pseudo-spirituality. 'Sickness,' said Pascal, 'is the natural state of a Christian.' Some have pushed this saying with its measure of undoubted truth so far as to pray for sickness. In this verse Hooker finds the justification of our Prayer-Book in containing prayers for temporal blessing.

3. witnessing to thy truth. The words imply contrast with Diotrephes and others.

4. Greater joy than these (joys) I have [not] [Rev. V. 'greater joy have I none than this'], viz. that I should hear of my children walking truly, *i.e.* sincerely, as at the close of the last verse. Cp. Philem. v. 4.

5. thou doest faithfully whatsoever thou workest (*πιστὸν ποιεῖς ὅ ἐάν ἐργάζῃ*) [Rev. V. 'thou doest a faithful work in whatsoever thou doest']. Note the different words, the second signifying *toilful work* (Matt. xxi. 28 &c.).

to the brethren, and to strangers] Rev. V. 'toward them that are brethren and strangers withal.'

6. witnessed to thy charity. Rev. V. 'bare witness to thy love.'

before the church] *i.e.* the Ephesian Church. This is the first occurrence of the word *Church* in St. John's writings—without the article here. Our Lord never used the word *Church* in His public addresses. Only before His disciples, far on in His Ministry, did He ever use the word *Church*, and that only *three* times (Matt. xvi. 18,

and twice in xviii. 17). But it did not fall within the purpose of St. John's Gospel to record these words of Jesus. We find it *three* times in the Third Epistle.

speed forward on their journey; *i.e.* helping them on their journey.

after a godly sort] lit. 'worthily of God' [so Rev. V.]. He who honours such faithful servants of God, honours Christ, our God, Who sends them. The Apostle implies that this is the standard by which every action is to be measured—to make it, as far as possible, worthy of God in every part. Every action of the regenerate life should be finished in every detail, and made as complete as it can be made by loyalty and reverence, by love and gratitude, for the eyes of the Lord of men and Angels. What an ideal of life to say to oneself in this or that action, 'do this **worthily of God!**'

7. 'for the sake of the Name' [so Rev. V.] Just as the Name in the O. T. is put absolutely for *Jehovah* (Deut. xxviii. 58; 1 Chron. xiii. 6), so in the N. T. it is used for *Christ* (Acts iii. 16, iv. 12, v. 41. Cp. James ii. 7). Note too that *name* implies a *true personality* lying behind it. It is never used of qualities, only of persons (see Matt. xxviii. 20).

8. We] Cp. 1 John ii. 1. It is beautifully like St. John's humility to include himself in a confession of sinfulness, or in an obligation to perform a duty.

might be fellowhelpers] may become fellow-workers (a Pauline word, Philem. 24; Philipp. iv. 3; 1 Thess. iii. 2).

9. St. John informs Gaius that he had written to the Church, of which that gentle and hospitable Christian was a valued member, but he has reason to know that

the church: but Diotrephes, who loveth to have the pre-
 10 eminence among them, receiveth us not. Wherefore, if I
 come, I will remember his deeds which he doeth, prating
 against us with malicious words: and not content therewith,
 neither doth he himself receive the brethren, and forbiddeth
 11 them that would, and casteth *them* out of the church. Beloved,
 'follow not that which is evil, but that which is good. 'He that
 doeth good is of God: but he that doeth evil hath not seen God.
 12 ¶ Demetrius ^o hath good report of all *men*, and of the truth
 itself: yea, and we *also* bear record; ^a and ye know that our
 13 record is true. ¶ 'I had many things to write, but I will not
 14 with ink and pen write unto thee: but I trust I shall shortly
 see thee, and we shall speak ¹ face to face. ¶ Peace be to thee.
Our friends salute thee. Greet the friends by name.

• Ps. 37. 27.
 Isai. 1. 16, 17.
 1 Pet. 3. 11.
 1 John 2. 20.
 & 3. 6, 9.
 1 Tim. 3. 7.
 1 John 21. 24.
 2 John 12.

¹ Gr. *mouth to mouth*.

Diotrephes would not receive or obey his Apostolic bidding. He, therefore, implicitly warns Caius to be careful that the contents of this letter, at least, should be made known to the Church.

Diotrephes] Probably a Bishop. Ecclesiastical ambition would seem to St. John in particular against the mind of Christ (Matt. xx. 28).

them] *i.e.* the individuals comprised in the collective word 'the Church.'

receiveth us not] Our apostleship, our authority, our brethren, our letters, our injunctions.

10. *if I come*] *ἐάν ἔλθω*. This expresses uncertainty with some small amount of probability—if I shall come, which is not quite impossible.

I will remember] *bring to remembrance* (cp. John xiv. 26), *i.e.* reproach, bring to shame.

with wicked words. The character of his works was defined by the character of his words; nay, those words are works. The sketch, short, and touched with an old man's trembling pen, reminds us of the *dramatic* element so marked in the fourth Gospel.

and not content &c.] Diotrephes was *schismatical*, not heretical.

casteth them out] *ἐκβάλλω*. A Johannine word for excommunication (John ix. 34).

11. *follow*] *imitate* [so Rev. V.]. The verb is applied in N. T. both (a) to *persons* (2 Thess. iii. 7, 9), and (b) to *things* (Heb. xiii. 7). The words *imitate* that which is good are the motto and principle of Saints' Days in the Church's calendar, and of religious biography. The link of connexion is 'Do not imitate Diotrephes, rather make Demetrius your type of Christian life.'

12. *To Demetrius witness is borne* [Rev. V. 'Demetrius hath the witness of all men']. *and of the truth itself*] The testimony

even of *all men* may be deceived; the testimony of the *Truth* cannot be deceived. The testimony of the truth itself is the testimony of God, Who is the highest Truth, of Christ Who says, 'I am the Truth' (John xiv. 6). Blessed is he who has this testimony!

and we also are bearing witness. The passage is intensely Johannine. (1) The Johannine correlatives, witness and the Truth, are found together. (2) The Johannine idea of threefold witness pervades the passage. Demetrius has *three* witnesses (a) the world (*ὅπο πάντων*), (b) *Jesus* (*ὅτι αὐτῆς τῆς ἀληθείας*), (c) the Church, specially including St. John himself (*καὶ ἡμεῖς δὲ μαρτυροῦμεν*, κ.τ.λ.; cp. John xxi. 24).

ye know] Read *thou knowest* [so Rev. V.]. But the Epistle was evidently not intended to be kept strictly private by Caius (vv. 10, 11).

that our witness is true. A sort of mark of St. John (xix. 35).

13. *with ink and pen*] The original signifies black pigment and reed.

14. *I am hoping straightway to see thee*.

The friends... Salute the friends. *Friendship* is transfigured and elevated into something better—*fraternity*; and "the friends," in St. John's mind, are not only *mutual friends*, but the friends of *Jesus*. That which was said of Abraham as the friend of God (2 Chron. xx. 7; Isai. xli. 8), or of Moses (Exod. xxviii. 11), is more deeply true of the friends of Jesus (John xv. 15).

by name] Cp. 'calling His own sheep by name' (John x. 8). The quiet tender *individualism* of these words forms a fitting transition from the superhuman dignity of the Apostolate, to the more ordinary pastoral office. A hush as of evening rests upon the close of the note.

J U D E.

INTRODUCTION.

I. The writer calls himself (*v.* 1) "Jude the brother of James." Now in the primitive Christian times, and among the Judæo-Christians for whom this Epistle, from the character of its contents, must have been intended, there was only one person, after the martyrdom of James the brother of John (*Acts* xii. 2), who could have been spoken of simply as "James" without further description, and whom all men from such brief mention might be expected to recognize. This was the James who presided over the Church in Jerusalem, who is usually spoken of as Bishop there, and who in *Gal.* i. 19 is called 'the Lord's brother.' Thus the writer of the present Epistle claims to be the Judas named among "the brethren of the Lord" in *Matt.* xiii. 55; *Mark* vi. 3. He was a different person from the Apostle¹ Jude, who appears also to have had the names Lebbæus and Thaddæus, and with reference to whom *St. John* (xiv. 22), when he wants to distinguish him, uses the words "not Iscariot."

II. The Epistle is addressed to Christians who had been Jews. This is the reason why the writer

calls himself "brother of James." For we learn from Eusebius that all the Jewish people, not the Christians only, held James the Bishop of Jerusalem in high regard. Moreover all the illustrations that are used in the letter are those of a Jew writing for Jews. The deliverance from Egypt, the fallen angels, the cities of the plain, the legend of Michael's contention with Satan, the references to Cain, Balaam, and Korah, as well as the prophecy ascribed to Enoch, are all found in a very brief space, and are touched upon in such a manner as could be edifying to none save those who were familiar not only with Old Testament Scripture, but also with Jewish traditions.

III. When we^a consider the brevity of *St. Jude's* Epistle, and that it was, though now called Catholic, addressed in the first instance only to a small section of the Christian Church, we need not be surprised that it did not receive great recognition from the early Christian writers. It is mentioned in the *Muratorian Canon*, which may be taken as representing the opinion of the Western Church soon after the middle of the second century. It was known in Italy and the Churches

¹ That he was not an Apostle is inferred

St. James (i. 1) discards the title; and from the severance in *Acts* i. 14 of the 'brethren of the Lord' (*John* vii. 15) from the Apostolic body, being placed last in the enumeration, as if they had most recently been included among the believers.

dria, by the middle or latter part of the second century, while at the commencement of the fourth century its acceptance in the East was

not general. Jerome writing in the fourth century gives a reason for the non-acceptance of the Epistle which probably had weight with many of the early Christians:—‘Because in it Jude derives a testimony from the book of Enoch, which is apocryphal, it is rejected by most.’ But at the Council of Laodiceæ (A.D. 363) when the canon of the New Testament was first settled authoritatively, and when there would be more evidence for and against the Epistle accessible than we now possess, it was received among the Canonical Books, as also at the Council of Carthage (A.D. 397), and there seems no reason, in spite of the objections raised against it in early times, for questioning its authenticity.

IV. Concerning the time when

the Epistle was written there is not much to guide us, nor in reference to the place where it was composed. From the notice of the descendants of Jude the brother of the Lord preserved by Eusebius from Hegesippus, we should conclude that they were resident in Palestine and had always lived there. It seems natural therefore to suppose that the Epistle was written somewhere in that country for the Jewish converts to Christianity. If, as seems to be intimated by Hegesippus in the passage just alluded to, St. Jude was dead in the time of Domitian; and if the Epistle is from grammatical and other considerations placed after 2nd Peter, its composition is to be assigned to the period between A.D. 65–80.

THE GENERAL EPISTLE OF JUDE.

CHAP. 1. JUDE, the servant of Jesus Christ, and ^abrother of James, to them that are sanctified by God the Father, and ^bpreserved in Jesus Christ, and ^ccalled: Mercy unto you, and ^dpeace, and love, be multiplied. ¶ Beloved, when I gave all diligence to write unto you ^eof the common salvation, it was needful for me to write unto you, and exhort *you* that ^fye should earnestly contend for the faith which was once delivered unto ^gthe saints. ^hFor there are certain men crept in unawares, ⁱwho were before of old ordained to this condemnation, ungodly men, ^jturning ^kthe grace of our God into lasciviousness, and ^ldenying the only Lord God, and our Lord Jesus Christ.

^a John 17. 11, 12, 15.
^b 1 Pet. 1. 5.
^c Rom. 1. 7.
^d 1 Pet. 1. 2.
^e 2 Pet. 1. 2.
^f Tit. 1. 4.
^g Phil. 1. 27.
^h 1 Tim. 1. 18.
ⁱ & 6. 12.
^j 2 Tim. 1. 13.
^k & 4. 7.
^l Gal. 2. 4.
2 Pet. 2. 1.

^a Rom. 9. 21, 22. 1 Pet. 2. 8. ^b 2 Pet. 2. 10. ^c Tit. 2. 11. Heb. 12. 15. ^d Tit. 1. 16. 2 Pet. 2. 1.

1. Judas. [So Rev. V.] The Greek form of the name Judah (the son of Jacob). Cp. Matt. xiii. 55.

^a *servant of Jesus Christ*] More exactly *bondservant*. In the wider sense all the faithful may be called servants of Christ (cp. 1 Cor. vii. 22; Eph. vi. 6 &c.), but on the other hand those are specially so called who devoted their lives to the preaching of the Gospel and the spread of Christ's Church. The latter is the meaning of the word here (cp. Rom. i. 1; Phil. i. 1; Jas. i. 1).

to them that are called, beloved in God the Father, and kept for Jesus Christ [so Rev. V.]. These converts are called in the same manner as St. Paul speaks of the Roman Christians (marg. ref.). *Beloved in God* when in connexion with *called* implies most naturally those to whom God's love has been shewn in their call unto the kingdom of His Son. In their relation to God they are beloved, and by God also are they kept for Jesus Christ.

3. Beloved, while I was giving...our common salvation, I was constrained...once for all delivered to the saints. St. Jude had in mind some larger and more general address on the salvation wrought for all men by Christ's death, but circumstances forced him to lay aside that first purpose and to send a brief letter relative to those matters on which warning seemed at the moment to be most needed. The circumstances were these, He sees that the prophetic words spoken by St. Peter about false teachers and their heretical lessons (2 Pet. ii. 1) have received their fulfilment, and that heretical teachings have resulted in corrupt practice; and this calls forth his impassioned letter.

common salvation] Salvation is called *common* (cp. Tit. i. 4) as being that which has been offered to us all, and which we have all embraced. *Faith* (*πίστις*) here, as always in

the N. T., means the lessons of Christ as published by His Apostles. But this teaching having once been given by the Apostles, there was to be no addition made thereto no innovations introduced, as had been done by the teachers of whom St. Peter wrote. Nothing could be more natural under the circumstances than that the writer of such a letter as this is intended to be, should ground his exhortations on the words of so eminent a forerunner as St. Peter. Accordingly we find that in many parts of the remainder of the Epistle there is much resemblance to that part of the 2nd Ep. of St. Peter, in which the rise of false teachers had been foretold.

4. crept in privily...of old set forth...denying our only Master and Lord, Jesus Christ. Cp. 2 Pet. ii. 1. That Apostle points to a time before the evil teaching had culminated in the evil living which ultimately ensued from it. St. Jude's language is directed against the deeds from which he would protect his readers.

ungodly] The characteristic of the Gnostic teachers who allowed nothing to check their irreverent speculations, but proceeded till they had formed a system which was a caricature of the Christian revelation. By the time that St. Jude's Epistle was written the seeds of irreverence were bringing forth a crop of corruption. Some taught that they were superior to the world at large and could not perish owing to the very property of their being. They might therefore indulge in all impurities without restraint. Some maintained that the soul passed from body to body till its knowledge of all things, including the basest and most degrading, was completed. The consequence of such a teaching was that those who put it to the proof became entangled in the attractions of grovelling vices. Another

5 ¶I will therefore put you in remembrance, though ye once knew this, how that ¹the Lord, having saved the people out of the land of Egypt, afterward ²destroyed them that believed not. And ³the angels which kept not their ¹first estate, but left their own habitation, ²he hath reserved in everlasting chains under darkness ³unto the judgment of the great day. Even as ⁴Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after ²strange flesh, are set forth for an example, suffering the vengeance of eternal fire. ¶Likewise also these *filthy* dreamers defile the flesh, despise dominion, and ⁵speak evil of dignities. Yet ⁶Michael the Archangel, when contending with the devil he disputed about the body of Moses, ⁷durst not bring against him a railing accusa-

¹ 1 Cor. 10. 9.

² Num. 14. 29.

³ Ps. 106. 26.

⁴ Heb. 3. 17.

⁵ John 8. 44.

⁶ 2 Pet. 2. 4.

⁷ Rev. 20. 10.

⁸ Gen. 19. 24.

⁹ 2 Pet. 2. 6.

¹⁰ 2 Pet. 2. 10.

¹¹ Ex. 22. 28.

¹² Dan. 10. 13.

¹³ & 12. 1.

¹⁴ Rev. 12. 7.

¹⁵ 2 Pet. 2. 11.

¹ Or, *principality*.

² Gr. *other*.

tenet was that good and bad were merely matters of opinion: what the result of acting on such a doctrine must be, can be easily understood. Again, *matter* was evil in its nature and not fit to be propagated, therefore marriage was to be repudiated, and such repudiation brought in its train the grossest corruption in life and conversation. Holding such opinions on the corruption of the flesh, none of these sects could accept the teaching that the "Word was made flesh," and so they were led in one way or another to deny, some the Divinity, some the Humanity, and all consequently the Atonement of Christ.

5-11. The Apostle enumerates those characters in Holy Scripture to whom in the last verse he had alluded as prototypes of these later heretics. He imputes to them seven forms of offence.

5. Now I desire to...knowing as ye do all things once for all &c. The writer has an anxious wish that the old lessons should be recalled vividly to mind.

the people [*a people*] [as Rev. V.] i.e. Israel as a whole people. Though He first saved them, yet His second act (*τὸ δευτερον*) was to destroy the unbelieving part of them.

6. And angels which kept not their own dignity [Rev. V. '*principality*'], but forsook [*'left*] *their proper habitation*, He hath kept in everlasting bonds &c. Another instance of like unfaithfulness ending in licentiousness. The reference is to the explanation current among the Jews of Gen. vi. 2. There "the sons of God" is interpreted to mean Angels. The proper habitation which the Angels forsook was their position in heaven. Of the latter portion of the tradition we have little if any trace in the Scriptures. In the Book of Enoch allusions to their doom are numerous.

7. having in like manner with these given themselves...and gone after strange flesh, are set forth as an example of eternal fire, suffering punishment. These refer to the fallen angels mentioned in v. 6. In the latter part of the verse it seems necessary to translate *an example of eternal fire*. The

rendering of A. V. "suffering the vengeance [Rev. V. '*punishment*'] of eternal fire," follows the order of the Greek words; but the writer of these notes prefers 'an example of eternal fire.' A destruction so utter, and so permanent as theirs has been, is the nearest approach that can be found in this world to the destruction which awaits those who are kept under darkness to the judgment of the great day.

8. Yet in like manner these dreamers [Rev. V. '*in their dreamings*'] also defile the flesh, and set at naught dominion, and rail at dignities. Such men are fitly called dreamers, who by their sinful excess have been cast into a stupor, and so are most completely enslaved. With false thoughts concerning freedom they give rein to their carnal appetites, and thus defile the flesh, which we are taught by Christ's assumption thereof is to be elevated and purified, and not degraded. The excesses to which the Apostle is here alluding arose from a perversion of those principles of Christianity which were represented by the community of goods, but which these men perverted into a doctrine of other kinds of community which resulted in carnal debauchery. The other offences here mentioned, the setting at naught of dominion, and railing at dignities, might have had their origin from the same source.

9. The conduct of Michael the Archangel himself is brought forward as a rebuke to these sinners who rail at dignities. The devil was only a fallen dignity, but yet the prince of the Angels did not rail at him in his accusation. The only passage in which this connexion of the Archangel with the burial of Moses is mentioned is in the Targum Jonathan on Deut. xxxiv. 6, where Michael is said to have been made guardian of the grave of Moses. What the circumstances of the dispute were we cannot gather from ancient sources; but to the writer of the Epistle and those for whom he wrote, the story was a part of the traditional exposition of Holy Writ, and therefore suitable to be quoted in such a solemn

- 10 tion, but said, 'The Lord rebuke thee. 'But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way ^a of Cain, and ^bran greedily after the error of Balaam for reward, and perished ^cin the gainsaying of Core. ¶^dThese are spots in your ^efeasts of charity, when they feast with you, feeding themselves without fear: ^fclouds *they are* without water, ^gcarried about of winds; trees whose fruit withereth, without fruit, twice dead, ^hplucked up by the roots; ⁱraging waves of the sea, ^kfoaming out their own shame; wandering stars, ^lto whom is reserved the blackness of darkness for ever. 14 And Enoch also, ^mthe seventh from Adam, prophesied of these,

exhortation as St. Jude is here giving. Cp. Zechariah (iii. 1-5).

10. *But these men rail at whatsoever things they know not, and what they understand naturally, like the brute beasts* [Rev. V. 'creatures without reason'], *in these things they are corrupted* [Rev. V. 'destroyed']. *They know* (οἶδαν): the word is applied to mental comprehension and knowledge, and is therefore fitly used for such knowledge as can be gained concerning the dominion and dignities at which these men rail: 'they understand' (ἐπίνοῦνται) is first used in reference to skill in handicraft, and the knowledge expressed thereby is such as would have regard to things palpable, and matters of outward sense. 'In these things' i.e. they have sunk deep in the slough of their excesses.

11. *Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.* The Apostle seems to have intended the words *way, error, and gainsaying* to form an ascending scale descriptive of the increasing perverseness of these offenders. These new teachers were envious of men and perverse towards God, like Cain; they were teachers of error, and willing to work evil and lead others into it, for gain's sake, as was Balaam; and their ambitious self-seeking led them to resist all authority, after the manner of Korah.

The verbs here deserve notice. The tense implies that the conduct described has become habitual with these sinners; and in the last of the verbs is implied not that they are destroyed absolutely, and without hope, but that their destruction is the sure result of persistence in their evil life.

12. *These are they who are hidden rocks in your love-feasts, feasting with you without fear, feeding themselves* [Rev. V. 'shepherds that without fear feed themselves'] *clouds without water borne along by winds, trees of late autumn, without fruit, twice dead, plucked up by the roots.* These erring professors were a source of danger to, and threatened the overthrow of, the infant Church; very fitly therefore are they likened to rocks on which there is danger of

making shipwreck. *Feasting &c.* These men were become shepherds, not to the flock, but to themselves, and made the love-feast a scene of revelry. They had been counted as acquisitions to the Church, but now they are found to be men of promise but no performance. This the Apostle first illustrates by calling them clouds without water, which seem as though they were charged with showers of blessing, but disappoint the expectation of the thirsty land and are borne past by winds. Then he changes his figure and calls them trees of late autumn, those which do not shew signs of becoming productive until the season is well-nigh ended, and when there is no hope that fruit can be brought to perfection. They come into leaf, but bring forth no fruit, and so may well be called doubly dead, for not only have they nothing to shew as fruit this year, but their habit is such that there is no hope of better things another year. They have no crop now, and no chance of a crop hereafter, and so their doom is pronounced; they will be, and so in prophetic tone may be even now said to be, plucked up by the roots.

13. The writer has in his thought the words of Isaiah (lvii. 20). These men foam out their own acts of shame, and cast them forth for all men to see and then blame the Church for the ill-deeds of these professors. These men have some share of light, they have some degree of knowledge, but they have cast off all regard for the regulation of the Christian brotherhood, and so, though they may be called stars, yet they belong not to the system, they stray at random and without law. Then follows their fate, separated from the source of illumination they shall share the darkness which is spoken of before (v. 6) as the abode of the fallen angels.

14. The mysteriousness attaching to Enoch (Gen. v. 24) makes him a fitting centre round which prophetic utterances should cluster. The form of this prophecy is that of the O. T. Scriptures, and parallels may be found for the language in Mal. iii. 1, iv. 1; Deut. xxxii. 2.

Of these also implies that not only did the

saying, Behold, "the Lord cometh with ten thousands of his
 15 saints, to execute judgment upon all, and to convince all
 that are ungodly among them of all their ungodly deeds which
 they have ungodly committed, and of all their ^{hard} speeches
 16 which ungodly sinners have spoken against him. ¶ These
 are murmurers, complainers, walking after their own lusts;
 and ^{their} mouth speaketh great swelling words, ^{having} men's
 17 persons in admiration because of advantage. ^{But}, beloved,
 remember ye the words which were spoken before of the apos-
 18 tles of our Lord Jesus Christ; how that they told you ^{there}
 should be mockers in the last time, who should walk after
 19 their own ungodly lusts. These be they ^{who} separate them-
 20 selves, ^{sensual}, having not the Spirit. But ye, beloved,
^{building} up yourselves on your most holy faith, ^{praying} in
 * Deut. 33. 2. Dan. 7. 10. Zech. 14. 5. Matt. 25. 31. 2 Thess. 1. 7. Rev. 1. 7. 1 Sam. 2. 3. Ps. 31. 18. Mal. 3. 13. 2 Pet. 2. 18. 2 Jam. 2. 1. 2 Pet. 3. 2. 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 2. 1. Prov. 18. 1. Ezek. 14. 7. Hos. 4. 14. Heb. 10. 25.

* 1 Cor. 2. 14. Jam. 3. 15. * Col. 2. 7. 1 Tim. 1. 4. v Rom. 8. 26. Eph. 6. 18.

words of Enoch refer to the sinners among whom he lived, but were applicable also to the generation in which St. Jude was.

15. *to execute judgment upon all and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard words &c.* The phrases in this passage are quite Hebrew in their form and justify a belief that the source from which they are quoted was known to St. Jude in that language. The writer of the Epistle seems to have rather paraphrased than translated the latter part of the prophecy, and he fashions his paraphrase here to apply not only to the *defilers of the flesh*, but also to those who *set at naught dominion and rail at dignities*, and who are perishing in the *gainsaying* of Korah. How the irreverent godless spirit of these men's actions was conspicuous we may see from the emphatic manner in which *he* four times over employs the word *ungodly* in this verse.

16. *Murmurers*, as were those who (John vi. 43) were displeased at Christ when He spake of His heavenly origin, and who saw in Him only the *Son of Joseph*; *complainers* too, ever blaming their own lot, and grasping after what they fancy to be better; for it is according to their own lusts that they guide their life. Their self-confidence furnishes pride in their speech, and the great swelling words are the outward sign of their inward character.

having...advantage] Rev. V. 'shewing respect of persons for the sake of advantage.' When they do depart from their rule and defer to others, such conduct is only dictated by hope of advantage.

17. He enforces his own warning by a reminder of the teaching which they had received from the Apostles of Jesus Christ, and probably thereby intends to intimate that he himself was not an Apostle.

18. Rev. V. 'How that they said to you,' In the last time there shall be mockers walking &c. There is not a doubt that the early Christians generally understood that some mighty visitation of God, the end of

the age, and the Coming of Jesus to judge the world was not far distant. And the words of Christ in that discourse (Matt. xxiv.-xxv.) on which most of these phrases are founded lend themselves easily to such an interpretation. With the advance of the first century the mixed character of Christ's sermon which foretold these evil days was becoming unravelled. St. Paul lived at the beginning, St. Peter and St. Jude in the development, and St. John at the completion of the period which Jesus had spoken of as typical of the times when the end of all things should come. Therefore while to St. Jude the last times might be near, yet their approach was not to lessen Christian activity. His exhortation was "build up" &c. (v. 20), on the erring have compassion, and labour for their recovery.

ungodly lusts] Lit. 'lusts of ungodlinesses.' The addition of 'ungodlinesses' (not found in the parallel passage of St. Peter) shews how this characteristic was stamped upon the deeds of these false teachers. This addition bespeaks a later stage of the evil, and contributes another indication that St. Jude's composition was later in date than St. Peter's Epistle.

19. *These be they who make separations. Omit themselves.* The reference is to men who cause divisions within the Church. ἀποδιορίζοντες is an ἀπαρξ λέγ. in the N. T.

Sensual (ψυχικός) is here as everywhere else in the N. T. opposed to *spiritual* (πνευματικός); and its use in James iii. 15 supports its application here to those who caused divisions within the Church.

having not the Spirit] Contrast the true possession of the Spirit in Acts iv. 31-32. There is no doubt a reference to the language of the Gnostic taunts against the early Christians. They called themselves *spiritual* (πνευματικοί); and asserted that, because of their superior degree of knowledge, they had no need to care for the observance of a virtuous life: the Christians they named mere *natural* men (ψυχικοί), without the exaltation which knowledge (γνώσις) imparted, and therefore

- * Tit. 2. 13. 21 the Holy Ghost, keep yourselves in the love of God, *looking
 2 Pet. 3. 12. 22 for the mercy of our Lord Jesus Christ unto eternal life. And
 * Rom. 11. 14. 23 of some have compassion, making a difference: and others
 1 Tim. 4. 16. *save with fear, *pulling them out of the fire; hating even
 * Amos 4. 11. 24 *the garment spotted by the flesh. ¶ *Now unto him that is
 1 Cor. 3. 15. able to keep you from falling, and *to present you faultless
 * Zech. 3. 4, 5. 25 before the presence of his glory with exceeding joy, / to the only
 Rev. 3. 4. wise God our Saviour, be glory and majesty, dominion and
 * Rom. 16. 25. power, both now and ever. Amen.
 Eph. 3. 20.
 * Col. 1. 22.

/ Rom. 16. 27. 1 Tim. 1. 17. & 2. 3.

bound to live strict lives, or forfeit their hopes of the world to come. St. Jude uses their phraseology, but with a slight difference of sense, and says these are really *natural* men, men who follow the dictates of nature only, and have no share of the Spirit of God.

20. They of whom the Apostle has just spoken by their spirit of division break down the Church of Christ, therefore he urges on his readers a contrary course, that they should build up instead of destroy. Cp. 2 Pet. i. 5-7. He calls faith *most holy*, because its fruits were so different from those which were exhibited in the lives of the men who boasted of their superior knowledge, and lived in consequence in *unholy* freedom.

Christians cannot build without help, and so St. Jude adds, *praying in the Holy Ghost* (cp. Eph. vi. 18), i.e. with His aid, that your intercessions may be effectual.

21. The end of this working and prayer. Continue to be of those whom God loves, looking ever for more and more proof of mercy till eternal life is given.

So by his lesson that men should pray in the Spirit, continue in God's love, and look for Christ's mercy, the Apostle gives a view of that faith on which he was moved (v. 3) to write, the faith in the Trinity in Unity "which was once delivered to the saints."

22, 23. *And on some have mercy, who are in doubt. And some save, snatching them out of the fire; and on some have mercy with fear, hating &c.* Three classes, each in worse plight than the one mentioned before them. First come those who are

waverers, secondly those who are all but in the fire of sin (cp. marg. ref.), and lastly, those who are so far gone in their evil course that there is some danger in the attempt to save them, and it is only the great love for souls that will prompt men to the labour, for all that surrounds and envelops such sinners must be hateful.

24, 25. A solemn doxology.

Now unto Him that is able to guard you from stumbling. It is a fitting commendation of his hearers in danger of a fall, to commit them to the guardianship of Him Who alone can save. ἀνταρτος is found nowhere else in N. T.

and to set you before the presence of His glory, i.e. at the last day when Christ shall appear in His glory to judge the world,

without blemish in exceeding joy; ἀμωμος is constantly used by the LXX for the victim without blemish of the Levitical offerings, and Christ is consequently called (1 Pet. i. 19) a lamb without blemish. Being such Himself, He is able to bring His people to the same purity (cp. Eph. v. 27). The joy is the joy of the ransomed and purified believer.

25. Omit *wise*, which has perhaps crept in from Rom. xvi. 27. Here, as in 1 Tim. i. 1, the word *Saviour* is applied to God the Father. All such interchanges of epithet have their doctrinal lesson. Cp. the application of *Paraclete* to Christ in 1 John ii. 1.

Add after "our Saviour" the words *through Jesus Christ our Lord.*

now and ever] Read *before all time, and now, and for evermore.*

THE REVELATION

OF ST. JOHN THE DIVINE.

INTRODUCTION.

1. *The Authorship of the Revelation.*—(1) Was the writer of this Book the Apostle St. John? He describes himself as “the servant” of Jesus Christ (i. 1),—as one “who bare witness of the Word of God, and of the testimony of Jesus Christ” (i. 2),—expressions which seem designed to identify him with the writer of John i. 14, xix. 35; 1 John i. 2. The writer also names himself John (i. 1, 4, 9, xxii. 8),—a name which often occurs in the Old Testament and in the Apocrypha. When we ask, therefore, Who is this John?—with one voice the earliest ecclesiastical tradition and the latest rationalism of our own day answer, “The Apostle, the son of Zebedee.” It is important to state the external evidence which has led to an agreement so remarkable.

2.—a. THE EASTERN CHURCH: The earliest connected commentary on the Apocalypse which we possess, was the work of Andreas, Bishop of Cæsarea towards the close of the fifth century. In proof of the inspiration of our Book, Andreas appeals to “Gregory the divine [of Nazianzus], and Cyril [of Alexandria], as well as to the more ancient writers Papias, Irenæus, Methodius, and Hippolytus.” We are here introduced to the name—Papias—which fills so important a place in the present controversy.

He was “a successor of the Evangelist John, whose Revelation lay before him” (Andreas). He was probably born about A.D. 60–70. Accordingly, the first direct evidence which we possess for the authenticity of the Apocalypse is given by one who was a contemporary of the Apostle John; who had seen and heard him; and who was bishop of Hierapolis, a city but a few miles distant from that Laodicea (Rev. iii. 14) which was one of the Seven Churches.

If evidence for the authenticity of the Apocalypse adduced from the age of the Apostolic Fathers, is by some not deemed conclusive, the evidence from the age of apologetic literature;—an age which is closed by Eusebius of Cæsarea, and which begins with St. Justin Martyr—is all-sufficient. The Apocalypse is the only Book of the N. T. to which Justin M. refers by name, and St. John the only writer. Melito (*circ.* A.D. 169) was Bishop of Sardis, one of the Seven Churches (Rev. iii. 1). Melito was most zealous in the investigation of the Canon of the O. T.; and he is stated by Eusebius and by St. Jerome to have written “concerning the Apocalypse of John.” Apollonius was Bishop (or Presbyter) of Ephesus, where St. John had lived and taught, and where opposition must have at once arisen to any work ascribed to the

Apostle which had not proceeded from his pen. Apollonius wrote *circa* A.D. 170-180, not only before Irenæus (A.D. 190), and independently of him, but also at a time when no one questioned the identity of the author of the Apocalypse with the Apostle John. He testifies that St. John wrote the Apocalypse, and that he resided at Ephesus.

The most valuable testimony, however, from the second century which we possess is that of St. Irenæus, Bishop of Lyons (A.D. 130-202). He succeeded Pothinus who was ninety years of age, and who had associated, like Polycarp, with the generation of St. John. Further, the fact that Irenæus was himself a pupil of Polycarp renders his testimony as to St. John virtually that of a contemporary.¹ Having given his own conjectures as to the meaning of the mystic number of Rev. xiii. 18, he concludes with the statement, that St. John beheld the Vision "almost in our own generation, towards the end of the reign of Domitian." In none of his writings does Irenæus betray the least consciousness that any doubts had been entertained as to the authorship of the Apocalypse.

Polycrates, a later bishop of Ephesus († A.D. 196), thus describes St. John :—"And moreover John, he who leaned on the Lord's bosom, who came to be a Priest that wore the Golden Plate, and a witness, and a teacher, he too has fallen asleep at Ephesus."² Thus, at the end of the second century, we have evidence from Ephesus itself as to the fact of the residence and death of the Evangelist John in that city; or—more generally—from the region of the Seven Churches, we have Apollonius and Polycrates in Ephesus, Papias in Hierapolis, Polycarp in Smyrna, and Melito in Sardis, all bearing witness to the Apocalypse as the authentic work of the Apostle John. We are now at the threshold of the third century.

Clemens Alexandrinus (A.D. 165-220) was trained in the school of Pantænus "a hearer of the Apostles," and from him and other teachers had every opportunity of learning the facts bearing upon the life of St. John. As to the Apocalypse, Clemens refers to the description of "Jerusalem which is above," with its foundations of precious stones; he

¹ Perhaps the most important passage out of many in the writings of this Father is the following (*Hæc.*, v. 30, 31; for the Greek text see Euseb., *H. E.*, v. 8):—"In opposition to the erroneous reading 616, in Rev. xiii. 18, Irenæus supports the true reading 666: this, he observes, is found "in all the correct and ancient copies;" and it has also in its favour "the testimony of those who had seen John face to face."

² The terms "Priest" and "Plate" of gold have been much discussed. The "Plate" of gold (*πέταλον*, the equivalent of *פָּתָל*, (Ex. xxviii. 32 (36); Lev. viii. 9, LXX), and of *כִּתְיָה* (Ex. xxix. 6), "the Frontlet" inscribed "Holiness to the Lord,"—see the note on Ex. xxviii. 36] was the token by which the High Priest was distinguished from the other priests.

Neander sees in these two terms a reference to the rank which St. John held in the Church. We know how continually St. John, throughout the Apocalypse, uses the symbolism of the Old Covenant: may we not then, see in the *πέταλον* an emblem of the dignity, whether moral or ecclesiastical, ascribed in the Church to the Apostles? May not Polycrates have thus referred to the Apostles as "High Priests," distinguished from the ordinary members of the Church who receive in the Apocalypse itself the title of "priests" (Rev. i. 6, v. 10, xx. 6)? May we not see here, on the part of the primitive Church, a belief in the connexion of the Old and the New Dispensations, and in the maintenance of the Apostolic office in the second, continuing the High Priestly office in the first?

quotes xxi. 18, as "the utterance of the Apostolic voice"; and he refers to the work as the work of St. John. Origen (A.D. 186-253), the pupil of Clemens Al., made the Canon of the N. T. a subject of special inquiry: and when the authority of any of its Books was assailed, he never fails to state the fact. It is noteworthy, therefore, that Origen is ignorant of any doubts entertained as to the Apocalypse, which he quotes as the recognized composition of the Apostle and Evangelist John.

St. Hippolytus lived early in Cent. iii. (A.D. 220), and was the disciple of Irenæus. In his treatise on Antichrist he repeatedly cites the Apocalypse as the work of St. John, "who when in the island of Patmos saw the Revelation." To Methodius († A.D. 311) also, the writer of Rev. xx. 13, is the "blessed John." St. Cyril Alex. († A.D. 444) accepts the Apocalypse without any question, and St. Ephræm Syrus who wrote *circ.* A.D. 370, refers to the Apocalypse itself as he refers to any other part of Scripture, ascribing it to the Apostle John. In fact, the Apocalypse was recognized from the first as the work of the Apostle in the district (Asia Minor) most intimately interested in its contents.

St. Chrysostom's life unites the fourth and fifth centuries. His incidental reference to Rev. xxi. 19-21 proves his familiarity with the Book.

The evidence of the Eastern Church may be fitly summed up by that of Eusebius, (*H. E.* iii. 24, 25) who an ardent antichilias, and hesitating to accept the Book on doctrinal grounds, unhesitatingly cites the Apocalypse as Holy Scripture, and places it among the Homologumena.

β. THE WESTERN CHURCH:—
"The Muratorian Fragment" (*circ.* A.D. 170) may be regarded as a summary of the decision of the Western Church as to the Canon, shortly after the middle of the second century. Its testimony to the Apocalypse is as follows:—"The blessed Apostle Paul himself following the order of his predecessor John, writes to seven Churches only by name in this order . . . For John also, in the Apocalypse, though he writes to Seven Churches, nevertheless speaks to all." Evidence of a similar nature is supplied by the celebrated Codex Claromontanus (D), of about the third century, a Græco-Latin copy of the Pauline Epistles, which, immediately before the Epistle to the Hebrews, gives a Latin catalogue of the Books of the N. T., and there speaks of "John's Revelation." The Canon of the old Latin Version (before A.D. 170) coincided with that of the Muratorian Fragment.

The Apocalypse was regarded by the Montanists (A.D. 140) as the work of the Apostle John; and Tertullian (A.D. c. 160-240), who may be taken as their representative, quotes or alludes to almost every chapter of the Book. There is no trace, however, of Tertullian having first learned to know or value the Apocalypse through his association with the Montanists; his testimony is the testimony of the African Church, "an inheritance, not a deduction" (Westcott). St. Cyprian (A.D. 250) knows no distinction between the canonical authority of the Gospels and of the Apocalypse. Victorinus, bishop of Pettau in Pannonia (who suffered as a martyr under Diocletian, A.D. 303), wrote, towards the close of the third century, his commentary

on the Apocalypse—the earliest now extant. His evidence and that of Lactantius (A.D. 320), St. Hilary of Poitiers († 368), of St. Didymus († 394), of St. Ambrose († 397), and of St. Augustine († 430) is to the same effect:—‘The Apocalypse is the genuine composition of the Apostle and Evangelist St. John.’ From every quarter, indeed, the testimony of the early Latin Fathers to the Apostolic authority of the Apocalypse is decided and unanimous,—testimony which is summed up in the statement of St. Jerome (A.D. 330–420).³

3. *a. Where was the Revelation written?*—From the Acts we infer that St. John continued at Jerusalem for some time after the Lord’s Ascension: indeed, it is probable that, as long as Jerusalem was the centre of the Judæo-Christian Church, it was the rule that some one, at least, of the Apostles—doubtless one of “the pillars” (Gal. ii. 9)—should remain there. It may also be inferred that St. John continued to reside there until the alarm of the Roman war reached Judæa, shortly

before A.D. 66 and the defeat of Cestius who first besieged Jerusalem (cp. John xxi. 22). At a city of Peræa called Pella, St. John may have organized the Church under the Bishop Symeon; and thus Pella may have been the starting-point of the Apostle on his road from Jerusalem to Ephesus.⁴ Whether or not St. John had accompanied St. Peter to Rome,⁵ and remained there till he had suffered, it is clear that it was not until after the death of St. Paul that St. John settled at Ephesus (i.e. after A.D. 64).

Ephesus was the first of the Seven Churches addressed in the Apocalypse (ii. 1): it had been founded by St. Paul, who also addressed to it one of his Epistles, written A.D. 61, or 62. That St. John had not taught there during St. Paul’s lifetime follows from the express statements of the latter (see Rom. xv. 20; 2 Cor. x. 16; cp. Gal. ii. 7, 8); and if the dispersion of the Apostles occurred during the siege of Jerusalem, *circ.* A.D. 68, St. John would be found, about this time, at Ephesus, and in the valley of the Meander.

‘The ecclesiastical histories most clearly inform us that John lived until the reign of Trajan, that is, that the Prophet fell asleep in the sixty-eighth year after the Lord’s Passion; for in the island of Pathmos, to which he had been banished for the testimony of the Lord, by the Emperor Domitian, he beheld the Apocalypse containing the infinite mysteries of future things.’ Adv. Jovinian., i. 26. Cp. De Vir. Ill., c. 9. If it be objected that the synod of Laodicea (*circ.* 350) does not include the Apocalypse in its catalogue of the Books of the O. and N. TT., the reply is obvious, that those Books only are there set forth which were *publicly read* during Divine worship. It was not unusual to abstain from the public reading of the Apocalypse, partly on account of its mysterious obscurity, as in the case of the Book of Ezekiel, and partly from the use made of the Book in the chiliastic controversy. Nevertheless

the “Quinisext Council” (“In Trullo,” A.D. 692), which accepts both the “Apostolical Canons” and the canons of Laodicea, accepts at the same time in its second canon the decisions of the African synods (*Concil. Carthag.*, A.D. 398, and A.D. 419) which distinctly include the Apocalypse as the composition of the Apostle John.

⁴ Nicephorus (*circ.* 800, *H. E.*, ii. 42) mentions the report that St. John remained in Jerusalem until the death of the Blessed Virgin (cp. John xix. 27). The statement made at the Council of Ephesus, that she accompanied St. John to Ephesus, and that she died and was buried there, is first referred to in Epiphanius (*Hæc.* 78, 11):—this bears upon the question of St. John’s residence in Asia Minor.

⁵ There was an old tradition according to which St. John was plunged in a vessel of boiling oil near the place where at a later date (A.D. 271) the *Porta Latina* existed.

It was from Ephesus accordingly as a centre that St. John thenceforward governed the Churches of Asia :—and this office, as the sole survivor of those “who were reputed to be pillars” (Gal. ii. 9), he naturally filled. A considerable interval in all probability elapsed between St. John’s first settlement at Ephesus and his exile to Patmos, to the mines, according to Victorinus.⁶ This sentence of banishment was in all respects conformable to the general usage of the Roman Empire, according to which the islands of the Mediterranean were employed as places of exile.

The past tenses in i. 2, 9, have been adduced in proof that the Revelation was not committed to writing until after the Apostle’s return from exile ; although the style of the Epistles to the Seven Churches has been urged on the other side. At all events, whether written in Patmos, or at Ephesus after he was restored to liberty, we can trace, in the imagery and in the allusions of the Apocalypse, strong internal confirmation of what history tells us both as to the region in which St. John resided, and as to the scene where he beheld his Visions. Eusebius and Jerome fixed the date of the exile in the fourteenth year of Domitian. Shortly before or after Domitian’s death (A.D. 96), St. John was released from exile, and returned to Ephesus. There he resided until his death in the reign of Trajan, and there his tomb was famous for many years. The date

of St. John’s death would thus be some time about the year 98.

3. *β. When was the Revelation written ?*

a.—*The External evidence* on this matter of the date is as follows :⁶—

Before Cent. iv. all statements support the conclusion that St. John was banished to Patmos by Domitian (A.D. 81–96). Some writers place the exile in the fourteenth year of his reign, and all agree that the Visions of which the Revelation is the record were received in Patmos.⁷

b.—*The Internal Evidence*.—It has become a principle of rationalistic exegesis that St. John refers, throughout this Book, to events in his own age,—events which had already occurred, and which were notorious to all. It is also assumed that the Apostle fully shared in the popular delusion as to the return of Nero (ch. xvii.), who, we are told, is the Antichrist of the Apocalypse. The “internal evidence” brought forward to prove this is as follows :—

i. ‘The Book was written before the destruction of Jerusalem.’ Rev. xi. 1 is said to prove that the Temple must have been still standing ; while v. 2 (cp. xx. 9) informs us that the City was in a state of siege, of which the result is stated in Luke xxi. 24. Some writers also argue from vii. 4–8, that the Twelve Tribes were still in existence. In answer, it is sufficient to say, that this exposition of St. John’s words not only assumes that they must apply

⁶ The result arrived at here differs from that in the Introduction to the Gospel of St. John (p. lxxxvii.). It is there accepted that the Apocalypse was written “before the destruction of Jerusalem.”

⁷ Little weight is to be attached to the

external evidence for placing the composition of the Apocalypse under Nero. The two solitary witnesses to this effect are the superscription of the Syriac version, ascribed to the sixth century ; and Theophylact († A.D. 1107).

literally to the literal Jerusalem—an application of which no proof whatever is given; but also takes for granted that language, founded upon the language of earlier prophecy (e.g. Ezek. xl. 3 &c.; Zech. ii. 2), and manifestly figurative, is to be understood in its baldest and most unspiritual sense.

ii. 'The Seven Heads of the Seven-headed Beast (xiii. 1, xvii. 3), indicate seven individual men, that is to say, seven Roman Emperors,—Babylon (xvii. 5) being Rome.' In xvii. 10 we are told that *five* have fallen; that the *sixth* is now reigning; that the *seventh* is not yet come. In v. 11, we further read that the Beast "*that was, and is not, is himself also an eighth, and is of the seven.*" This is taken to be Nero. It cannot be Augustus, or Tiberius, or Claudius, none of whom came to a violent end; nor can it have been Caligula, who did not stand in a hostile relation to the Church; there remains only Nero, in whose death the people did not believe, and who was expected from the East, to regain his throne by the aid of the Parthians. In xiii. 3 the deadly wound—the "*death-stroke*" of the Beast—was healed. And thus Nero, the *fifth* Emperor, and who is "*of the seven,*" returns to reign as the *eighth*, as Antichrist.

Independently of other objections the historical difficulties are not easy to be overcome. With which of the Cæsars does the series begin? If with Julius Cæsar, then Nero is the *sixth*, not the *fifth* Emperor, and the theory collapses. But if—as the great majority of this school maintain—the series begins with Augustus, there is the greatest variety of opinion as to who is the *seventh*

Emperor, and as to the Emperor under whom the Apocalypse was written. For we have (1) Augustus, (2) Tiberius, (3) Caligula, (4) Claudius, (5) Nero, (6) Galba, (7) Otho, (8) Vitellius, (9) Vespasian, (10) Titus. According to many, the sixth Emperor of Rome was Galba, an old man, seventy-three years of age at his accession. According to others, Vespasian: Galba, Otho, and Vitellius not being reckoned at all,—their united reigns being regarded merely as an interregnum. The date of the Apocalypse is, under these systems, between A.D. 68 and 70.

On the other hand, in support of the historical evidence, the following internal arguments are adduced:—

i. The condition of the Churches of Asia Minor. These Churches had been founded by St. Paul between the years A.D. 55–58. St. Paul wrote to Ephesus and to Colosse in the year 63; in 63 or 64 St. Peter wrote to all the churches of that region (1 Pet. i. 1); and neither Apostle hints at any deadness in their religious life. Can we ascribe to St. John, four or five years later,—i.e., in the year 68,—the language of ii. 5, iii. 3, 16?

ii. The ecclesiastical *organization* which the Apocalypse takes for granted, is not less incompatible with a date so early as the year 68. Hitherto the titles 'Presbyter' and 'Bishop' are synonymous (cp. Acts xx. 17, 28 and Tit. i. 5, 7; Acts xiv. 23 and Phil. i. 1.) It is only toward the end of the Apostolic age that the presbyteral authority is concentrated in the person of a chief of the flock, who assumes specially the name of Bishop. In the Apocalypse he bears the name

of the *Angel* of the Church. The Apocalypse makes us contemplate the transition from the primitive presbyterian constitution to the monarchical organization universally admitted in the second century. This detail, then, excludes as positively the epoch of the year 68, as it agrees naturally with the date indicated by Irenæus.

iii. The ecclesiastical *usage* referred to in i. 3, implies a public, official reading in full religious assembly for worship; and not merely private or individual reading. The stated reading of the Apostolical writings in public worship cannot have commenced in A.D. 68. This usage did not exist, as a received form, before the ruin of Jerusalem, A.D. 70; and consequently the Apocalypse which here points to this custom cannot have been composed in A.D. 68.

iv. The use of the expression, "the day of the Lord" (i. 10), is unknown, before the destruction of Jerusalem, to the Apostolical writings. The usual phrase had been, "the first day of the week" (Acts xx. 7; 1 Cor. xvi. 2). "The Lord's day" belongs to the later Apostolic age, when the Church had broken off all ties with the Synagogue. This fact proves that the date of the Apocalypse indicated by Irenæus, viz. under Domitian, is that which alone suits such language.

v. We know from the Acts of the Apostles that the Judæo-Christian Church still participated, in the year 60, in the worship of the Temple; and yet, in ii. 9, iii. 9, Jews are spoken of as 'the Synagogue of Satan.' A fact so momentous as the destruction of Jerusalem and of the Jewish nation can alone explain the use

of such an epithet applied to the ancient people of God.

vi. The banishment of the author of the Apocalypse agrees precisely with the kind of punishment inflicted under Domitian; while under Nero, at the supposed date of the Book, the punishment was death.

4. *Doubts as to the Apostolic Authorship.* — EXTERNAL EVIDENCE: — During the first four centuries, these doubts centre in the person of Dionysius, bishop of Alexandria (A.D. 247. Cp. Eusebius, *H. E.* vii. 25). The lengths to which the Allegorists of the time pressed their arbitrary interpretation of Scripture, and the dissatisfaction felt at their system of spiritualizing its language led men into the opposite extreme, and favoured the gross literalism which looked forward to a sensual Millennium. Dionysius, who was an Allegorist, naturally opposed the opinions of the Chiliasts; and he unhappily adopted, as the means of refuting their error, the method of doubting whether the Book, on which they rested their cause, had an Apostle for its author. The arguments which were urged in proof of this conclusion were purely internal and subjective; and there is no proof whatever that any historical evidence was brought forward in support of them: — 'The doctrine taught in the Apocalypse,' it was said, 'is false; and consequently the Book cannot be Apostolic.'⁸

That the Apocalypse was not

⁸ The evidence of Caius (a Roman presbyter, apparently a friend and companion of Irenæus) against the Apocalypse disappears upon examination; and the opinion that the Apocalypse was ever ascribed to Cerinthus, rests upon the unsupported testimony of the Alogi.

written by the author of the Fourth Gospel, Dionysius seeks to prove by the following arguments :—

(i.) The writer of the Apocalypse names himself (i. 1, 4, 9, xxii. 8); the Evangelist never does. The obvious reply is, that St. John is here writing in the Prophetic style; and in it anonymous prophecy is inadmissible :—cp. Dan. vii. 15, viii. 1, 15, ix. 2 &c.; and the other prophets *passim*.

(ii.) The Apocalypse differs from St. John's other writings in style, in the character of its Greek, and by its barbaric idioms and solecisms (see p. 492).

(iii.) The Apocalypse further differs in its tone of thought, and by the absence of the characteristic terms frequent in the Fourth Gospel and the Catholic Epistles. The objections (ii.) and (iii.) form the staple of modern criticism.

5. *The present stage of subjective Criticism.*—The question as to the relation of the Apostle John to the two principal works which bear his name, admits of four answers :—

The Apostle John has written

I. The Apocalypse as well as the Gospel;

II. Certainly the Gospel, but not the Apocalypse;

III. Certainly the Apocalypse, but not the Gospel;

IV. Neither the Gospel, nor the Apocalypse.

After the settlement of the Canon of the N. T. (always excepting the doubts which were founded upon the misuse of the Apocalypse by the Millennarians), the verdict of antiquity, as represented in the answer No. I., was universally accepted, till in the xvth Cent. Erasmus (followed by Carlostadt), having reproduced the doubts sug-

gested formerly by Dionysius, and at this period by Luther and Zwingli, declared himself in favour of the answer No. II.; and from the xviiith Cent. theories that the author was "John whose surname was Mark" (Acts xii. 12); or "the Presbyter John;"⁹ or, generally, an unknown writer named "John,"—have been variously maintained.

The next stage of criticism, represented by the answer No. III., is that of the school of Tübingen. Writers of this school insist upon the early and definite decision of ecclesiastical tradition in favour of the authorship of the Apocalypse by the Apostle John, and of his residence in Asia Minor; and they rely upon the genuinely Apostolical (that is to say, "genuinely Jewish") type of thought presented by the Apocalypse. Hence they conclude that this Book alone is the work of the Apostle John; and they consequently assert, on account of the alleged difference of style, that the Fourth Gospel and the three Epistles did not proceed from him.¹

The unsatisfactory results of either member of the dilemma presented by the answers No. II. and No. III., has led to a partial return to the answer No. I. On the one hand, the authenticity of the Apocalypse is admitted; and, on the other, the authenticity of the Fourth Gospel and the

⁹ If such a person ever existed, he has left no trace behind him.

¹ Volkmar holds that the Apocalypse is a forgery by a Christian versed in the Scriptures, devised during the lifetime and in the name of St. John, and with the design of carrying out that hostility to Pauline doctrine which it is a favourite John.

Epistles: but it is asserted that an essential divergence distinguishes these writings,—a divergence to be accounted for by the hypothesis that, in the interval between the composition of the Apocalypse and of the Fourth Gospel, a profound transformation took place in the faith of the Apostle John:—"When the Apocalypse was written, Jerusalem," it is argued, "was still standing; and thus the passage from this Book to the Gospel must have been a transition from a lower to a higher point of view:—a progress in religious conception, and also a progress in style, manifested when the Apostle John found himself at Ephesus, where Paul had laboured before him." The transformation in St. John's opinions was caused by his sense of the Divine judgment which fell on the Jewish Sanctuary, and also by the normal development of the Christian mind:—"The Gospel, is thus the Apocalypse spiritualized."

Yet again, the controversy has veered to a different point:—to No. IV. Some seek to prove, (1) that all the Apostles died long before the end of Cent. i.; (2), that St. John never resided and laboured in Asia Minor; (3), that the account, usually accepted, of his residence at Ephesus is not more ancient than Irenæus; and that Irenæus, through a mistake, changed "the Presbyter John" of Papias, into the Apostle John,—erroneously connecting with the latter what he had heard in Asia Minor, when a boy. The theory has found no support. It requires us to believe that four independent witnesses—Apollonius at Ephesus, Irenæus in Gaul, Clemens at Alexandria, and Tertullian in Africa,—shared in

the same misconception; and that this misconception has come to be accepted as history, while every trace of the true facts has been obliterated.

6. *Doubts as to the Apostolic Authorship.*—INTERNAL EVIDENCE. —It is evident at a glance that the Apocalypse presents wide divergences in structure and form from the other writings of St. John; but it is equally evident that such divergences are implied in the nature of the Book itself. From first to last the Book is a reflexion of the O. T., echoing the prophetic voice, and exhibiting all the severity of the prophetic language. The style and manner, too, of the Apocalypse, as of any other composition, must, of necessity, be influenced by the position of the author throughout:—one need only call to mind the hymns of Mary, and Zacharias, and Simeon, differing as they do from the usual style of St. Luke. The fact is that the divergences in form and structure between the Apocalypse and the Fourth Gospel present themselves as natural and inevitable; while, at the same time, the analogies which may be traced between the ideas and the language of both writings, are too numerous, and are often marked with too great subtilty, to be fortuitous. The Gospel, no less than the Apocalypse, is marked by its dependence on the O. T.; and the Apocalypse, as well as the Gospel, is throughout full of allusions to, as distinct from direct citations of, the earlier Scriptures,—allusions interwoven, as if unconsciously, with the author's style.²

² *E.g.* let Rev. i. 10; iv. 2; xvii. 3; xxi. 10, be compared with Num. xxiv. 2; 2 Chron. xv. 1; Isai. lxi. 1; Ezek. xi. 5;—

I. As to the reasons, derived from *internal characteristics*, against the composition of the Apocalypse by an Apostle, the great majority of "doubts" founded upon such grounds almost carry with them their own refutation.³

II. It is urged that 'the Apocalypse differs from the other writings of the Apostle John by the severity of its spirit, and temper, and tone.'

The fiery spirit of St. John has, no doubt, left its impress on the Apocalypse: *e.g.* the loving words of the Epistles to the Seven Churches are mingled with stern tones of reproof. And yet with all this, the principle that "God is love" is deeply stamped upon

the Apocalypse. Although the Book, as describing the Divine judgments, dwells on the wrath of God (cp. John v. 22-29), still we never lose sight of His mercy and loving-kindness. In a word, like all the other Johannine writings, there is a mixture of gentle and loving utterances with severity.

III. The question as to the *identity of doctrine* is next to be considered. And first of all, as to the Christology of the Book:—

(a) The Christology of the Apocalypse perfectly reflects that of the Fourth Gospel. The Gospel presents Christ, in His state of humiliation, as the object of faith; the Apocalypse reveals Him in His state of Glory, as a King

Rev. iv. 3, with Ezek. i. 28;—Rev. vii. 1, with Dan. vii. 2;—Rev. xiv. 10, with Jer. xxv. 15. See also the Messianic allusions in Rev. iii. 7; v. 5; xxii. 16. So in the Gospel, let John i. 51 be compared with Gen. xxviii. 12;—John ii. 16, with Jer. vii. 11;—John v. 29, with Dan. xii. 2;—John ix. 39, with Isai. xlii. 7;—John x. 16, with Isai. lvi. 8. The Messianic allusions are no less clear:—Christ must first "be manifest unto Israel," John i. 11, 31;—Nathanael addresses Him as "King of Israel," John i. 49;—"Salvation is of the Jews," John iv. 22;—and finally, the "Hosanna" of John xii. 13.

³ *E.g.* (a) 'The entire history of the exile of the Apostle John in Patmos under Domitian is, we are told, a fiction founded on Rev. i. 9, which is the record of an unreal vision.' Not to mention the positive evidence already adduced, the ecstatic condition of the Seer does not commence until v. 10,—v. 9 bearing all the marks of a plain historical narrative in which, under the circumstances of the time, there is not the least improbability.

(β) 'The author does not call himself an Apostle; he does not speak of himself as an Apostle, or in the manner in which an Apostle might be expected to speak.' But why should the title "servant" (δούλος) Rev. i. 1 (cp. ch. x. 7, xi. 18) prove that he was not an Apostle, when we find the same title assumed by St. Paul, Rom. i. 1; Gal. i. 10; Phil. i. 1; Tit. i. 1? The writer is naturally referred to as a "prophet" (as in Rev. xxii. 9; cp. ch. x. 7), just as were Ezekiel and Daniel.

The style, moreover, and manner throughout the Book agree in all respects with the character of the "son of thunder" (Mark iii. 17) as depicted in the Gospels (*e.g.* Luke ix. 54).

(γ) 'The Author speaks of the Twelve as he would not have done had he belonged to their number,'—*e.g.* in xviii. 20, xxi. 14. But if in xviii. 20 the Apostles are spoken of *objectively*, so also are they similarly spoken of in 1 Cor. xii. 28; Eph. iii. 5; while xxi. 14 simply reflects the teaching of Matt. xvi. 18, xix. 28; Eph. ii. 20.

(δ) 'The reflexion of the language and imagery of ancient prophecy which marks the Apocalypse, shows that the Visions recorded by its author are not original; but a mere repetition of the words of earlier Seers, in which he clothes his own anticipations of the future.' This is an argument really directed against the whole prophetic Volume, where we find successive prophets employing the very expressions of earlier predictions and developing their sense: it is also a denial of that progressive character which marks all Revelation, as set forth in Heb. i. 1.

(ε) 'The Christ of the Apocalypse is not the Christ of the Gospels. Cp. v. 5, xix. 15, xix. 13. Is this,' we are asked, 'the Jesus of Matt. xi. 28-30, xii. 18-20?' The answer is clear: The Christ of the Apocalypse is the Christ of the Gospel,—Christ in His character of King (Matt. xxv. 31-46),—Christ in His character of Judge (John v. 22-29; cp. Ps. ii.; Isai. lxiii. 1-6).

carrying out the scheme of redemption, and executing judgment. Each Book is the complement of the other; and both, by their union, make up one perfect whole. The Evangelist looks to the past; and brings to light those features of the life of Christ which set forth the glory of the Word made flesh:—the writer of the Apocalypse studies with the same care the future; and unfolds the progress of the Kingdom of God.

(b) The doctrine of the Holy Spirit:—The *Personality* of the Holy Ghost is an admitted doctrine of the Fourth Gospel; so also in the Apocalypse, the Divine Spirit is a distinct Person.

(c) The Ministry of Angels—in which the Apocalypse from beginning to end testifies—is taught by Christ in John i. 51; is confessed by the people, John xii. 29; is represented as a matter of fact, John xx. 12, 13.

(d) The Christian life is presented and enforced by both works in the same thoughts, expressions, and formulæ.

(e) Eschatology:—The doctrine of the Apocalypse properly so-called, as revealing the Second Advent of Christ,—His “Coming,” His “Presence,” the “Parusia” (1 John ii. 28; cp. Matt. xxiv. 27, 37, 39),—and especially the future perfection of the kingdom of God, has been termed “Eschatology.” This, the leading theme of the Book, is brought forward exactly after the same *manner* as is the leading theme of the Fourth Gospel. The First Advent of Christ in the Spirit is, indeed, the great theme of the Fourth Gospel; but still mention of His Personal and Visible return is not absent (John v.

28, 29, xiv. 2). In the Gospel the ordinary forms of language are used to express the thought; in the Revelation all is conveyed by figures. In the former, the standpoint is the presence of the Spirit; in the latter, the issues of history. The Apocalypse, at each instant, recalls and reflects the prophetic language of the Old Test.; while it also sums up the Eschatology of the New. Eschatology is, by its very idea, the history of the future,—the history of the building up of the kingdom of Christ, on the ruins of the kingdom of Satan. In a word, the history of Christian hope is re-echoed, throughout the ages, in the central thought of the Apocalypse—“The Lord is at hand.”

(f) Demonology:—In both works the epithets, Devil and Satan, are those common to all St. John’s writings, and in both the effects of the evil principle are ascribed to Satan personally.

IV. *The Language and style of the Apocalypse*:—

The objection which, at all times, has formed the principal argument against our ascribing the Apocalypse to the Apostle John, rests upon its style,—a style which some affirm to be so distinct from that of the Fourth Gospel and the Johannine Epistles, as to compel us to infer a different author. The peculiar style of the Apocalypse is recognized on all hands: it results naturally from the excited condition of prophetic ecstasy. The distinction is clearly defined between one who speaks “in the Spirit” (i. 10, iv. 2 &c.) and one who speaks “with the understanding” (1 Cor. xiv. 15). We know how St. Paul describes the former state in 2 Cor. xii. 2–4; and we can trace the effect of this spiritual exaltation in

the contrast between the historical and the predictive portions of a Prophet's utterance:—cp. Isaiah xxxvi., xxxvii. with the rest of the Book. To explain, on "rational" grounds, this phenomenon of the diversity of style and language presented by writings of the same author, various theories have been started. Some tell us that St. John's old age deprived his diction of its wonted force and vigour; while others, who place the date of the Apocalypse before the date of the Gospel, consider that his residence at Ephesus affected and softened the Hebraistic peculiarities of his earlier style. It has even been suggested that the Apocalypse was originally written in Aramaic.⁴

So early as the third century, the peculiarities of style which mark the Book were used as an argument to prove that the writer of the Fourth Gospel and of the First Epistle of St. John could not have been the author of the Apocalypse. Of the Gospel and Epistle Dionysius Alex. writes that they were composed "not only without blemishes, but in elegant and polished Greek; their author evidently possessing the gift of both knowledge and expression (*τῆς γνώσεως, τῆς φράσεως*). He who beheld the Apocalypse, on the contrary, had the gift of knowledge, but not that of expression:—his Greek was not accurate; it abounded in barbar-

ous idioms and sometimes even in solecisms."

The Apocalypse, as contrasted with the Fourth Gospel and the Johannine Epistles, is said to contain:—

(a) 'Hebraisms or Aramaic idioms.'

If this be an objection, an analogous instance may be adduced:—The style of Josephus, when he writes the history of the O. T., is more decidedly Aramaic than when he describes the events of his own time, and does not refer to a foreign model. Doubtless, the Hebrew element in the Apocalypse, where St. John delineates the bright or the gloomy outlines of the future, after the manner of the Hebrew Prophets, is far more conspicuous than in those compositions in which he, as well as other N. T. writers, calmly records his own reminiscences. In the former his thoughts flow *ἐν πνεύματι*, in the latter *ἐν νοί*. It is evident of itself that the historical portions of the N. T. would naturally depart far more from the style and manner of the Old than the prophetic. The language of the Apocalypse, in fact, is more akin to the Hebrew than to the Greek; and while the Fourth Gospel proceeds in propositions of the usual historical and narrative character, the Apocalypse is occupied with Visions and imagery corresponding to the Hebrew diction of the O. T., especially to its pro-

⁴ That the Book was originally written in Greek, is evident, not only from the fact of its having been addressed to Greek-speaking communities, but also from the familiarity with the Greek language which the work displays:—for example, in such instances as the Greek names of precious stones (ch. xxi.); the Greek measures of weight and length (vi. 6, xiv. 20, xxi.); the Greek rendering of Hebrew words (ix.

11); the symbolism of Greek letters (i. 8, xxi. 6, xxii. 13,—especially ch. xiii. 18); not to mention the use of classical expressions such as *πύρρος*, *ἡμῶριον*, *μεσουράνημα*, *θακύνθινος*, *ταλαντιαῖος*, *ξύλον θύινον*, *τετράγωνος*, *διανγής* &c. One may add, too, the use of the LXX when reference is made to the Old Test.:—cp., *c.g.*, vii. 9, xi. 9, with Dan. iii. 4, 7, 29, v. 19, vi. 25;—ch. v. 5, with Isai. xi. 1, 10 &c.

phetic and sacred forms of speech:⁵—Thus we find in the Apoc. for “Jerusalem” only the form Ἱερουσαλήμ (ירושלם), which is always used in the LXX version of the Canonical Books; while in St. John’s Gospel, as in St. Matthew’s (with one exception,—Matt. xxiii. 37), and St. Mark’s, the Greek and civil form, Ἱεροσόλυμα, alone is found. And yet the Apocalypse, “after all allowance made for solecisms, shows a very considerable command of the Greek vocabulary, and (what is more important) a familiarity with the intricacies of the very intricate syntax of this language” (Lightfoot). When this Hebrew colouring is urged as an objection, it is not difficult to point out that here also the Apocalypse resembles the Fourth Gospel. It is pretty generally admitted by modern critics that the style of the Gospel of St. John is that of a born Jew, and certainly not that of an educated Greek.

(b) It is further objected that ‘The Author of the Apocalypse and the Author of the Fourth Gospel, differ in their use of the LXX.’ On the contrary, a striking parallel may be noted. Both writers follow the LXX,—although both sometimes abandon this Version in order, to approach more nearly to the Hebrew text. Thus, in Rev.

ii. 27 (cp. xix. 15), the variation is insignificant from the LXX Version of Ps. ii. 9, and is owing to the nature of the context. The absence of direct quotations accounts for the fewness of the instances in which the Apocalypse (as in Rev. i. 7) abandons the LXX in order to return to the Hebrew original. In the Gospel also such instances are rare.

(c) ‘Differences in language and manner’ afford another ground of objection. There are certain peculiarities characteristic of the Apocalypse, on the one hand, and of the Fourth Gospel and the 1 Ep. of St. John, on the other, which cannot fairly be taken into account; inasmuch as such peculiarities result from the different subjects with which these writings are severally occupied: but, leaving them out of sight, it is objected that words, characteristic of St. John’s manner, or of frequent occurrence in his Gospel, and Epistles, occur but rarely in the Apocalypse.⁶ It is difficult to understand why a hard and fast rule, such as this form of the objection points to, should be imposed on any author; and why he should be expected to use the same word an equal number of times in his different writings. May there not be, in all cases, valid reasons for his selec-

⁵ E.g. the Hebrew words, *Abaddon*, ix. 11; *Har-Magedon*, xvi. 16; *Amen*, *Hallelujah*, xix. 1, 3, 4, 6;—such phrases as, “He that hath the key of David,” “the root and offspring of David,” “the Lion of the tribe of Judah” (iii. 7, v. 5, xxii. 16);—the names of the Twelve Tribes of Israel, v. 5, xxi. 13. The Apocalypse does not, indeed, mention any one of the Hebrew Prophets by name. It knows nothing of Isaiah, or Daniel, or Zechariah, as individuals. But nearly in every line it breathes their spirit, and almost utters their words.

⁶ E.g. ἀγαπᾶν is found only in i. 5, iii.

9, xii. 11, xx. 9; and ἀγάπη only in ii. 4, 19;—μένειν only in xvii. 10;—φανεῖν only in xiv. 18. πιστός, which is found eight times in the Apocalypse, occurs only in John xx. 27; 1 John i. 9; 3 John 5;—πίστις, which is found four times in the Apocalypse, occurs only in 1 John v. 4;—θεᾶσθαι and θεωρεῖν are frequently used in the Fourth Gospel, as well as in 1 John i. 1, iii. 17, iv. 12, 14, but θεωρεῖν alone is used in the Apocalypse, and there, only in Rev. xi. 11, 12 (ὁρᾶν, βλέπειν, εἶδον, continually employed in the Gospel and Epistles, being the verbs which appear in the Apocalypse).

tion? When we are told for instance that, instead of *κόσμος*—so repeatedly used by St. John (*e.g.* John i. 9, iii. 16), and which also appears in Rev. xi. 15, xiii. 8, xvii. 8—the Apocalypse more frequently employs τὰ ἔθνη, πᾶν ἔθνος (*e.g.* ii. 26, xiv. 6: cp. John xi. 48–52, xviii. 35), the reason is, “because, in the struggle which constitutes the object of that Vision, the nations are ‘the heathen’ who represent, in a concrete manner, the worldly principle” (Godet).

(d) Irregular constructions:—*E.g.* in i. 4, 5. But the rules of grammar are not unknown to the author, for he follows those rules elsewhere: he evidently does not err from ignorance, but emancipates himself designedly from grammatical laws.

(e) Solecisms:—Considered from a Greek point of view, these may be explained as arising out of the mixture of two constructions, *constructio ad sensum*, *variatio structuræ* &c. In this light they should always have been considered, and not ascribed to the ignorance of the writer, or even regarded as Hebraisms.

(f) The style of the Apocalypse:—In point of style, the Book of the Revelation is marked by those parallelisms full of Oriental majesty which belong to the grandeur of the prophetic language. Examples of the similarity of the Apocalypse in this respect to the Fourth Gospel are numerous.

7. *The modern conception of “Apokalyptik.”*—The Revelation of St. John and the Book of Daniel have been classified in modern times apart from the other Books of Scripture, as constituting a distinct species of literature styled “Apokalyptik,” defined to be “The sum and substance of the revelations,

as well of the O. as of the N. T., respecting the end of all things.”

The term has been formed from the word with which the Book of the Revelation begins, Ἀποκάλυψις. Ἀποκάλυψις, moreover, has been distinguished from προφητεία. “Revelation” implies both a *Divine* “prophecy” and a *human* activity; a distinction inferred from Dan. ii. 22, 23 and Rev. i. 1, 2, where God reveals His secret counsels, and the human prophet communicates them to the world (see on Rev. i. 1). “Prophecy” remains strictly within the limits of its fundamental idea; “Apocalypse” goes into concrete details, symbolizes and allegorizes. An Apocalypse and a Prophecy are thus regarded as two distinct species of the same genus, according as the objective “revelation” or the subjective “prophetic” communication becomes more prominent; and 1 Cor. xiv. 6 is adduced as conferring on this distinction the authority of St. Paul. The earlier Prophets, it is further said, bring out the particular situation of the people of God at a given time into the light of prophecy; the Apostles also disclose only certain things relating to the future, as the wants of their readers may require:—but the Book of Daniel and the Apocalypse have the more general aim of giving light to the Church of God in those times when there is no revelation; the *former* illumining the darkness which prevailed from the Captivity until the destruction of Jerusalem by the Romans; the *latter* guiding the Church from the destruction of Jerusalem until the Second Coming of Christ. And thus Jewish “Apokalyptik” relates to the first Advent of Messiah, and Christian “Apokalyptik” to His Second Ad-

vent.⁷ There is yet another alleged characteristic of Apocalyptic literature, which comes nearer to the subject of the present section, but which is certainly not to be restricted to the Book of Daniel or to the Revelation:—In prophecy, we are told, the Spirit of God finds His immediate expression in *words*; but in “Apokalyptik” human language disappears, for here are “*unspeakable* words, which it is not lawful for a man to utter” (2 Cor. xii. 4). The Apokalyptik writer beholds in Vision the unseen and the future; but he beholds them embodied in *plastic symbolic shapes*, as in a dream; only that these images are not the children of his own fancy, but the product of Divine revelation adapting itself essentially to our human horizon. The form peculiar to Apocalyptic prophecy is the symbolic. As the subjective form of Apocalyptic prophecy is the Vision, the corresponding objective form is the symbolic. It is evident, however, that the employment of symbols is not peculiar to Apocalyptic prophecy, defined as above. “Apokalyptik” did not appear without being prepared for by the earlier prophets, and only reached its full development in Daniel. Jeremiah is throughout symbolical, and so are Ezekiel, Joel and Hosea.

Nor yet is the N. T.—apart from

the Apocalypse—without its own symbolical element (as, *e.g.* in Acts xxi. 11); and especially in the Fourth Gospel, a fact which constitutes a fresh proof of the similarity between it and the Revelation.⁸ In the Apocalypse, on the other hand, the symbolism is confessedly dark and complex,—a mysterious hieroglyphic which has too often been interpreted arbitrarily and rashly. The entire Book is to be understood throughout in a symbolical sense. Its figurative language has manifestly two forms,—it consists (1) Of ideal symbols or the images of material things;⁹ (2) Of symbolical numbers. Among every ancient people, especially in the East—in India, China, Chaldaea, Egypt; in Greece, long before Pythagoras—we find importance attached to numbers; and this, too, in connexion with religious worship. This instinctive apprehension of the heathen world involves a profound truth. Number and Proportion are essential and necessary attributes of the Kosmos: and God, as a God of order (Wisd. xi. 21), has arranged each several province of Creation—even to the minutest particular (“the very hairs of your head are all numbered,” Matt. x. 30)—according to definite numerical relations (Ps. cxlvii. 4; Isai. xl. 26; Eccus. xvi. 26, 27).¹ Not

⁷ Outside the Canon of Scripture there exist the remains of a rather extensive literature, likewise styled “Apokalyptik;” *e.g.* (Jewish) the “Ascensio Isaiaë,” the “Book of Henoch,” the “Fourth Book of Esdras,” and portions of the Sibylline Oracles. To Christian Apocalyptic literature belong:—The Shepherd of Hermas; the Testaments of the Twelve Patriarchs; the Apocalypse of Peter &c., &c.

⁸ Thus we have the following symbols of which the meaning is not obscure,—light, John i. 4, 8, xii. 46;—the Lamb,

i. 29, 36;—the Temple, ii. 19;—the brazen Serpent, iii. 14;—living Water, iv. 10-15, vii. 37-39;—Manna, vi. 31;—the healing the blind man, ix. 39;—the Shepherd and the door, x. 1-16;—washing the disciples’ feet, xiii.;—the Vine, xv. 1;—the prophecy to St. Peter, xxi. 18.

⁹ For proof of this, consult the Speaker’s Commentary on Revelation, pp. 468-472.

¹ Nature, in not a few of her provinces, works according to strict numerical laws, *e.g.* in crystallography, chemistry, zoology and physiology.

only where the thought transcends the limits of man's understanding (e.g. Gen. xiii. 16; Jer. xxxiii. 22; Rev. vii. 9), but also in the province of human freedom (e.g. Job xiv. 16; Ps. lvi. 8), all has been divinely disposed according to number and proportion, order and design: and should such dispositions not admit of being computed by human faculties, or should God reveal them in mystery, they are nevertheless capable of being represented not only by means of ideal types and symbols, but also by numerical relations.

The conception of the sanctity and symbolical dignity of numbers may probably have passed over to the Israelites from their heathen neighbours: at all events, it is certain that this universal sentiment is reflected from the pages of the O. T.

(a) NUMBERS TAKEN SIMPLY.—
The number THREE:²—

Among the heathen, if at all civilized, every type and image of Deity, all that stands in immediate relation to It,—all, in short, in which the Divine completes

itself, has the stamp of *Three*. This idea almost forces itself on the mind when man contemplates Creation: there are *three* dimensions of Space;—Time is *past*, *present*, *future*;—the Universe offers to the view, *Sky*, *Earth*, and *Sea*. It is but natural, indeed, that the essential character of the Triune GOD, as He has revealed Himself, should be impressed upon His works. And so, in the record of Revelation *Three* is the numerical “signature” of the Divine Being, and of all that stands in any real relation to God.³

The Number FOUR:—

The number *Three* being the “signature” of God, of the Creator; *Four* is the “signature” of Nature, of the created, of the world:—not of the world as “without form and void,” but as a κόσμος, as the revelation of God so far as Nature can reveal Him. To the Hebrew,⁴ the world was this manifestation of the Divine creative power (Ps. xix.); and the number *Four*, which denoted the form of the world, was the “signature” of the world as that scene which “declared the glory

² The number Two is the “signature” of testimony—of truth—of certainty (Deut. xvii. 6, xix. 15; John viii. 17). There were two Tables of Testimony (Ex. xxxii. 15);—the Apostles and the Seventy were sent forth “two and two” (Mark vi. 7; Luke x. 1);—there are “two Witnesses” (Rev. xi. 3);—“two olive-trees” (Zech. iv. 3). The repetition of a revelation is the assurance of its truth,—e.g. Gen. xli. 32; Judges vi. 39; 1 Kings xi. 9. And thus Two symbolizes God's witnesses and martyrs throughout all time.

³ E.g. three Angels appeared to Abraham (Gen. xviii. 2); the benediction is three-fold in Num. vi. 24-26; Balaam's blessing is also three-fold (Num. xxiv. 10); each year God's people must appear before Him three times (Ex. xxiii. 14, 17; Deut. xvi. 16); above all, there is the *Ter Sanctus*,—the “Holy, Holy, Holy,” of Isai. vi. 3. Christ performs three miracles of raising from the dead (Matt. ix. 18;

Luke vii. 12; John xi.); He three times announces that He will rise from the dead on the third day (Matt. xvi. 21, xvii. 23, xx. 19); He is “the Way, and the Truth, and the Life” (John xiv. 6); He is Prophet, Priest, and King. Some consider, by preference, that *Three*, when applied to God, symbolizes the conception of *Life*.

⁴ In Scripture *Four* appears first in Gen. ii. 10, where the river of Eden parts into four heads. We read of “the four corners of the earth” (Isai. xi. 12; Ezek. vii. 2); of “the four winds of the heaven” in Dan. vii. 2; Zech. ii. 6 (cp. Ezek. xxxvii. 9; Matt. xxiv. 31);—and of the four constellations (Job xxxviii. 31, 32). This is also the language of Rev. vii. 1, xx. 8. Among the heathen, *Four* is the number of the elements and of the regions of the earth. It is the holy number of the Pythagoreans—the sacred *Tetractys*, or divine *Quaternio*, by which they swore.

of God." The Living Beings who are the symbols in heaven of the Divine glory which Creation reveals—who are the ideal representatives of Creation (see on Rev. iv. 6)—appear, in Ezek. i., *four* in number, with *four* faces, *four* wings, *four* wheels (cp. Ezek. x. 9), *four* sides. See also St. Peter's Vision (Acts x. 11, 12, xi. 5, 6), where living Creation is symbolized. When the enumeration of the world's inhabitants is meant to be exhaustive, that enumeration is of *four* classes (Rev. v. 9). The old Creation had fallen from God; the new Creation was hereafter to be His Kosmos, in the essential meaning of the word; and towards this restoration the Jewish Theocracy was the first step: "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). From such considerations, leaving aside all material notions, is to be derived the religious significance of this number

The number *Three*—the "signature"

number *Four*—the "signature" of Creation, are combined in numerical symbolism both by addition and multiplication: $4 + 3 = 7$; $4 \times 3 = 12$;—e.g. the *Three* and the *Four* of the *Seven*-branched Candlestick; and the *Four* rows of *Three* in the *Twelve* stones of the Breastplate (Ex. xxv. 31–37, xxviii. 17–21).

The number *SEVEN* :—

This number is employed to present, in the language of symbolism, the following relations :—
(a) As 3 and 4 make one number in 7, *Seven* is the note of union between God and the world, and, therefore, signifies union and harmony; (b) As the conceptions of God and the world are the con-

ditions of every religion, so all systems which aim at union with God must include them. Being the symbol of this union, *Seven* is, in general, the "number" of religion; (c) The end of religion being union with God, the number (*Seven*), which signifies this, is the necessary "signature" of Salvation, Blessing, Peace, Perfection.⁵

The ethical and religious significance of *Seven* was alone recognized by the Hebrews. The Bible begins, in the Book of Genesis, with a *Seven*; and ends, in the Apocalypse, with a series of *Sevens*. The symbolical value of this number is to be sought in the *seven* days during which Creation arose from chaos and was pronounced to be "very good":—when God "rested on the seventh day from all His work which He had made" (Gen. ii. 2); when He blessed it, and sanctified it as a day of rest for the Creation also (cp. Prov. ix. 1).⁶ And thus the sacred *Seven* is

⁵ With the heathen, *Seven* had almost exclusive reference to natural relations: the seven planets;—the seven colours in the rainbow;—the seven tones in music;—the seven strings of the lyre of Helios;—the seven reeds in the pipe of Pan, the personified ALL. On man, as the world in miniature,—the Mikrokosm,—*Seven* was stamped. Solon and Hippocrates defined the seven ages of man. The Chinese distinguished *seven* material souls in man, together with *three* spiritual souls. The Egyptians worshipped the *seven* planets; and Herodotus tells of their *seven* castes. There were also the sacred "Heptads" of Greece and Rome; and hence, the significance attached to Rome's *seven* hills. Cicero styles *Seven* "rerum omnium fere nodus." In the Pythagorean doctrine of numbers, *seven* is the number of a *καρπός*; in accordance with the *seven* sacred divisions of *time*, which all nations seem to have recognized. In the Oriental division of time into *seven* days, the Indians and Chaldaeans gave to each day the name of one of the seven planets, as representing the harmony of the world.

⁶ By some the origin of the Jewish

the "signature" of perfection,—the type of all development in the history of the creature, especially of the human race as it struggles to rise out of imperfection and unrest and sin, to the state of perfection and rest and holiness, through the redemptive operation of God. If in this symbolical number we can look backwards to the work of the first creation of the world; we can also look forward to the New Creation,—to "the sabbath rest" (*σαββατισμός*, Heb. iv. 9) of the people of God. Of this progress⁷ Israel is the type,—by its origin, its preparatory discipline, its deliverance from Egypt, its organization through the Law; and in this progress the numerical symbol *Seven* is of never-ceasing recurrence. The very existence of the Jewish nation rested on its Covenant-union with God; and of this the "bow in the cloud" (Gen. ix. 13), with its *seven* colours, was the Divinely appointed "token." With

reference to this sacred number—*Seven*, or *Seven* multiplied by *Seven*—all the legal festivals were ordered.⁸ *Seven* was the number of *sacrifice*⁹ (Num. xxiii. 1, 14, 29; 2 Chron. xxix. 21; Job xlii. 8). *Seven* is also used as a sacred number in the N. T.¹ In the Apocalypse, the prominence of the number *Seven* is as remarkable as it is unquestionable. (i). There are the cases in which the numerical symbol is exhibited, but not expressed:—such are the doxologies of v. 12, vii. 12; the enumeration of the dwellers on the earth, vi. 15; the enumeration of God's enemies, xix. 18. (ii). There are the far more numerous instances in which the numerical symbol is indicated expressly:—in ch. i., the *seven* Spirits, the *seven* Churches, the *seven* Candlesticks, the *seven* Angels, the *seven* Stars; elsewhere, the Seals, the Trumpets, the Vials, the Thunders, the Lamps of fire,

Sabbath is derived from an Egyptian, and primarily from a Chaldaean source.

⁷ Cp. the "*seven* steps" (Ezek. xl. 22, 26), symbolizing the gradual preparation of humanity for the New Temple and perfected Kingdom of God.

⁸ The great Festivals lasted *seven* days:—the Passover (Ex. xii. 15), the Feast of Weeks (Ex. xxxiv. 22), the Feast of Tabernacles (Deut. xvi. 13). Pentecost was *seven* weeks after the Passover (Lev. xxiii. 15, 16); each *seventh* year was "a sabbath of rest unto the land" (Lev. xxv. 4); and the Jubilee year was the year after "*seven* times *seven* years" (Lev. xxv. 8-11). The Great Day of Atonement fell in the *seventh* month (Lev. xvi. 29, 30), as did the Feasts of Trumpets and of Tabernacles (Num. xxix. 1, 12). And thus, the 7th day is a Sabbath; the 7th week a Pentecost; the 7th year a Sabbatical year; the 7th Sabbatical year a Jubilee.

⁹ In the Feast of Tabernacles (Num. xxix. 13-34), the whole idea of sacrifice was ordered according to *Seven*:—during the *seven* days were sacrificed, of goats, 7; of rams, 7 × 2; of lambs, 7 × 7 × 2; of bullocks, 7 × 5 × 2,—*seven* bullocks being offered on the *seventh* day. One may add

the *seven* elements of the sacrifice,—the bullock, the ram, the goat, the dove; corn, wine, and oil; and, in the Sanctuary and its service, the *seven* branches of the Candlestick, and its *seven* lamps (Ex. xxv. 31-37). Solomon's Temple was *seven* years in building (1 Kings vi. 38). The length of each curtain of the Tabernacle was 7 × 4 cubits (Ex. xxvi. 2);—the number of the pillars of the Tabernacle court was 7 × 4 × 2 (Ex. xxvii. 10-15). Judicial acts, whether of mercy or of punishment, involved the sacred number: *e.g.* the punishment of Cain (Gen. iv. 15, 24);—the *seven* years of plenty and of famine in Egypt (Gen. xli. 29, 30). Cp. the use of *Seven* in Josh. vi. 4—the compassing of Jericho; in 2 Kings v. 10—the healing of Naaman; in Dan. iv. 16—the "times."

¹ *E.g.* the *seven* Beatitudes; the *seven* petitions in the Lord's Prayer; the *seven* parables in Matt. xiii.; the miracle of the *seven* loaves; "the *seven* words" from the Cross; the *seven* disciples in John xxi. 2 (cp. the 7 × 10 disciples, Luke x. 1); the *seven* Deacons; the *seven* "Charismata" (Rom. xii. 6-8); the *seven* characters of "wisdom" (Jas. iii. 17); the *seven* "virtues" (2 Pet. i. 5-7).

the horns and eyes of the Lamb, and so throughout the Book.

Among the Jews the *half* of *Seven* ($3\frac{1}{2} \times 2 = 7$) was taken as the symbol of times of tribulation: e.g. the period of famine and of Israel's oppression in the days of Elijah—a period so expressly specified by Christ in Luke iv. 25 (cp. Jas. v. 17); and this “broken number”—this half of *Seven*—is a symbol of great significance in Rev. xi. xiii. A condition of things is thus symbolically represented in which the Church suffers oppression from the World-power, and seems to be abandoned by God. “A time and times and the dividing of time” (Dan. vii. 25, xii. 7; Rev. xii. 14), or this period of $3\frac{1}{2}$ years according to the usual interpretation, is the prophetic duration of the deliverance of the Saints into the power of their oppressors. In Rev. xi. 2, 3, the period of 42 months (= 1260 days; = “a time, and times, and half a time,” xii. 14) is the period during which the Holy City is trodden down, and the Witnesses are persecuted (cp. “three days and a half” xi. 9). This “broken number” may also be taken to be the “signature” of the broken Covenant; or may, perhaps, denote a period when God's Covenant of mercy is hidden from view, though the glory to be hoped for is still in store,—a glory fully developed in the sacred *Seven*.

Further, if *one* be subtracted from *Seven*, we get *Six*, a *deficient* number,—the half, also, of *Twelve*,—and thus the “signature” of non-perfection. The source of the idea is to be sought for in the *six* days of Creation, as days of *work*; and thus *Six* is also the “signature” of *human labour*. The command

to “work” on the “*six* days” is given *seven* times (viz. Ex. xx. 9, xxiii. 12, xxxi. 15, xxxiv. 21, xxxv. 2; Lev. xxiii. 3; Deut. v. 13); and thus man follows the Divine exemplar, for not until the seventh day did God rest (Gen. ii. 2). This number is also a symbol of *human rule and power*, for on the *sixth* day God conferred on man his dominion over animated Creation (Gen. i. 28). After the pause which, in each case, precedes the last Seal and the last Trumpet, the judgments which fall on the world and which are complete in the number 6, are fulfilled in the 7 (Rev. xi. 15). Accordingly, *Six* is the number of the world given over to judgment. In Rev. xiii. 18, the threefold appearance of *six* in higher orders ($666 = 6 + 60 + 600$) is said to indicate that the Beast can only rise to greater ripeness for judgment.

The number *TWELVE*² denotes, not by addition as *Seven*, but by multiplication, the combination of the “signature” of God, and the “signature” of the world (3×4).

In Scripture, *Twelve* is not, indeed, the number of the Covenant itself as *Seven* is, but of the Covenant-people in whose midst God dwells, and with whom He has entered into Covenant relations. The division into *Twelve Tribes* fixes the relation of the Israelites, as God's elect people, to this symbolical number. That this relation was divinely fixed we learn from

² According to the material conceptions of the heathen, *Twelve* was the regulating number of the Universe, both in space and time. There are 12 chief Stars—12 signs of the Zodiac in the path of the sun; 12 months in the year; 12 hours in the day. Egyptians, Greeks, Romans, had 12 chief deities; there were 12 Titans; 12 labours of Hercules &c.

such passages as Ex. xxiv. 4, xxviii. 21; Josh. iv. 1-9; 1 K. xviii. 31; Ezra vi. 17. That the relation was not accidental,—that it did not spring from the mere fact that Jacob had twelve sons, is clear from the incorporation of the Tribes of Ephraim and Manasses in place of their father Joseph, which would have disturbed the number *Twelve* had not Levi been specially separated among the other Tribes (Num. i. 47, ii. 33). That this explanation is just, we learn from the divinely appointed arrangement of the Camp of Israel (Num. ii.); where the Tabernacle in which God dwelt was in the midst (v. 2), with *three* Tribes encamped on each of the *four* sides (vv. 3-31). Jerusalem—the Holy City which replaced the Camp in the wilderness—was built, on *four* hills, with *three* gates on each side (cp. Rev. xxi. 13). And thus the number *Twelve* was the “signature” of Israel as God’s elect people with God in their midst: while the perpetuation of this number as that of the Apostles of Christ, and this selection of it (Matt. xix. 28) to mark out the Christian Church also as the Covenant-people with whom God shall ever dwell,—fixes *Twelve* as the “signature” of the collective body of the Redeemed.

For the symbolic use of *Twelve* in the N. T., see the *twelve* thrones of the *Twelve* Apostles (Matt. xix. 28; Acts i. 26); the *twelve* legions of Angels (Matt. xxvi. 53); the *twelve* baskets full of fragments in the miracle of the loaves (Matt. xiv. 20):—in the Apocalypse, the Woman with “a crown of *twelve* Stars” (xii. 1); or, referring to the New Jerusalem, the *Twelve* Angels at the *twelve* gates on which were the names “of the *Twelve* Tribes of Israel,” and the *twelve* foundations, on which were “the names of the *Twelve* Apostles of the Lamb” (xxi. 12, 14);—in fine, the “*twelve* manner of fruits” of the Tree of Life (in connexion with the *twelve* months) in xxii. 2.³

The number TEN :—

As the numerical system of all nations consists of *decads*, and the number *Ten* represents the entire system, it is the natural symbol of perfection and completeness.⁴ Thus *Ten* symbolizes, not God and the world—like 3 and 4, but that peculiar quality of completeness and perfection which belong to both. From such speculations has been derived the universal custom of setting apart a *Tenth* of all to God, — a symbolical conception which may be noticed as early as the time of Abraham, who gave Melchizedek “tithes of all” (Gen.

³ The introduction of *Twelve* as a factor of other numbers is also significant:— 12×2 ,—The courses of the priests (1 Chron. xxiv. 1-19). In the Apocalypse the “Four and twenty Elders,” with their thrones (iv. 4). 12×4 ,—The “forty and eight cities” of the Levites (Num. xxxv. 7). 12×8 ,—The offering of “ninety and six rams” (Ezra viii. 35). 12×10 ,—The 120 priests (2 Chron. v. 12); the 120 disciples (Acts i. 15). $12 \times 10 \times 10 \times 10$ (= 12,000),—The length and breadth of the City (Rev. xxi. 16). 12×12 ,—The wall of the City (Rev. xxi. 17). $12 \times 12 \times 10 \times 10 \times 10$ (= 144,000 or 12,000 from each of the

Twelve Tribes),—The sealed of Rev. vii. 4; see also xiv. 1.

⁴ The Pythagoreans gave to *Ten* the name of *Kosmos*,—transferring to it the name properly belonging to their *Tetractys*; for, as *Four* is the number of the Universe which comprehends all relations, so *Four* involves *Ten*, inasmuch as $1 + 2 + 3 + 4 = 10$, or the great τετρακτὴς (see Suidas, s. v. ἀριθμός). As 4 follows 3, so also 10 follows 3×3 . *Ten* is, therefore, the “signature” of the perfected κόσμος, and they claimed for it—as the perfectly explicit *Monas* and *Tetractys*—everything that embraces what is odd and even, what is evil and good.

xiv. 20); and which was divinely ratified in the Law (Lev. xxvii. 30; Num. xviii. 21, 24). Though but a *tenth*, the *tithe* was given in token that the *whole* was the Lord's. Hence, too, "the words of the Covenant, the *Ten* Commandments" (Ex. xxxiv. 28) gave the complete summary of the Law, and were the condition of Israel's existence as a people.

In the Bible, accordingly, as the "signature" of a complete and perfect whole, *Ten* appears, at times, by itself; at times, in connexion with other symbolical numbers.⁵ Noah, the head of the *tenth* generation of mankind, was a type (Gen. v. 29) of the future universal Redemption. The *tenth* generation signifies "for ever" (cp. Deut. xxiii. 3, as explained by Neh. xiii. 1). The *ten* Egyptian plagues symbolized the complete outpouring of Divine wrath. The *ten* horns of the fourth Beast represented *ten* kings, and symbolized perfect power (Dan. vii. 7, 24).⁶

The number FIVE, the half of *ten*, represent one-half of the "signature" of perfection. In this light, it symbolizes in Scripture a *relative*

imperfection. Thus, he that sins through ignorance in holy things "shall make amends," "and shall add the *fifth* part [=a double *tenth*] thereto" (Lev. v. 16; cp. vi. 5, xxii. 14). In the N. T., the *five* foolish virgins are placed beside the *five* who were wise (Matt. xxv). In the Revelation the locusts have power but for *five* months (ix. 5, 10); and in xvii. 10, *five* of the "seven kings" are fallen.

(b) NUMBERS APPLIED TO TIME.
—I. In modern times the "Year-day theory" has gained the highest popularity in the attempt to explain the chronological and numerical statements of the Apocalypse. This theory is thus defined: In the predictions of Daniel and St. John which relate to the general history of the Church between the time of the prophet and the Second Advent, each *day* represents a natural *year*, as in the Vision of Ezekiel (iv. 4-6); a *month* denotes 30, and a *time* 360 years. This theory is applied by its advocate to some passages but not to all (e.g. not to the Millennium). So arbitrary a proceeding is self-destructive.⁷

⁵ E.g. in the details of the Tabernacle. The Tabernacle consisted of *ten* curtains, forming a covering, in surface *forty* cubits by *twenty-eight* (i.e. 10×4 by 7×4), and of which the "loops" and "taches" were *fifty* (or 10×5); its length being 10×3 cubits (Ex. xxvi. 1, xxxvi. 8-18). The length of its court was 10×10 cubits, by 10×5 (Ex. xxvii. 18). The Holy of Holies was a cube, each edge being of *ten* cubits (see on Rev. xxi. 16).

⁶ In order to intensify the idea, the powers of *Ten* are frequently employed singly or in combination with other symbolical numbers:—e.g. "a *thousand* (10^3) generations" (1 Chron. xvi. 15; Ps. cv. 8); and again, to express indefinite time, "a *thousand* years" (Ps. xc. 4; 2 Pet. iii. 8). Also combined with other numbers:—e.g. the captivity in Babylon for seventy (10×7) years (Jer. xxv. 11);—the seventy "sevens" (10×7) of Daniel

(ix. 24);—in Elijah's days the seven thousand ($10^3 \times 7$) in Israel who did not bow the knee to Baal (1 Kings xix. 18; Rom. xi. 4);—in the Apocalypse the 12,000 ($10^3 \times 4 \times 3$) from each of the *Twelve Tribes* ($= 10^3 \times 12^2 = 144,000$), vii. 4, xiv. 1;—the "thousand and six hundred furlongs" ($10^3 \times 4^2$), xiv. 20.

⁷ The passages which are appealed to in proof of this theory, and which explain its meaning, are Num. xiv. 34, Ezek. iv. 4-6, and Dan. ix. 24-27. The last of these, according to the common interpretation, indicates "seventy weeks of years," or 490 years,—"each day for a year." As to the two passages Num. xiv. 34, Ezek. iv. 4-6, it is not easy to see what support can be found in them for the "Year-day" theory; and the argument from the "seventy weeks" of Daniel (ix. 24-27) is still less conclusive.

“II. “A Time, and Times, and half a Time” (Rev. xii. 14):—

This symbolical period is borrowed from Dan. vii. 25, and xii. 7. These “three and a half *times*” are the half of the “seven *times*” of Dan. iv. 16 (LXX. v. 20).

The majority of the older as well as of the more recent interpreters take a “*time*” to represent a *year*: the text itself, however, does not fix any period—years, months, weeks, days; and probable though it may be that the three and a half *times* typify three and a half *years*, this result cannot be relied upon as a *certainty* by the interpreter of prophecy.

From what has been said in these latter sections it seems to follow of necessity that the Apocalypse must be understood throughout in a symbolical sense. In the case of no part of Scripture however, has the maxim of St. Irenæus, “Every prophecy is an enigma before its accomplishment,” been more completely forgotten. The symbolical interpretation of this Book has, from the earliest times, been carried to an extravagant excess, and to the most inconsistent conclusions.

8. *The Interpretation of the Apocalypse*.—The most usual method has been to seek in successive historical events—past, present, or future,—the fulfilment of its predictions; but in the exposition of the Book, and in the effort to trace the object and plan of the inspired writer, St. Augustine’s grand conception of the providential course of history, has been accepted in the following pages as conveying the fundamental truth which underlies every statement of the Revelation. According to St. Augustine, the

events which come to pass in this world are neither fortuitous nor isolated. Divine Providence directs, co-ordinates, and controls them all, causing everything to concur towards one and the same end—the triumph of purity and holiness, of truth and justice, as they were originally revealed to the Hebrew people, and as Jesus Christ has confirmed them, and announced them anew to the nations. Whoever hears the voice from on High, and follows it, belongs to the elect people—to “the City of God;” beside which lies the city of the earth occupied with the interests of this lower sphere—a city proud, tyrannical, the persecutor of the Saints, but which does not the less subserve, albeit by means of which it is unconscious, the establishment of the Divine Kingdom. Such was Babylon in the East; such was Rome in the West: both Imperial Cities, and both ordained to diffuse God’s revelation—the one the Old Testament, the other the New. The Empire of Rome was universal, because such must be the Kingdom of Christ: and as the Old Law was but the preparation for the New, so all events in the old world converged towards Rome and towards the Coming of Christ; and in the same manner all events after that Coming have concurred to the final triumph and to the Universality of the Christian Faith.

If this central thought be kept in mind, many interpretations, seemingly opposed to each other, will be found to harmonize; it being assumed that the *successive* events which are taken to be the *complete* accomplishment of an Apocalyptic prediction, are but illustrations merely—*specimens*, so

to speak,—of God's dealings with the Church and with the world. Thus, to give one or two instances, we see in the Seven Churches of Asia (Rev. i.—iii.) not only literal Churches existing in St. John's own day, but also examples of different conditions of the Church Catholic throughout all future time ;—the “Locusts” and their king Apollyon under the fifth Trumpet (Rev. ix. 1–11) may apply very closely to Mohammed and his creed, while this same Vision may also foreshow different phases of hostility to the Christian Faith at different epochs of history ;—the indications of Antichrist which are given in Rev. xi.—xix. may not be fully realized before the Last Days ; and yet, in what age of the world may we not see fulfilled the saying of St. John concerning the age in which he himself lived (1 John ii. 18) ?

There are three principal systems of exposition, as they are commonly classified, according to which the Apocalypse has, for the most part, been interpreted :—the Preterist ; the Historical or Continuous ; the Futurist. It is obvious, however, that there is scarcely a single writer belonging to any one of these three schools (except writers who are strictly Rationalists) who does not frequently accept several results of expositors belonging to either or to both of the two other schools. This classification, nevertheless, is sufficiently exact for the purpose of giving some notion of the numerous and discordant expositions which are put forward from time to time ; and which by their arbitrariness and mutual contradictions, have rendered the history of

Apocalyptic exegesis the opprobrium of theology.

(1) *The Preterist System.*—According to this system the successive statements of the Revelation apply chiefly to the history of the Jewish nation down to the destruction of Jerusalem, and to the history of Pagan Rome. This system is held by many, widely separated from those Rationalists, to whom it is a principle to deny the existence of the *predictive* element in Prophecy. All that St. John has written must, in the opinion of these last, relate to events which occurred before his death.

(2) *The Historical or Continuous System.*—The Historical school includes the great majority of Commentators. To it belong those who uphold the “Year-day” theory (p. 501) ; as well as those who interpret chronologically. Writers of this school differ widely among themselves. They differ, *e.g.* as to the questions—(a) Whether the Apocalypse is strictly continuous or consists of “synchronous” prophecies. (b) Whether the *sixth* Seal refers to Constantine, or to the First French Revolution. A general tendency to allegorize is another characteristic of this school.

(3) *The Futurist System.*—The Futurists apply the predictions of the Apocalypse to the events which are immediately to precede, or immediately to follow, the Second Advent of Christ. The writers of this school usually (although they are not always consistent) interpret literally :—Israel is the literal Israel ; the Temple is the literal Temple rebuilt at Jerusalem ; the $3\frac{1}{2}$ “times,” 42 months, 1260 days, are $3\frac{1}{2}$ natural, literal years. It is clear that there can be no dis-

cussion as to the accuracy or inaccuracy of the results of this system of interpretation in any of its forms. The future defies criticism.

(4) *The Spiritual System* adopts for its leading idea the great conception of St. Augustine, and may be defined as follows :—The Book of the Revelation does not contain presages of contingent, isolated, events; but it contains warning and consolatory prophecies concerning the great leading forces which make their appearance in the conflict between Christ and the enemy. So full are its contents, that every age may learn therefrom, more and more, against what disguises of the Serpent one has to guard one-

self; and also how the afflicted Church at all times receives its measure of courage and of consolation. And the "Spiritual" system of interpretation receives support from Apocalyptic symbolism. The imagery of the Book describes naturally, in accordance with the whole spirit of Prophecy, the various conditions of the Kingdom of God on earth, during its successive struggles against the Prince of this world. The figurative utterances of the Seer are specially suited for this purpose, owing to the latitude of application which all symbolism allows; and this, without distorting the sense or offering violence to the language, of a single passage.

ANALYSIS OF THE CONTENTS.

The most usual, and most obvious, division of the Apocalypse is into three principal sections:—

I. THE PROLOGUE (i.-iii.), setting forth (*a*) the Vision of Christ; including the commission given to the Apostle John (i. 1, 11, 19), an intimation of the historical personality of the Seer, as well as the place and occasion of his receiving the Revelation (*vv.* 9-11);—(*b*) the enumeration of the Seven Churches (i. 11; chs. ii., iii.) which symbolize the Church Universal (iii. 22) for whose sake the prophetic utterances are intended;—(*c*) the Seven Epistles (chs. ii., iii.).

II. THE REVELATION PROPER (iv. 1-xxii. 5).

III. THE EPILOGUE (xxii. 6-21) which gradually passes from visionary representation; and, referring back in *v.* 8 to the Prologue, closes with a Divine attestation, and with threats mingled with promises.

THE REVELATION PROPER may be divided into *Seven* chief Visions:—

i. The Prelude (chs. iv., v.) which introduces the Divine judgments. These chapters contain two scenes:—the Appearance in heaven of the throne of God (ch. iv.); and the Appearance of the Lamb Who takes the Sealed Book “out of the right hand of Him that sat on the throne” (ch. v.).

ii. The Vision of the Seven Seals (vi. 1-viii. 1); including an interlude between the *sixth* and *seventh* Seals which consists of *two* scenes:—that of the Sealing of the Elect (vii. 1-8), and that of the “Great Multitude which no man could number” (vii. 9-17).

iii. The Vision of the Seven Trumpets (viii. 2-xi. 19); including as before an interlude between the *sixth* and *seventh* Trumpets which again consists of *two* scenes:—that of the “Little Book” (x. 1-11), and that of the “Two Witnesses” (xi. 1-14).

iv. The Vision of the WOMAN, and her three enemies (xii. 1-xiii. 18)—the Dragon (xii. 3-17); the Beast from the sea (xii. 18-xiii. 10); the Beast from the earth or “False Prophet” (xiii. 11-18).

v. The group of Visions in ch. xiv.:—(*a*) The Vision of the Lamb with His Company on Mount Zion (*vv.* 1-5); (*b*) the Vision of the *three* Angels proclaiming judgments (*vv.* 6-11); (*c*) the Episode (*vv.* 12, 13); (*d*) the Vision of the Harvest and the Vintage (*vv.* 14-20).

vi. The Vision of the Seven Vials (xv. 1-xvi. 21); again including an interlude between the *sixth* and *seventh* Vials which now consists of *one* scene—that of the three unclean spirits gathering the Kings of the earth “into the place which is called Har-Magedon” (xvi. 13-16).

vii. The Vision of the final Triumph (xvii. 1-xxii. 5); presenting *four* Scenes: (*a*) The history and fall of Babylon (xvii. 1-xix. 10)—the hostile World-power; (*b*) The overthrow of Satan (xix. 11-xx. 10)—the hostile Spiritual power; (*c*) The Universal Judgment (xx. 11-15); (*d*) The glories of the New Jerusalem (xxi. 1-xxii. 5).

THE REVELATION

OF

ST. JOHN THE DIVINE.

^a John 3. 32.
[&] 8. 26.
^b ver. 3.
^c ch. 22. 16.
^d 1 Cor. 1. 6.
^e ch. 6. 9.
^f 1 John 1. 1.
^g Luke 11. 28.
^h ch. 22. 7.

CHAP. 1. THE Revelation of Jesus Christ, ^awhich God gave unto him, to shew unto his servants things which ^bmust shortly come to pass; and ^che sent and signified *it* by his angel unto his 2 servant John: ^d“who bare record of the word of God, and of the testimony of Jesus Christ, and of all things ^ethat he saw, 3 ^fBlessed is he that readeth, and they that hear the words of this

The title “the Divine” (ὁ θεολόγος) was first applied to St. John by Eusebius, who explains that St. John, omitting the Genealogy of Christ after the flesh, began his Gospel with the doctrine of the Lord’s Divinity—the *θεολογία*. The memory of the Apostle is thought to be still preserved in

xxv. 27), this prophetic use of *σημαίνω* is peculiar to St. John (xii. 33, xviii. 32, xxi. 19). The term denotes the figurative and symbolical character of what follows.

by his angel] The office of unveiling the different scenes of the Apocalypse seems to have been assigned to a particular Angel

the Great Theatre at Ephesus,” are read as titles of the highest order of the priests of Artemis, the words τοῖς θεολόγοις καὶ ὑμνοδοῖς.

I.-III. The Prologue forms the first of the three great divisions of the Book.

I. 1-3. The Inscription, setting forth the title and prophetic (v. 3) character of the Apocalypse, commends it to the study of the Church.

1. “Revelation” on the part of God is the foundation of all true prophecy; on the side of man, a spiritual intuition or vision is to be presupposed (v. 2, 11). Here it is used subjectively,—for it is the distinctive office of Christ to reveal the mystery of God (Matt. xi. 27; John i. 18). Hence it is added—

which God gave him. In harmony with the doctrine of St. John as to the relation of the Son to the Father (John v. 20).

his servants] i.e. Christ’s servants, the Church in general (xxii. 6, 9).

things which must] Because so ordained by God (δεῖ not μέλλει, ver. 19). This idea is essentially presupposed in all prophecy (see iv. 1). Rev. V. ‘...which God gave Him to shew. *even* the things’ &c.

shortly] ἐν τάχει, i.e. as time is computed by God; not that the events are close at hand. The key to this passage, xxii. 6, 7, and Rom. xvi. 20, is supplied by the “speedily” (ἐν τάχει) of Luke xviii. 7, 8, where long delay is implied. In the Divine estimation one day may wrap up in itself a thousand human years, and the converse (2 Pet. iii. 8). Thus there may be, to speak with the Apocalypse, silence for half an hour (viii. 1), or, according to human measurement, for half an eternity.

signified] Except in Acts xi. 28 (cp. Acts

his servant John] The title “servant” designates the prophetic office (Isai. xlix. 5; Amos iii. 7; cp. Rev. xix. 10). The proper name “John” after the prophetic manner, accredits the writer (see Dan. viii. 1, ix. 2).

2. *record*] *witness*. This idea (μαρτυρία) appears at the beginning, and recurs at the end of, all the three greater documents which we have received from St. John. The Apostle guarantees his veracity by the statement that he was an eye-witness.

the word of God] Not the Personal Word (xix. 13), but the prophetic contents of this Book (cp. Ezek. i. 2, LXX), which from first to last proceeds from God.

the testimony of Jesus Christ] i.e. if taken *subjectively*, the witness borne by Jesus Who (v. 5, iii. 14) is “the faithful witness,” and Who attests the contents of the Book (xxii. 20); if taken *objectively* and as parallel to “the word of God,” the witness “concerning” Jesus combining both senses as in xix. 10.

[*even*] of all things. The verb (ἰδεῖν) here, so constantly used in this Book for the “seeing” a Vision, denotes that immediate intuition whereby the prophet is said “to see” what God communicates (e.g. Isai. i. 1; Ezek. xxxvii. 8; Mic. i. 1; Hab. i. 1). This use of the word proves that the “perspective” character of prophecy, according to which events distant in time are presented in juxtaposition to the eye of the Seer, belongs to the Apocalypse. Thus what is “signified” to St. John had been “seen” by him—seen in “Vision” (ix. 17); or at times, is also “heard” (v. 12, xxii. 8).

3. *he that readeth, and they that hear*] i.e. the public reader in the Church (Luke iv. 16; 2 Cor. iii. 14), and those present there.

prophecy, and keep those things which are written therein: ^o Jam. 5. 8. for ^v the time is at hand. ¹ Pet. 4. 7.

- 4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him ^h which is, and ^w which was, and which is to come; ^k and from the seven Spirits which ⁵ are before his throne; and from Jesus Christ, ¹ who is the faithful witness, and the ^m first begotten of the dead, and ⁿ the prince of the kings of the earth. Unto him ^o that loved us, ¹ Eph. 1. 20. ^o John 13. 34. & 15. 9. Gal. 2. 20.

this prophecy.. those things] the prophecy, i.e. of this Book (see xxii. 7, 18)...the things. See Luke xi. 28.

the time] καιρός, the season determined on (xi. 18, xxii. 10), not mere duration (χρόνος, ii. 21, vi. 11). Both are combined in Acts i. 7; 1 Thess. v. 1. The term here employed denotes the critical epoch-making periods fore-ordained of God (Acts xvii. 26).

is at hand] See v. 1 note; cp. marg. refl. and Rom. xiii. 11. At every moment the end draws nearer, but every moment it is near (Matt. xxiv. 48-51). Duration is thus treated in the Apocalypse as relative to the Divine apprehension. Writers of a certain school hold that the authors of the N. T. all laboured under the common delusion that the power of Antichrist was to continue for the literal period of 3½ years (xii. 14, xiii. 5), when the Lord was to return and overthrow the power of Pagan Rome.

4-8. The Apocalypse is addressed to the Seven Churches (v. 11) which, in their mystic unity, represent the Church Universal (see ii. 7, 11, 29). Not all the

a special title of God (cp. **Which art and Which wast,** xi. 17, xvi. 5).

and which is to come] This clause is also in some sort a proper name of our Lord (Matt. xi. 3; John i. 15, 27; Heb. x. 37; cp. Hab. ii. 3; Mal. iii. 1): its occurrence in this compound title attests the equal dignity of the Son with the Father. The complete title is not a description of the eternity of God,—present, past, future (see iv. 8, 10), it simply means “which is and which was, and which is to come” to judgment. This latter member of the clause supplies the key-note of the Book, with which it begins (v. 7), and with which it closes (xxii. 7, 12).

the seven Spirits] Not the Seven principal Angels (viii. 2) as the later Jews counted them (Tobit xii. 15), but the Holy Ghost, Sevenfold in his operations, “that doth His Sevenfold Gifts impart” (see Isai. xi. 2; Zech. iii. 9, iv. 10). Angels are never called ‘Spirits’ in the Apocalypse; nor would such a sense agree with the prerogative claimed for Christ (iii. 1). This expression, which guides the mysterious Sevenfold ima-

afterwards Bishop, and Magnesia to which Ignatius wrote, are omitted; but the “Seven” only which, without at all suppressing their historical character, were chosen to supply themes for warning, for encouragement, for consolation, for promise;—Churches, too, in special relation to the Apostle John, e.g. Ephesus (v. 11, ii. 1).

4. *Asia]* Not the continent, nor yet the region called ‘Asia Minor,’—but a district scarcely one-third of this, the bequest of

by this interpretation, which rests upon the varied manifestations of one and the same Spirit (1 Cor. xii. 4) in the Church; the number *Seven* being the symbol of God’s covenant with His people. Each one of the *Seven Spirits* (symbolizing the diffusion of the Holy Spirit) is a πνεῦμα ἅγιον. Viewed in Himself, and in His personal Deity, He is τὸ Πνεῦμα τὸ ἅγιον.

5. *faithful]* In the N. T. “faithful” (πιστός) is used, (1) in an active sense signifying ‘tr

Gospel, and died. Cp. 1 Cor. xvi. 19.

Grace to you and peace. Cp. the form of salutation in St. Peter’s two Epistles, and in most of those of St. Paul.

from him which is] ἀπὸ (τὸν omit) ὁ ὢν. The first of the many departures from ordinary grammatical construction with which the Apocalypse abounds. The title of the immutable God, Jehovah, the self-existing One (Heb. xiii. 8; James i. 17; Mal. iii. 6), must be retained in the dignity and emphasis of the nominative case:—cp. Ex. iii. 14.

and which was] These words are not to be divided by a comma [as in A. V.] from the former part of the title; both united form

(1) alone is “faithful” in this latter sense (see iii. 14). The thought here expressed, which is characteristic of St. John (see on v. 2), may be founded on Isaiah lv. 4.

the first-born of the dead. A thought found only here and in Col. i. 18:—a correspondence with Pauline doctrine. Cp. 1 Cor. xv. 20; Acts ii. 24.

and the ruler of the kings of the earth. Cp. xvii. 14, xix. 16. The prize offered by the Tempter Christ has won by the way of death (Matt. iv. 8, 9; John xvi. 33).

Unto him that loveth us. His love rests evermore on His redeemed. Cp. John xiii. 1.

9 ver. 20.
 10 Isai. 49. 2.
 11 Eph. 6. 17.
 12 Heb. 4. 12.
 13 Acts 26. 13.
 14 ch. 10. 1.
 15 Ezek. 1. 28.
 16 Dan. 8. 18.
 17 ver. 11.
 18 Rom. 6. 9.
 19 ch. 4. 9.
 20 Ps. 68. 20.
 21 ch. 20. 1.
 22 ver. 12, &c.
 23 ch. 2. 1, &c.
 24 ch. 4. 1, &c.
 25 ver. 16.
 26 ver. 12.
 27 Mal. 2. 7.
 28 Zech. 4. 2.
 29 Phil. 2. 15.

16 voice as the sound of many waters. ^aAnd he had in his right hand seven stars: and ^rout of his mouth went a sharp twoedged sword: ^aand his countenance *was* as the sun shineth in his
 17 strength. ¶ And ^when I saw him, I fell at his feet as dead. And ^uhe laid his right hand upon me, saying unto me, Fear
 18 not; ⁱI am the first and the last: ^vI am he that liveth, and was dead; and, behold, ⁱI am alive for evermore, Amen;
 19 and ^ahave the keys of hell and of death. Write ^bthe things which thou hast seen, ^aand the things which are, ^aand the
 20 things which shall be hereafter; the mystery ^eof the seven stars which thou sawest in my right hand, ^jand the seven golden candlesticks. The seven stars are ^othe angels of the seven churches: and ^hthe seven candlesticks which thou sawest are the seven churches.

as the voice of many waters. Cp. xiv. 2, xix. 6; Ezek. xliii. 2.

16. And he had...stars] His own, represented by the Seven Stars. See ii. 1. Some explain, "which he grasped as a garland," i.e. "a crown of stars." The words of Jer. xxii. 24, suggest to others the idea of seven signet rings on the right hand.

and out of his mouth proceeded &c. The sword of Christ is designated in this Book (ii. 12, 16, xix. 15, 21) by the heavy Thracian broadsword (σφαίρα, found elsewhere in the N. T. only in Luke ii. 35). The shorter sword (μάχαρα) occurs in vi. 4, xiii. 10, 14. For the image, see marg. refl. The early writers saw in the "two edges" the Law and the Gospel. Or the meaning may be that the words which Christ utters are words of judgment and command.

and his countenance] His "face": see John xi. 44. According to others, the whole form was radiant with the brightness.

17. as one dead. So Moses (Ex. xxxiii. 20); or Daniel (viii. 27). The state of prophetic ecstasy (Dan. x. 7; Matt. xvii. 6).

Fear not; I am the first and the last] These words explain v. 8. The prerogative three times claimed for Jehovah (Isai. xli. 4, xlv. 6, xlviii. 12) is three times claimed in this Book for Christ (here, ii. 8, xxii. 13). Some explain, 'first in glory, last in humiliation' (Phil. ii. 6-8); others, 'Primus, quia Ego sum causa originis; novissimus, quia Ego judex et finis.'

18. I am &c.] Or, and the living one; 'Who is possessed of absolute being':—"I live for ever" (Deut. xxxii. : see 1 Tim. vi. 16). All hopes of immortality are but shadows, compared with the guarantee which this truth of Christ's life affords. Omit Amen.

and I have the keys of death and of hell. "Hell" [Rev. V. 'Hades'] is in like manner combined with Death, in vi. 8, xx. 13, 14. "Hades," personified in vi. 8, xx. 14, is here conceived of as a city with walls and gates, of which Christ had already spoken (Matt. xvi. 18). In the natural order "death" precedes "Hades" (Sheol), the gathering place of departed souls. "Hell"

(Gehenna, Matt. xviii. 9; Jas. iii. 6) is the lake of fire, the final abode of the lost, spoken of in xix. 20, xx. 10, 14, 15. The keys are the symbol of authority (iii. 7, ix. 1, xx. 1). Christ used these "keys" when the penitent was admitted into Paradise (Luke xxiii. 43); and He asserted His power to use them in John xi. 25, 43.

19. Write therefore &c.: in continuation either of v. 11, or of v. 18. Note the occurrence here, and in ii. 5, 16, iii. 3, 19, of *οὖν*, as characteristic of St. John's style.

the things (vv. 12-16) which thou sawest. and the things which are] i.e. as contrasted with those which are about to happen, the things present being described in chs. ii., iii.

and the things which shall come to pass hereafter, i.e. in Vision,—e.g. ch. iv. &c. Some find a threefold division of the Book indicated in this verse:—(1) vv. 12-18; (2) ii., iii.; (3) iv.-xxi.: others, connecting this verse with v. 11, refer it altogether to the Seven Epistles of chs. ii., iii.—the words which are describing the real condition of the Churches (contrast e.g. iii. 17); and the word hereafter telling the Churches of their Lord's coming.

20. the mystery] Either governed by write, v. 19; or placed absolutely. Throughout the N. T. a mystery denotes what is secret, that which lies beyond the reach of the natural understanding, and which God's Spirit only can unfold: in a word, the direct antithesis to Revelation.

the angels] These "Angels" appear not merely at the head of each of the Churches (ii., iii.), but also as "Stars" in the right hand of the Redeemer (cp. v. 16, ii. 1, iii. 1).

By the "Angels" here are to be understood the Bishops, in the modern sense of the title, of the Seven Churches,—the term 'Bishop' (ἐπίσκοπος, Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7) not being as yet restricted to the Successors of the Apostles. This title, "Angel," denoting a high spiritual function, may have been suggested by Hag. i. 13, and Mal. ii. 7. In the typical language of Scripture a "Star" is the symbol of highest dominion (Num.

CHAP. 2. UNTO the angel of the church of Ephesus write; These things saith ^ahe that holdeth the seven stars in his right hand, ^ach. i. 16. ^bwho walketh in the midst of the seven golden candlesticks; ^bch. i. 13.

xxiv. 17; Isai. xiv. 12; Matt. ii. 2); and also of faithful teachers (Dan. xii. 3); and so of the Angels here. The title 'Angel' is borrowed from the Jewish Synagogue, in which the angel = messenger of the assembly was the person who presided over and arranged the meetings for worship, charged, as it were, with the messages of the people to God, exercising also (it is said) something of discipline over its members. It has also been suggested that the Apostolical Bishops may have been called 'Angels' as ministering the N. T., with reference to the fact of the Law having been received "at the ministration of Angels" (Acts vii. 53; Gal. iii. 19; Heb. ii. 2). Others think that (a) by the Angels are meant guardians of the Churches; or, (b) the personified spirits of the Churches; or, (c) the heavenly representatives of the Churches.

The circumstances under which the Apostolical office was extended, and the government of the Church committed to the Episcopal Order, are no doubt obscure; but the change must have been brought about during the last three decades of the first century; and, consequently, during the lifetime of the latest surviving Apostle. The Apocalypse here supplies the missing link; and by the use of the word "Angel" furnishes the term which marked the gradual change of name from "Apostle" to *ἐπίσκοπος* or "Bishop," as denoting the supreme Order in the Church. The Apocalypse knows the idea of the Episcopate, not merely as relative to a single community, but as relative to the assemblage of single communities, that is, to the Church.

Accepting the tradition as to the appointment by St. John of Bishops at the head of the different Churches, it is to the influence exercised by St. John that many attribute the stable constitution of the churches of Asia Minor during Cent. ii., the first traces of which we already find in the Apocalypse ('the Angel of the Church'), and a little later in the Epistles of Ignatius. *and the seven candlesticks are seven churches.* Omit which thou sawest. Verse 12 is now explained. The candlestick or lampstand is not itself the light, but it is the bearer of light, being the appointed instrument for this. It is thus with the Church. Cp. Matt. v. 14.

II.; III.—THE EPISTLES TO THE SEVEN CHURCHES.

What the parables of the Gospels are to individual men, these Epistles are to the Church of all time. The historical character stamped on them (e.g. ii. 6, 10, 13, 15, iii. 4, 9,

17) points to a state of things actually before St. John's mind as existing in his own day in these several Churches. The Apostle, of course, employs such facts as the foundation of his inspired teaching. That such teaching is applicable for reproof or for encouragement throughout all future time, is firmly to be maintained; but that definite periods of the Church are here predicted, or that these Epistles refer severally to successive aspects of the Divine Kingdom, may well be doubted; these Seven Asiatic Communities are not types of successive ecclesiastical periods, but rather of different conditions or states of the whole Church.

The Seven Epistles are all constructed on the same model, and all rest on the same fundamental thought,—the Coming of the Lord (i. 7). Each Epistle consists:—(1) of an inscription containing the command to write to such or such a Church, uttered by Christ Himself Who there claims one or more of the titles drawn from the attributes already ascribed to Him (i. 4-20), and preceded by the constant prophetic formula, "These things saith He";—(2) of the special import of the Epistle, introduced by the announcement, "I know" the condition of each; and followed by praise or censure, warning of dangers present or future, together with words of encouragement, or consolation, or threatening;—(3) of a conclusion, consisting of two parts, (a) an appeal, "He that hath an ear" &c., reminding each at the same time that what is said to one Church, is said to all; and (b) a promise "to him that overcometh." Yet with all this symmetry, the element of diversity is here. Thus, in the case of the last four, the order of (a) and (b) is inverted, thereby dividing the Seven Epistles into groups of three and four (viz. three Churches in ii. 1-17, and four Churches in ii. 18-iii. 22), as in the case of the Vials (see ch. xvi.). The form, too, borrowed from the symbolism of i. 4-20, under which Christ appears as He addresses each Church, is different. The contents also are varied:—thus, for Smyrna and Philadelphia, there is praise; for Sardis and Laodicea, reproof; for Ephesus, Pergamum, and Thyatira, praise and reproof intermingled.

II. 1-7. The Epistle to Ephesus (see p. 211).

1. *the angel*] The Bishop officially represents his particular Church (i. 20 note).

the church in. Gaius (1 Cor. i. 14; Rom. xvi. 23) is said to have been Bishop of Ephesus after Timothy (1 Tim. i. 3). Ephesus was the chief seat of St. John's later ministry; and from it, as centre, he exercised jurisdiction over the surrounding Churches (3 John 9, 10). The chief church at Ephesus (once the seat of the celebrated temple of Diana,

• Ps. 1. 6.
ver. 9, 13.
ch. 3. 1, 8.
• 1 John 4. 1.
• 2 Cor. 11. 13.
2 Pet. 2. 1.
/ Gal. 6. 9.
Heb. 12. 3.

• Matt. 21. 41,
43.

h ver. 15.

• Matt. 11. 15.
ch. 13. 9.

- 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and ^dthou hast tried them which say they are apostles, and are not, and hast found them 3 liars: and hast borne, and hast patience, and for my name's 4 sake hast laboured, and hast ^fnot fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; ^oor else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou 6 repent. But this thou hast, that thou hatest the deeds of ^hthe 7 Nicolaitanes, which I also hate. ^hHe that hath an ear, let him hear what the Spirit saith unto the churches; To him that over-

Acts xix. 27) was dedicated to the Apostle. This once famous city is now a mass of ruins; its "Candlestick" is removed (v. 5).

he that walketh. He now appears exercising His Divine action among the Churches. The thought refers literally to Lev. xxiv. 2-4, and symbolically to Lev. xxvi. 12. Christ in the midst of all, renders the individual Churches one body,—namely, the Church Universal, of which He is the centre.

2. thy toil and patience; the active and passive sides of the Christian life combined,—qualities so needful in the idolatrous city of Diana.

and that thou canst not bear evil men;

κακός refers here to the essence and character, *πονηρός* to the acts or manifestation of what is *κακός*; cp. xvi. 2; 1 Cor. v. 8.

and didst try; 'make experiment of' (as in v. 10;—see 2 Cor. xiii. 5). Christ proposes the test (Matt. vii. 16).

them which call themselves apostles, and they are not; probably the Nicolaitans.

and didst find them false. The false teachers were Jewish-Christians sent from Jerusalem, with whom St. Paul also had to contend. The theory that the Apostle Paul and his teaching, as being that of "Gentile Christianity," is here, and throughout the Apocalypse, assailed by St. John, the teacher of "Jewish Christianity," is utterly destitute of proof.

3. and thou hast patience and didst bear for My Name's sake, and hast not grown weary. The meaning is "There are things which thou canst not bear (as in v. 2), and things which thou canst bear (as here)."

4. But I have [this] against thee that thou didst leave thy first love. The last words convey the same meaning as the first words in v. 5. The Church is here, for the first time in this Book, addressed as a Bride (see Jer. ii. 2; cp. xix. 7). In v. 19, Thyatira is commended for that in which Ephesus is here pronounced wanting. Neither in St. Paul's Epistle to the Church, nor in his parting charge (Acts xx. 17 &c.), is there any sign that its love for Christ had, as yet, grown cold, although he warns them of dangers which were to "enter in" after his "departing" (Acts xx. 29, 30). A generation

at least must have passed away, and the thirty years from Nero to Domitian must have elapsed, ere the change here noted could come to pass. Hence the bearing of this verse on the date of the Apocalypse. Cp. the analogous change in the condition of Israel, in the generation after Joshua (Josh. xxiv. 31; Judges ii. 10, 11). Others think that the Church of Ephesus had its shortcomings in St. Paul's time (Eph. iv. 2).

5. do the first works [As in the time of thy first love' (v. 4).

or else I come to thee, and will move &c. Cp. the removal from the Temple of the Seven-branched Candlestick, which graced the triumph of the Roman conqueror, and is represented on the Arch of Titus at Rome. The same transfer of a Church's privileges is expressed under other images (see marg. ref.; Rom. xi. 17).

6. thou hatest the works. True Christian charity 'amat errantes, odit errores.'

the Nicolaitanes] A Gnostic sect who claimed the Deacon Nicolas (Acts vi. 5) as their founder. [Their opinions were antinomian, leading to an abuse of Christian liberty, and similar to those held by the Libertinists of the Church in Corinth (1 Cor. iv. 6, v. 2, viii. 1).] The historical existence of this sect is not opposed to the mystical interpretation of which the key is given in v. 14, where the teaching of Balaam points to the teaching of the Nicolaitans" (v. 15). The name Balaam ("he who vanquishes, or destroys the people") is the equivalent of Nicolas, as a Greek compound, after St. John's manner (ix. 11 note). Balaam, who resisted Moses, is the well-known O. T. type of Antichrist (cp. 1 John ii. 18). The tempters of the Church in the Apostolic age were those who, like Balaam (Numb. xxxi. 16), introduced the freedom of the flesh,—Acts xv. 20; 2 Pet. ii. 15; Jude 11; and thus, irrespective of the etymology of the names, the licentious Nicolaitans may well be spoken of under the type of Balaam.

7. He that hath an ear; The wanted invitation, not found in St. John's Gospel, to solemn attention (e.g. Mark iv. 9).

what the Spirit saith] It is the Lord Himself Who speaks throughout. The Revelation

cometh will I give ^kto eat of ^lthe tree of life, which is in the midst of the paradise of God. ^kch. 22. 2. ^lGen. 2. 9.

8 And unto the angel of the church in Smyrna write; These things saith ^mthe first and the last, which was dead, and is

9 alive; ⁿI know thy works, and tribulation, and poverty, (but thou art ^orich) and I know the blasphemy of ^pthem which say

10 ^rFear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried;

and ye shall have tribulation ten days: ^sbe thou faithful unto ^tMatt. 10. 22. ^uMatt. 24. 13.

thus proceeding from Christ (i. 1), the Spirit Who inspired St. John (i. 4) guides the words in which it is conveyed.

the churches] See i. 11 note.

overcometh] *νικᾷ* is characteristic of St. John. It occurs *once* in the Gospel, six times in the first Epistle, *sixteen* times in the Apocalypse; and elsewhere only in Luke xi. 22; Rom. iii. 4, xii. 21.

to him will I give. The pronoun is repeated for emphasis. Christ throughout these Epistles (cp. xxi. 6) assumes for Himself, without qualification, the distribution of rewards (Heb. xi. 6) in the Kingdom of glory. Elsewhere, St. Paul writes, "the gift of God is eternal life" (Rom. vi. 23); here it is the gift of Christ.

which is in the Paradise of God. After the completed victory of Christ, the true and perfect Paradise can only be above. [The LXX *Paradise* is the Greek form of *pairi-daēza*; first, the earth or stone wall surrounding something, then the garden or park enclosed.] Elsewhere in the N. T. the word "*Paradise*" occurs only in Luke xxi. 43; 2 Cor. xii. 4.

8-11. The Epistle to Smyrna. This is the shortest of the Epistles.

8. *the angel*] By the writer of these notes taken to be Polycarp Bishop of Smyrna. Smyrna was a populous city of Ionia to the N. of Ephesus. Its excellent harbour rendered it one of the most flourishing centres of commerce under the Romans. It is still the centre of the trade of the Levant. Polycarp suffered martyrdom at Smyrna, A.D. 155, under Antoninus Pius, eighty-six years, as he himself testified, after his Baptism [*al.* A.D. 166].

and lived [again]. Cp. i. 18.

9. *thy tribulation, and thy poverty*. Omit *works*, and here and in v. 13.

but thou art rich] *i.e.* before Christ;—cp. iii. 17; Matt. vi. 20; 2 Cor. vi. 10.

Jews, and they are not. As in iii. 9,—"*are not worthy to be so called*" (Rom. ii. 28, 29; cp. John iv. 22, viii. 39). In this Book, by

sents here the *Jewish* antagonism to the Church. So, *the throne of Satan* (v. 13) denotes the *heathen* antagonism; *the depths of Satan* (v. 24) denoting the *heretical* antagonism.

Smyrna and Philadelphia (iii. 8) alone are not censured; and these only (cp. iii. 13 note) of the Seven Churches, remain to this day.

10. *Fear not the things which thou art about to suffer*. Cp. Acts ix. 16.

is about to cast. Satan uses Jews and heathen as his instruments (John xiii. 27).

that ye may be tried] By God's gracious trials (Jas. i. 2, 3; 1 Pet. i. 6).

tribulation ten days] Or, Gr., a *tribulation of ten days*=a very short period (Gen. xxiv. 55; Num. xi. 19; 1 Sam. xxv. 38; Dan. i. 12); with, perhaps, a reference to the persecution in which Polycarp suffered.

unto death] *i.e.* not to thy life's end, but, 'even to the endurance of death,' 'to the worst that the enemy can inflict' (xii. 11);—the death of the body, distinguished from

"the second death" (v. 11; cp. Acts xxii. 4).

How this fidelity is exhibited we learn from xvii. 14.

the crown of life. Life as a crown, the life over which death has no power. No emblem is more frequent in the Bible; it was common to the Jews and to other nations.

With the Greeks the wreath or garland (*στεφάνος*) of olive leaves, was the emblem of victory in the public games; with the Romans the victorious general received a garland or crown of laurel. Among the Jews also a similar usage prevailed:—the garland which was the emblem of joy (Ecclus. vi. 31, xv. 6; 3 Macc. vii. 16), was also the ornament at the solemn reception of a prince and leader (Jud. iii. 7), or in celebration of a victory (Jud. xv. 13); and, in a religious sense, the festive decoration of the Temple (1 Macc. iv. 57). As did the Greeks and Romans, the Jews also used garlands at feasts (Isai. xxviii. 1, 4; Ezek. xxiii. 42) and at marriages (Cant. iii. 11). The garland or crown is the typical repre-

the martyrdom of Polycarp, tells how the Jews joined the heathen in their persecution:—cp. Acts xiii. 50, xiv. 2, 5, 19, xvii. 5, xxvi. 2; 1 Thess. ii. 14, 15.

a *synagogue of Satan*. The term repre-

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Greek games which occur, in a religious sense, in the N. T. as metaphors to describe the Christian course (*e.g.* Gal. ii. 2; Phil. iii. 14). In the symbolical name of the First Martyr—Stephanos—"a crown"—is

L L

- ^aJam. 1. 12. 11 death, and I will give thee ^aa crown of life. ^aHe that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of ^athe second death.
- ^cch. 3. 11. ^aver. 7. ^cch. 13. 9. 12 And to the angel of the church in Pergamos write; These things saith ^ahe which hath the sharp sword with two edges;
- ^ach. 20. 14. & 21. 8. 13 ^aI know thy works, and where thou dwellest, *even* ^awhere Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.
- ^bNum. 24. 14. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of ^bBalaam, who taught Balac to cast a stumblingblock before the children of Israel, ^cto eat
- ^c1 Cor. 10. 19, 20. ^a1 Cor. 6. 13, &c. 15 things sacrificed unto idols, ^aand to commit fornication. So hast thou also them that hold the doctrine ^cof the Nicolaitanes,
- ^aver. 9.

a prophecy of the *crown of life* which awaited him.

11. the *second death*] Defined to be the *lake of fire* (marg. reff.). Natural death is common to all men—the death of the body (ver. 10); the *second death* is that of body and soul;—the death in life of the lost, as contrasted with the life in death of the saved. In *v. 7* the promise pauses at *immortality*,—the life that knows no ending. Here, it rises to deliverance from the doom (*Gehenna*) foreshadowed in Matt. x. 28. The first death has, as it were, two lands over which its rule extends:—(1) One in time, before the separation of soul and body (Luke xv. 32; 1 John iii. 14), the state of those who allow sin to reign over them in this life. (2) The other death follows after the first; and into it they fall who have not been softened by the judgment of the first death. This thought of the *second death*, or exclusion from eternal life, is peculiar to St. John (cp. John xi. 25, 26; 1 John v. 16).

12-17. The Epistle to Pergamum.

12. in *Pergamum*. Pergamum, in Mysia, on the Caicus, the most northerly of the Seven Churches, is styled by Pliny "by far the most illustrious city of Asia." Under the Byzantine emperors its prosperity declined when Ephesus became the capital of the newly-formed province of 'Asia Minor' (*v. 1*). It had been the chief seat of the kings of the family of Attalus, under whose dynasty it became a city of temples,—its principal cultus being that of Æsculapius. Here Galen the physician was born (died A.D. 200). Parchment (*charta pergamena*) derives its name from Pergamum.

13. [even] where the throne of Satan is. The notorious idolatry of Pergamum gives this description its historical foundation. The Æsculapius of Pergamum rivalled the fame of Diana at Ephesus, and of Apollo at Delphi; his symbol was a serpent (xii. 9, xx. 2, and cp. 1 Cor. x. 20), and he is so represented on the coins of Pergamum. The city was the seat of a supreme Court of Justice from which the first sentences of the Roman magistracy against the followers of Christ proceeded; this aspect of Satan's

work is by some included here. The A. V., throughout this Book, renders *θρόνος* by *throne*, when it refers to our Lord (iii. 21); and *seat*, when it refers to Satan (here, xiii. 2, xvi. 10), or to the faithful (iv. 4, xi. 16); but this obliterates the two great ideas which pervade the whole N. T.; viz., the hellish parody of the heavenly Kingdom by Satan; and the share of the faithful in Christ's sovereignty.

thou holdest fast my name] Cp. *v. 1*, iii. 11:—i.e. still, at the present time. This fidelity was proved on a special occasion, as follows: *and didst not deny my faith, even in the days of Antipas my witness, my faithful one who was killed*. Of Antipas (=Antipater) nothing historical is known. He is supposed to have suffered under Domitian [A.D. 95]. Others explain the name symbolically, as 'the opponent of all' (Antipas=ἀντί πάντων). Hence mystically Antipas is a name under which Athanasius and others of the orthodox are prophetically understood, and Pergamum is Alexandria, the see of Athanasius.

14. a few things] "Few" as compared with the things approved (*v. 13*).

thou hast there some that hold; there= where My Name is held fast (*v. 13*).

the doctrine of Balaam] See *v. 6* note. The name Balaam had become typical of any who played the part of a prophet with regard to the heathen, and of a seducer with regard to Israel (Num. xxii. 5, xxv. 1-9).

a stumblingblock] σκάνδαλον. First, that part of a trap on which the bait is laid, and the touching of which causes the trap to close upon its prey; then generally any loop or noose set in the path.

sacrificed unto idols] Cp. Acts xv. 29, xxi. 25; 1 Cor. viii. 10-13;—a temptation which addressed itself exclusively to the converts from heathenism. Thus a searching test of the Christian's sincerity (marg. ref.) was supplied from the first.

fornication] A reference to the impure character of the heathen festivals.

15. some that hold the teaching of the Nicolaitans in like manner. Viz. the sins to which Balaam had tempted (*v. 14*). The

- 16 which thing I hate. Repent; or else I will come unto thee quickly, and I will fight against them with the sword of my mouth. ^fHe that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone ^ha new name written, which no man knoweth saving he that receiveth it. ^fIsai. 11. 4. ²Thess. 2. 8. ch. 19. 15. ^gver. 7, 11.
- 18 And unto the angel of the church in Thyatira write; These things saith the Son of God, ⁱwho hath his eyes like unto a flame of fire, and his feet ^{are} like fine brass; ^kI know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that
- ^hch. 3. 12. & 19. 12.
- ⁱch. 1. 14.
- ^kver. 2.

sin of Pergamum (v. 14) is here identified with "the teaching of the Nicolaitans" (v. 6). As this sect had its parallel in the days of Balaam, so also (v. 20) it has a representative in the more recent case of Jezebel (1 Kings xxi. 25, 26). Rev. V. omits *which thing I hate*.

16. Repent therefore; or else I come to thee quickly. Language, specially referring to the Second Advent, is associated with a judgment about to fall on Pergamum (see i. 3, iii. 3).

and I will make war. Cp. i. 16.

17. To him that overcometh, to him will I give of the hidden manna. The heavenly food—"Angel's food" (Ps. lxxviii. 25) given to Israel—is here opposed to the idol-offerings of Pergamum: the idol-offering is to be spurned, and the prize is to be the hidden manna. The reference is to Ex. xvi. 32-34 (cp. Deut. viii. 3, LXX), and to John vi. 32-35. Life eternal begins on this side of the grave, where Christ is Himself the true manna (John vi. 51), "the medicine of immortality" (Ignatius). This gift begins with "the new birth unto righteousness,"—with "the first resurrection" (see xx. 5); but there is yet a higher gift—the manna which is hidden: and this, like that manna laid up in the Holy place, the Lord reserves for those who overcome. Cp. John iv. 32, xi. 25.

and I will give him a white stone; (ψήφον) perhaps the tessera hospitalis, the ticket which entitled the victor at the public games to food at the public expense—here to the heavenly feast (iii. 20).

and upon the stone...which no one knoweth but he that receiveth it (the white stone). As white, so also new is one of the key-notes of the Apoc. (see marg. ref. i, xxi. 5). The new name is here the symbol of a new and transfigured character, and the recipient's new name reveals his new relation to God (cp. Gen. xvii. 5, 15, xxxii. 28: see Isai. lxii. 2, lxxv. 15; Rev. iii. 12, vii. 3, xiv. 1). Cp. the giving a new name in Baptism.

Those over whom the second death (v. 11) has no power, are now strengthened with heavenly food;—they receive the token of their Divine calling, and bearing the new

name are enrolled in the company of heaven. With this admission to the Divine Society the first group of Epistles closes.

18-29. The Epistle to Thyatira. The second group of four Epistles begins here. The Epistle to Thyatira is the longest of the Seven Epistles. Thyatira, a Macedonian colony, now Ak Hisar ('the white castle'), was a town of Lydia, on the river Lycus, to the S.E. of Pergamum, and N. of Sardis. In Acts xvi. 14 allusion is made to its famous guild of dyers, to which, St. Paul's convert Lydia to whom this Church probably owed its origin, possibly belonged. A fane stood outside the walls, dedicated to Sambetha the Sybil who is sometimes called Chaldean, sometimes Jewish, sometimes Persian. In Thyatira was a great amalgamation of races, together with a syncretism of different religions. If the Sybil Sambetha was really a Jewess lending her aid to this syncretism, and not discountenanced by the authorities of the Judæo-Christian Church, the reference to Jezebel (vv. 20-23) receives illustration if not explanation.

18. saith the Son of God] This title, frequent in St. John, occurs only here in the Revelation. It points to Ps. ii. 7;—as in vv. 26, 27, the reference is to Ps. ii. 8, 9. In ch. i. 13, the Lord is the Son of Man.

his eyes like a flame of fire, and his feet are like unto burnished brass. See marg. ref. The eyes search (v. 23) every secret thought; and the feet of brass trample to fragments everything impure (v. 27).

19. thy love and faith and ministry and patience, and that thy last works [are] more than the first; i.e. more excellent than the first (cp. Heb. xi. 4). Contrast this praise with the censure of Ephesus (v. 5).

20. But I have [this] against thee, that thou sufferest the woman Jezebel. False prophecy, fornication, and idolatry, are symbolized by "the woman Jezebel": in these respects Thyatira sinned more than Pergamum, which merely allowed the Nicolaitans, after the manner of Balaam, to seduce some; while Thyatira allowed the Nicolaitans a recognized position as a teaching and persecuting sect,—the position which Ahab allowed to Jezebel. "Jezebel" is, probably,

- ¹1 Kin. 21. 25. woman 'Jezebel, which calleth herself a prophetess, to teach
²2 Kin. 9. 7. and to seduce my servants ^mto commit fornication, and to eat
³Ex. 34. 15. 21 things sacrificed unto idols. And I gave her space ⁿto repent
¹Cor. 10. 19, 20. 22 of her fornication; and she repented not. Behold, I will cast
¹Rom. 2. 4. her into a bed, and them that commit adultery with her into
^{ch. 9. 20.} 23 great tribulation, except they repent of their deeds. And I will
¹Sam. 16. 7. kill her children with death; and all the churches shall know
¹Chr. 28. 9. that ^oI am he which searcheth the reins and hearts: and ^pI
^{Ps. 7. 9.} 24 will give unto every one of you according to your works. But
^{Jer. 11. 20.} unto you I say, and unto the rest in Thyatira, as many as have
^{John 2. 24.} not this doctrine, and which have not known the depths of
^{Acts 1. 24.} Satan, as they speak; ^qI will put upon you none other burden.
^{Rom. 8. 27.} 25, 26 But ^rthat which ye have *already* hold fast till I come. And he
¹Ps. 62. 12. that overcometh, and keepeth ^smy works unto the end, ^tto him
^{Rom. 2. 6.} 27 will I give power over the nations: ^uand he shall rule them
²Cor. 5. 10. ^vthat which ye have *already* hold fast till I come. And he
^{ch. 20. 12.} that overcometh, and keepeth ^smy works unto the end, ^tto him
²Acts 15. 28. 27 will I give power over the nations: ^uand he shall rule them
¹ch. 3. 11. ^vthat which ye have *already* hold fast till I come. And he
¹John 3. 23. that overcometh, and keepeth ^smy works unto the end, ^tto him
¹Matt. 19. 28. Luke 22. 29, 30. 1 Cor. 6. 3. ^uch. 12. 5. & 19. 15.

a symbolical name given to the Sibylline prophetess at Thyatira (v. 18 note). Jezebel's hatred to God's prophets, and devotion to the prophets of Baal (1 K. xvi. 31-33, xviii. 4, 13, 19) made her, after Balaam (v. 14), the chief representative, in O. T. times, of heathenish seductions.

which calleth herself a prophetess] Jezebel was probably herself a prophetess of Baal (1 K. xvi. 31-33, xxi. 25). Cp. Acts xvi. 16. **and she teacheth and seduceth my servants, i.e.** the faithful (vii. 3, xxii. 3). *παιδῶν*, found offender in the Apoc. than elsewhere in the N. T., never denotes mere error as such; but always, as here, fundamental departure from the truth. The sins mentioned here are the sins of Pergamum also (v. 14).

21. and I gave her time that she should repent; and she willeth not to repent of her fornication.

22. Behold, I do cast her. There where she has sinned shall she also be punished.

and them that commit adultery] *μοιχεύω* (not *πορνεύω*) embraces both the sins specified in v. 20; it is the term applied to idolatrous and rebellious Israel (Jer. iii. 9; Ezek. xvi. 32, xxiii. 37).

they repent of her works. They who were (v. 20) led astray by her seductions.

23. her children] Her proper adherents (cp. John viii. 44; and see Isai. lvii. 3). The sect of the Nicolaitans is therefore described (1) as Jezebel; (2) as those who allow themselves to be seduced by her; (3) as "her children" who perpetuate her immoral practices.

all the churches] The Church Catholic consisting of its different local Churches.

unto each one of you according to your works. The Lord's own rule of judgment (Matt. xvi. 27; cp. Matt. vii. 16-20).

24. But unto you I say, [even] unto the rest that are in Thyatira. The particular address to this Church is resumed with reference to v. 20, and to the fact of its freedom from idolatry,—a fact illustrated by Jewish history (1 K. xix. 18).

this doctrine] viz. that of Jezebel. Rev. V. 'this teaching.'

and which have not known] Rev. V. 'which know not the deep things of Satan.' The antinomian Gnostics, known even in St. John's day as Nicolaitans (v. 6 note), are identified, in vv. 14, 15, with those who hold the doctrine of Balaam. The Lord, using their own technical phrase, *the depths*, here denounces their so-called knowledge (cp. 1 Tim. vi. 20) as "the depths of Satan." The Ophites were the first who called themselves Gnostics, saying that they alone 'knew the depths.' This expression presents a fearful contrast to *the deep things of God* (1 Cor. ii. 10).

as they speak] Rev. V. 'as they say'; they are the rest that are in Thyatira who thus express their abhorrence by designating Gnostic doctrine as *the depths of Satan*, the anti-Christian perversion which had arisen from these 'deep things,' or depths, as a doctrine and a power.

I cast upon you none other burden; in the sense of abstinence from idol-meats and fornication (see marg. ref.). Others understand the burden of suffering implied in their "patience" (v. 19), or compare the O. T. use of the word in prophecies announcing heavy calamities (Nah. i. 1).

25. Howbeit that which ye have, hold fast till I come. The Lord speaks of His coming with designed *indefiniteness*.

26. Note that in this, the first of the second group of Epistles (see ii. 1 note), the promise (vv. 26-28) comes before the proclamation (v. 29; cp. vv. 7, 11, 17). Note also—as indicating how essential to the Christian life are personal purity and holiness—that this fourth Epistle repeats the object for which, as stated in the third Epistle (cp. v. 20 with v. 14), the servant of God must strive.

and he that keepeth my works; i.e. commanded by Me (cp. John vi. 28, 29); and contrasted with *her works* (v. 22).

authority over the nations. Cp. Luke xix. 17. The reign of the Saints is a lead-

with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him "the morning star." "Ho that hath an ear, let him hear what the Spirit saith unto the churches.

^a 2 Pet. 1. 19.
^b ver. 7.

CHAP. 3. AND unto the angel of the church in Sardis write; These things saith he "that hath the seven Spirits of God, and the seven stars;" "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. "Remember therefore how thou hast received and heard, and hold fast, and repent. "If therefore thou shalt not watch, I will come on thee as a thief, and

^a ch. 4. 5.
^b ch. 2. 2.
^c Eph. 2. 1.
^d 1 Tim. 5. 6.
^e 1 Tim. 6. 20.
^f 2 Tim. 1. 13.
^g ver. 19.
^h Matt. 25. 13.
ⁱ Mark 13. 33.

ing thought in the Apocalypse (iii. 21, xx. 4). Christ here shares His royal dignity with the inheritors of immortal life (see *vv.* 7, 11, 17); how and when this authority shall be the prerogative of the Church, Scripture unfolds (Ps. cxlix. 5-9; Dan. vii. 22, 27; Matt. xix. 28; 1 Cor. vi. 2). Cp. xx. 6.

27. and] In fulfilment of Ps. ii. 9, which sets forth the prerogative claimed for Christ here and in marg. ref. ;—which three quotations are taken from the LXX.

rule them] Lit. 'tend as a shepherd' (ποιμαίνει; cp. vii. 17; Matt. ii. 6).

with a rod of iron] The shepherd's staff; also a royal sceptre (Heb. i. 8). The pastoral staff will become a rod of iron in the case of false teaching. Cp. Mic. vii. 14.

iron; as] Rev. V. 'iron, as the vessels of the potter are broken to shivers; as I also have received from' &c. viz. in Ps. ii. 9; see also Luke xxii. 29. This is the prelude to the promise in iii. 21.

28. the morning star] According to His title in xxii. 16 the Lord here promises His faithful ones that He will give to them Himself, sharing with them His royal dominion (iii. 21). The Star is the symbol of royalty (Matt. ii. 2), and is linked with the sceptre in Num. xxiv. 17. The beauty of the "Morning Star" is the constant theme of poets, and thus does He Who is "fairer than the children of men" claim all that is fairest and loveliest in creation, as the faint shadow and image of His perfections.

III. 1-6. The Epistle to Sardis.

Sardis, the ancient capital of Lydia and residence of its kings until Cræsus, was situated to the S. of Thyatira, and three days' journey to the E. of Ephesus, at the northern foot of Mount Tmolus. It was remarkable in antiquity for its riches and its luxury; it was nearly destroyed by an earthquake under Tiberius, but was restored by that Emperor.

that hath the seven Spirits of God] See i. 4, 16 notes. Christ, as Son of God, has the Spirit of God. By the Spirit, the Lord addresses the Churches (ii. 7, 11, 17 &c.); and to a Church, as here, sunk in spiritual deadness, He presents Himself

as having the fulness of all spiritual gifts. The phrase is important as bearing upon the "Procession" of the Holy Ghost from the Son.

and the seven stars] In the combination is a hint of the relation between Christ, as the giver of the Holy Spirit, and as the author of a Ministry of living men in His Church, for the Stars are the Angels (see i. 20). and thou art dead; i.e. spiritually dead.

2. Be thou watchful, and establish the things that remain; i.e. the parts of the Church which remain, or the graces not yet extinct, or persons,—those members of the Church which yet remain, which are not yet dead though at the point to die.

which were ready to die. The Lord looks back to His inquiry into the state of this Church.

I have found no works of thine fulfilled, so as to reach the standard which God requires. In the words before my God (see ii. 7), the judgment of the speaker is bound on to that of God.

3. how thou hast received] Cp. Col. ii. 6. Note the perfect tense. The doctrine had not suffered from heresy. Some think that Sardis had kept what she had received, but had lost the how,—the manner in which she had once received it; others that she had lost not the manner of receiving but the what had been received.

and didst hear; the tense is changed. and keep [it], and repent. The present tense (ῥίπτει) denotes an abiding habit. The word is characteristic of St. John (cp. John xiv. 15; 1 John ii. 3). In the aorist (μετανοήσας) is implied a quick and decisive act of amendment.

shalt not watch] This warning, and that in v. 18, are combined in xvi. 15.

I will come as a thief. Cp. xvi. 15. Not quickly (ii. 16); nor after a time (ii. 21); but unexpectedly. The stealthiness of the thief, not the violence of the robber, is implied in the original. The Lord's words (Matt. xxiv. 42, 43; Luke xii. 39, 40) profoundly impressed the early Church (1 Thess. v. 2, 4; 2 Pet. iii. 10). Note this association of language, specially referring to the Second Advent, with some signal judgment about to overtake the Church of Sardis (cp. ii. 25).

^a Acts 1. 15.
^b Jude 23.
^c ch. 4. 4.
^d & 7. 9, 13.
^e ch. 19. 8.
^f Ex. 32. 32.
^g Ps. 69. 28.
^h ch. 17. 8.
ⁱ & 20. 12.
^j Matt. 10. 32.
^k Luke 12. 8.
^l ch. 2. 7.
^m Acts 3. 14.
ⁿ 1 John 5. 20.
^o ver. 14.
^p ch. 1. 5.

^r Isai. 22. 22. Luke 1. 32. ^s Matt 16. 19. ^t Job 12. 14. ^u ver. 1.

- 4 thou shalt not know what hour I will come upon thee. Thou hast ^aa few names even in Sardis which have not ^bdefiled their garments; and they shall walk with me ^cin white: for they are worthy. He that overcometh, ^kthe same shall be clothed in white raiment; and I will not ^lblot out his name out of the ^mbook of life, but ⁿI will confess his name before my Father, and before his angels. ^oHe that hath an ear, let him hear what the Spirit saith unto the churches.
- 7 And to the angel of the church in Philadelphia write; These things saith ^phe that is holy, ^qhe that is true, he that hath ^rthe key of David, ^she that openeth, and no man shutteth; and ^tI will openeth, and no man openeth; ^uI know thy works:

4. But thou hast a few names in Sardis; i.e. persons (as in xi. 13; Num. iii. 40). These few had not separated themselves from the church of Sardis, fallen though it was.

which did not defile their garments, their spiritual attire, the robe of baptismal purity (Gal. iii. 27; Eph. iv. 24).

worthy] Meet for the robes of heaven (Matt. x. 10, 13, 37). There is a very fearful "They are worthy" in xvi. 6.

5. He that overcometh, shall thus be arrayed in white garments. 'Thus,' i.e.,—as those just mentioned. White (see i. 14 note) represents the effulgence of light; cp. Matt. xiii. 43; Ps. civ. 2; Dan. xii. 3.

and I will in no wise blot. A name, though written in the Book of Life, may yet be blotted out:—and with the result told in xx. 15.

the book of life] Cp. Ex. xxxii. 32; Ps. lxx. 28; Isai. iv. 3; Ezek. xiii. 9; Dan. xii. 1; Phil. iv. 3. In xiii. 8, it is the Book of Life of the Lamb; and the Lord speaks of those whose names are written in heaven (Luke x. 20; cp. Heb. xii. 23). Some see here an emblem of the Divine memory. Others derive the image from the genealogical tables of the priests (Ezra ii. 62).

and I will confess his name. The Lord is now setting His seal from heaven upon His words uttered on earth.

The promise in this verse to him that overcometh is threefold (as in ii. 17, 26-29):—(1) the vesture of the company of heaven (see xix. 14); (2) eternal life secured; (3) the public recognition that he is Christ's. The kingly rule of the Saints had been indicated in ii. 27, 28; here their priestly functions are implied in their white raiment (Ex. xxviii. 39, 42; Ezek. xlv. 17, 18).

6. He that hath an ear] See on ii. 29. This Epistle contains sayings of the Lord preserved in the first three Gospels, rather than in that of St. John's (vv. 3, 5 notes).

7-13. The Epistle of Philadelphia.

This city on the E. frontier of Lydia, to the S.E. of Sardis, at the foot of mount Tmolus to the N.W., was built by Attalus Philadelphus, king of Pergamum, B.C. 138. No city of Asia Minor has suffered so much from earthquakes. As Allah Schahr, it

still retains a Christian population, several churches, and an active trade. The Apostle St. John is thought to have appointed Demetrius (3 John 12) bishop of Philadelphia.

7. holy...true] These titles, in their absolute sense, belong to God only (iv. 8, vi. 10; John xvii. 3, 11). The title *holy* is emphatically ascribed to Christ in John vi. 69 [Rev. V.], and finds its explanation in John x. 36. The fundamental idea of *ἅγιος* is "separation," "consecration and devotion to the service of Deity" (cp. Lev. xix. 2).

the key of David] The key is the symbol of authority (i. 18). Christ's authority is exercised over the kingdom of God—to open its doors and invite all to enter—as being supreme Lord, and heir of the throne of David. Of His own right the Lord hath this key; which was only entrusted to, or laid upon the shoulder of, Eliakim (2 K. xviii. 18), in that passage of, Isaiah (marg. rev.) which is plainly referred to here. The historical bearing of this reference falls into the background. The words are chosen because they describe, in terms which the prophecy had made familiar, that aspect of the highest sovereignty which was now most needed. David is ever the type of the supreme rule of the Theocracy (Jer. xxx. 9; Ezek. xxxiv. 23, xxxvii. 24; Hos. iii. 5). The house of David is, in the O. T., the typical designation of the Kingdom of David (Ps. cxlii. 5; Isai. vii. 2); and the true kingdom of David is the Kingdom of Jesus Christ—the Church of God of which the Lord Himself has the keys, and the power of admitting thereto (Matt. xvi. 19).

he that openeth] A reference to i. 18; or to the power of opening out the sense of Scripture (v. 9; Luke xi. 52; xxiv. 32); or, to the opening of the Sealed Book (v. 4, 5).

and none shall shut, and that shutteth, and none openeth. He still retains the highest administration of the keys in His own hands. To whomsoever He opens with the key of David, for him He shuts death and Hell.

8. I know thy works] The following words are parenthetical (*behold, I have set before thee a door opened, which none can shut*). The metaphor is often used by St. Paul (marg.

behold, I have set before thee ^aan open door, and no man can shut it: for thou hast a little strength, and hast kept my word, ^band hast not denied my name. Behold, I will make ^cthem of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, ^dI will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, ^eI also will keep thee from the hour of temptation, which shall come upon ^fall the world, to try them that dwell ^gupon the earth. Behold, ^hI come quickly: ⁱhold that fast which thou hast, that no man ^jtake ^kthy crown. Him that overcometh will I make ^la pillar in the temple of my God, and he shall go no more out: and ^mI will write upon him the name of my God, and the name of the city of my God, *which is* ⁿnew Jerusalem, which cometh down out of heaven from my God: ^oand *I will write upon him my*

^a 1 Cor. 16. 9.
^b 2 Cor. 2. 12.
^c v ch. 2. 9.
^d Isai. 49. 23.
^e 2 Pet. 2. 9.
^f Luke 2. 1.
^g Isai. 24. 17.
^h Phil. 4. 5.
ⁱ ch. 1. 3.
^j ver. 3.
^k ch. 2. 25.
^l ch. 2. 10.
^m 1 Kin. 7. 21.
ⁿ ch. 2. 17.
^o & 22. 4.
^p Gal. 4. 26.
^q Heb. 12. 22.
^r ch. 22. 4.

reff., xiv. 27; Col. iv. 3). Christ has opened the door for the Gentiles of Philadelphia; and, in general, for the missions of the Church.

that thou hast a little power. One of three good qualities, here stated, which mark this Church.

and didst keep and didst not deny. The tenses denote a past occasion in which Philadelphia had been faithful.

9. Behold I give of the synagogue of Satan, of them which say they are Jews, and, they are not; i.e. certain persons from out of the synagogue (cp. ii. 9).

to come and worship before thy feet [There is a reference to the fulfilment of Isai. lx. 14 (cp. Zech. viii. 20-23); and to the *opened door* (v. 8). What is said in Isai. xlix. 23, is here said of certain of the Jews. In this one instance Israel appears to submit to the Cross. St. Ignatius (*ad Philadelph.*, 6) implies the actual presence in this Church of Jewish converts, who preached the faith which once they persecuted.

I have loved thee ἡγάπησα. The "I" is emphatic. In v. 19 the different verb (φίλω) expresses greater tenderness and personal affection (cp. John xxi. 16, 17).

10. didst keep the word of my patience. To *My word* (v. 8) is added *My patience*. The whole Gospel teaches the need of a patient waiting for Christ. Cp. the special saying of Christ enjoining patience (Matt. x. 22; Luke viii. 15).

from the hour of trial, that [hour] which is to come up on the whole world. Cp. John xvii. 15. The reference is to the predicted trial, Matt. xxiv. 21 &c. The world is the inhabited earth,—οἰκουμένη.

them that dwell upon the earth] The mass of mankind as contrasted with believers redeemed from *every people and tongue* (v. 9) (Düsterd.); the redeemed being contemplated as already seated in heavenly places with Christ (cp. xii. 12, xiii. 6).

Here only, in the Seven Epistles, is there some degree of consent among commentators that Antichrist is spoken of.

11. Omit Behold. The words *I come quickly*—the key-note of the Apoc., at times (ii. 16) words of fear, are here words of comfort (cp. xxii. 7, 12, 20). They are an exhortation, too, the only one that Philadelphia needed.

hold fast that which thou hast; viz. strength and faithfulness (v. 8-10).

12. He that overcometh, him will I make a pillar. A promise of permanence is conveyed by this expression, not a title of dignity (Gal. ii. 9). The community of believers form the *Temple* of God (xiii. 6; 1 Pet. ii. 5). and the individual Saints appear as *pillars* (Gal. ii. 9). Some compare the two pillars called "Jachin" and "Boaz," names which probably signify 'God will establish in strength, or firmly, the Temple and the religion connected with it' (see marg. ref. note). In the ancient temples of Asia to which St. John wrote, and of Greece, *pillars* of temples were often sculptured in *human shape*, such as the Caryatides at Athens, and the Atlantes still visible at Pompeii. This figure of *permanence* may be used in contrast to the earthquakes frequent at Philadelphia.

the temple] Properly Sanctuary (*Naos*, cp. John ii. 19 note), into which Zacharias entered to burn incense (Luke i. 9), but into which the Lord, not being of the Levitical Priesthood, never entered during His ministry on earth. Note,—The word *Hieron* (ἱερόν, *templum*) which signifies the whole compass of the sacred enclosure, and which is frequently found in the Fourth Gospel, does not occur in the Apocalypse. In the heavenly Jerusalem (xxi. 22) the City is all Temple (ναός). The Saints are no longer the stones merely, as in the imagery of the Church Militant (1 Cor. iii. 16; Eph. ii. 19-22), but the pillars themselves.

and he shall go out thence no more, i.e. from the heavenly Temple. Cp. John viii. 35, x. 28, 29; Matt. xxv. 10.

Upon the conqueror shall be written *three names* :—

(1) *the name of my God*] Perhaps with

- 'ch. 2. 7. 13 new name. ¹He that hath an ear, let him hear what the Spirit saith unto the churches.
- ^mIsai. 65. 16. 14 And unto the angel of the church ¹of the Laodiceans write;
- ⁿch. 1. 5. ^a& 22. 6. 14 ^mThese things saith the Amen, ⁿthe faithful and true witness,
- ver. 7. 15 ^othe beginning of the creation of God; ^pI know thy works,
- ^oCol. 1. 15. ^pver. 1. ¹ Or, in *Laodicea*.

reference to the High Priest's frontlet (Ex. xxviii. 36-38), and illustrated by the seal on the brow of the faithful (vii. 3, ix. 4, xxii. 4);—this dignity being common to all who share in the royal priesthood (i. 6).

(2) *and the name of the city of my God*] viz. "Jehovah-shammah," *the Lord is there* (Ezek. xlvi. 35;—cp. xxi. 11, 23). While on earth the citizenship of the Saints (Phil. iii. 20) is latent; hereafter, thus sealed, it is their right to enter in by the gates into the City (xxii. 14). Others, "Jehovah-Tsidkenu," *the Lord our Righteousness* which was to be the name of the City in its glorified state, no less than of the Anointed King (Jer. xxiii. 6, xxxiii. 16).

the new Jerusalem. In xxi. 2, 10, the title *holy* is given it, as in Matt. iv. 5, xxvii. 53 (cp. Neh. xi. 1; Isai. xlviii. 2); but this title the earthly city had forfeited for ever. Cp. marg. ref.

which cometh down &c.] Its spiritual character is here represented by its descending from God. Its citizens are to bear its name when transferred to heaven.

(3) *and mine own new name*. Omit *I will write upon him*. The uncommunicated Name (xix. 12) is perhaps the name *'Aproios, the Lamb*, which is applied to Christ 28 times in the Revelation, and not elsewhere.

In these three names, we seem to have the baptismal formula of Heaven: the Name of God the Father;—the Name of the Son;—the Name of this City built up of the redeemed as "living stones," *the Temple* [*ναός*] *of the Holy Ghost* (1 Cor. iii. 16, vi. 19; 1 Pet. ii. 5).

13. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins—a pleasing example that the paths of honour and safety may sometimes be the same.

14-22. The Epistle to Laodicea.

14. *in Laodicea*] Laodicea (mod. *Eski-Hisar*, 'the Old Castle'), at first Diospolis (its tutelary deity was Zeus), was so named by Antiochus II. one of the Seleucid kings (B.C. 261-246), after his wife Laodice. Not far from Colosse and Hierapolis (Col. iv. 13), it formed with the other Apocalyptic Churches a sort of semicircle round Ephesus. A powerful Jewish colony existed in Laodicea (Col. ii. 1, iv. 13-16). It was specially called 'Laodicea on the Lycus,' to distinguish it from several other cities of the same name. Under the Romans it became one of the important seats of commerce in the interior of Asia Minor; its trade consisting in the exchange of

money and in woollen manufactures. It was laid in ruins by an earthquake about A.D. 63, but unassisted rose again with more than her usual splendour. This fact illustrates *vv.* 17, 18. Laodicea became the head-quarters of the Paschal controversy; a testimony to the prominence of this Church at the end of Cent. ii. From century to century, however, its influence declined. Having accepted the Nicene decisions in the Arian controversy, Laodicea, through its Bishop, joined in the condemnation of Athanasius at the synod of Philipopolis (A.D. 347). At the "Robbers' Synod" of Ephesus (A.D. 449) its Bishop adopted the policy of Dioscorus and the opinions of the heretic Eutyches. Two years later, at Chalcedon (A.D. 451), the bishop of Laodicea sided with the orthodox party, and condemned the Eutychian heresy which he had so lately supported. The same vacillation and infirmity of purpose characterized this Church amid the religious troubles of later times, *e.g.* in the matter of Photius and the Eighth General Council. When the day of visitation came, the Turkish conquest, the long impending doom, overtook her, and the golden Candlestick was removed for ever from the Eternal Presence.

The 'Apostolical Constitutions' name Archippus as first bishop of Laodicea; he was probably the son of Philemon (Philem. 2), a principal convert in the Colossian church and the negligent 'Angel' here addressed (cp. Col. iv. 17). In Laodicea in Cent. iv., was held the Council whose sixtieth Canon contains a list of the Books of the Old and the New Testament *which were to be publicly read in the Church*;—a definition which explains the absence of the Apocalypse from that list.

the Amen] Used here only as a proper name (see marg. ref. note). The absolute certainty of what the Lord will announce to this "Angel," is implied.

the faithful and true witness] Cp. xix. 11. An explanatory note on the word *Amen*, quite after the manner of St. John (see ix. 11). The epithet *true* is applied absolutely to Christ in 1 John v. 20; *faithful* is used here in the sense of "trustworthy," "to be believed" (1 John i. 9; cp. 1 Thess. v. 24; 2 Tim. ii. 11).

the beginning of the creation of God] Not, as the Arians held, in a *passive* sense, 'the first created,' but in an *active* sense, 'the Beginner,' 'by Whom all things were made' (John i. 1-3; Heb. i. 2). He is *principium*,

that thou art neither cold nor hot: I would thou wert cold or 16 hot. So then because thou art lukewarm, and neither cold nor 17 hot, I will spue thee out of my mouth. Because thou sayest, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and 18 poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that 19 thou mayest see. "As many as I love, I rebuke and chasten: 20 be zealous therefore, and repent. Behold, "I stand at the door, and knock: "if any man hear my voice, and open the door, "I will come in to him, and will sup with him, and he with me. 21 To him that overcometh "will I grant to sit with me in my

¶ Hos. 12. 8.
1 Cor. 4. 8.
"Matt. 13. 4'.
& 25. 9.
"2 Cor. 5. 3.
ch. 7. 13.
& 16. 15.
"Job 5. 17.
Prov. 3. 11.
Heb. 12. 5.
Jam. 1. 12.
"Cant. 5. 2.
"Luke 12. 37.
"John 14. 2'.
"Luke 22. 30.
1 Cor. 6. 2.
2 Tim. 2. 13.
ch. 2. 26.

not *initium*; and that, too, as 'principium principians,' not 'principium principium;'—the *Beginning* (Col. i. 18) from which all Creation emanates; as the *Last* (i. 17) signifies the end to which all Creation tends. He is the source both of the first Creation and of the new.

15. *I know thy works*] Partly a menace (v. 16), partly a counsel (v. 18).

I would thou wert cold or hot] In form a wish,—in reality a regret. Cold means one hitherto untouched by the powers of grace; lukewarm (v. 16) one who has tasted of the good gift, but in whom that grace has failed to kindle more than the faintest spark. The publicans and harlots were cold; the Apostles hot; the Scribes and Pharisees lukewarm (cp. Luke vii. 36-50; John ix. 41). The reproof of lukewarm Laodicea is specially characteristic of St. John, the Son of Thunder, whose zeal had not lost its old intensity (cp. 2 John, 10, 11).

16. *So because thou art lukewarm, and neither hot nor cold &c.*

I will spue thee] The announcement of the certainty of judgment is expressed by the absolute future in ii. 5, 16, 23, iii. 3; here, the possibility of yet averting that judgment is expressed by μέλλω.

17. *I am rich*] Laodicea, opulent in worldly riches (v. 14 note), was spiritually destitute.

and have gotten riches, and have need of nothing. A climax—riches gradually increasing to self-sufficiency (cp. marg. ref.; two passages of holy irony).

wretched] the wretched one (ταλαίπωρος); only here and in Rom. vii. 24.

miserable] ἐλεεινός, only here and in 1 Cor. xv. 19.

18. to buy of me] Cp. Isai. lv. 1. See St. Paul's words noting that he (Col. ii. 3) had desired (Col. iv. 16) that his Epistle should be read at Laodicea. The Laodiceans had not learned their lesson.

gold refined by fire. Not only tried by the process, but bright and new from the furnace (see i. 15; Zech. xiii. 9 (LXX)).

that thou mayest become rich; and white garments, that thou mayest clothe thyself,

and...be not made manifest; i.e. either now, or at the Last Day when each guest must have "the wedding garment" (Matt. xxii. 11-13): see xix. 8.

and eye-salve to anoint thine eyes. Eye-salve (κολλύριον) was an ointment made up in the long and round form of a cake of bread (collyra: cp. 1 K. xiv. 3 (LXX)). Spiritually understood, the unction of the Holy Spirit is denoted (see 1 John ii. 20, 27), as by gold the genuine Christian graces are intended, and by white garments the righteousness of which they are the symbol. By the light of these words discern the spiritual significance of John ix. 6, 41.

19. *I love*] φιλω, see v. 9 note.

I reprove (see John iii. 20, viii. 46, xvi. 8). Ἐλέγχο implies that the person reprov'd is convinced (cp. 2 Sam. xii. 13); it expresses an essential element of the chastening which follows.

chasten] παιδεύω, to educate by means of correction (cp. Heb. xii. 5, 6). As in 2 Sam. xii. 14, so here the correction follows the conviction.

be zealous] ζήλεω, chosen with special reference to the lukewarmness of Laodicea. See v. 14 note, and cp. the take heed of St. Paul (Col. iv. 17).

20. the door] i.e. the door of the heart.

and knock] Cp. marg. ref. The whole tenor of the imagery which represents the relation of the Church to Christ as that of the Bride to the Bridegroom, is founded upon the Book of Canticles,—see xix. 7. The Bride has been so slow to open the door, that when she does, the Bridegroom has withdrawn (Cant. v. 5, 6). This exactly corresponds to the lukewarmness of the Angel here.

I will come in &c.] Cp. marg. ref. In both passages the Divine Presence is conditional. This conclusion of the Epistle contrasts strongly with its beginning (v. 16). No other opens with such sharp unsparring severity; no other closes with such yearning tenderness, and a promise so glorious.

21. He that overcometh, to him will I give to sit down with me in my throne. Cp. Matt. xix. 28. The full glory of the

throne, even as I also overcame, and am set down with my
 "ch. 2. 7. 22 Father in his throne. "He that hath an ear, let him hear what
 the Spirit saith unto the churches.

"ch. 1. 10. **CHAP. 4. AFTER** this I looked, and, behold, a door was opened in
 "ch. 11. 12. heaven : and "the first voice which I heard was as it were of a
 "ch. 22. 6. trumpet talking with me ; which said, "Come up hither, "and I
 "ch. 17. 3. 2 will show thee things which must be hereafter. ¶ And imme-
 "Isai. 6. 1. diately "I was in the spirit : and, behold, "a throne was set in
 Jer. 17. 12.
 Dan. 7. 9.

"Conqueror" is eternal communion with the Father and the Son ; or, briefly, to reign with Christ (xxii. 5). The fulfilment of this pledge is to be looked for in eternity, as the prize of the victory over the world, over death, and over sin. This passage is in perfect harmony with John v. 22, 27.

as I also overcame, and sat down &c. Omit *even*. The *tenses* point to the historical facts of the Resurrection and Ascension. More than was promised to the Elect Twelve (Matt. xix. 28) is here promised to every believer ; and, as being the last of the promises to the Seven Churches, this is the climax of all.

22. See marg. ref. Since (i. 11) the Seven Epistles form a body of instruction addressed to the Church Universal, the promises annexed to each Epistle are not to be regarded as *unconnected*, but as combining to form *one* picture of the future bliss of heaven. The different forms in which Christian faith, during every stage of the Church's progress, may be exhibited are, first of all, exemplified in the different Epistles : (1) In the first (ii. 2-4), patient endurance and the rejection of evil ;—(2) In ii. 10, the being faithful unto death in days of suffering and persecution ;—(3, 4). In ii. 14, 20, the rejection of idolatry and all appeals to sensuality ;—(5) In iii. 2, 3, watchfulness and repentance ;—(6) In iii. 8, the keeping Christ's word, and the not denying His Name ;—(7) In iii. 18, the coming to Christ Himself for strength. In each case, the promise forms the sequel, and is designed to set forth a *particular* aspect of the *general* condition reserved for *all* who shall have come out of the *great tribulation* (vii. 14) ; and to which (xxii. 17), the *Spirit* and the *Bride* invite the Redeemed. Thus are given, separately, the outlines of the picture which represents the condition of the Redeemed after this life ; and the picture itself is only then complete when these different outlines are combined (xxi. 7). The unity of this picture may be illustrated by the fact that the Seven Promises at length find their complete fulfilment in the splendours of the New Jerusalem, described at the end of the Book. These Seven aspects of the future of the Redeemed are as follows : I. (ii. 7) Immortality ; II. (ii. 11) He that overcometh shall not be hurt by the second death ; III. (ii. 17) The heavenly food imparts the New Life ; announces a share in Christ's

priestly character, and, to those who bear the "new name," enrolment in the company of Heaven ; IV. (ii. 26-28) Share in Christ's royal dominion ; V. (iii. 5) The vesture of heaven is assumed, full security is pledged, the conqueror's name is confessed ; VI. (iii. 12) The pledge of security is repeated, introducing the inscription of the Three Names,—the baptismal formula of Heaven ; VII. (iii. 21) The promise "He shall sit with Me in My throne" completes the picture.

According to the general opinion the first division of the Apocalypse ends here ; whether the first three chapters be regarded merely as the Prologue to the Revelation proper, or whether—as is far more consistent with the character of the Book—they themselves constitute the First Vision vouchsafed to the Seer, who describes beforehand (see xxii. 17) the state which awaits those who have passed through the *great tribulation*, the various aspects of which form the theme of the Apocalypse.

IV. The First chief Vision of the Revelation proper opens here (see p. 505). As the first appearance of Christ (i. 13) is closely related to His introductory warning to His Church (chs. ii., iii.), so is God's appearance (ch. iv.) the prelude to the revelations of coming judgment. In like manner, the taking of the Sealed Book, together with the adoration of the Lamb (ch. v.), is the introduction to the imagery of the succeeding Visions, and the disclosure of their theme. The Seer places before the eye of faith that Heaven to which Christ has gone before, and whence He will return to judge the world.

1. *After these things, i.e.* 'after receiving the Seven Epistles' (i. 11), **I saw** (in the Spirit, as in i. 10) *and behold, a door opened in heaven ; i.e.* that St. John might behold, as through an open door, what takes place in heaven (cp. Acts vii. 56). Others suppose that the Seer was taken up through the door into heaven ; and that henceforth he looks from the heaven down on the earth.

and the first voice which I heard, [a voice] as of a trumpet speaking with me, one saying, Come up hither, i.e. in spirit. The Seer attains a higher spiritual standpoint.

the things which must come to pass ; as being Divinely determined.

2. Omit *And*. Rev. V. 'Straightway I was in the Spirit' (see on i. 9). A fresh outpouring of the Spirit is now granted him, in order to gaze upon this new

3 heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: *and there was* a rainbow 4 round about the throne, in sight like unto an emerald. *And* round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, *clothed in white* 5 raiment; *and they had on their heads crowns of gold.* And out of the throne proceeded *lightnings* and thunderings and voices: *and there were seven lamps of fire burning before the* 6 throne, which are *the seven Spirits of God.* And before the throne *there was* *a sea of glass like unto crystal:* *and in the*

^fEzek. 1. 28.
^uch. 11. 16.
^hch. 3. 4, 5.
^a 19. 14.
ⁱver. 10.
^hch. 8. 5.
ⁱEx. 37. 23.
²Chr. 4. 20.
^{Ezek.} 1. 13.
^{Zech.} 4. 2.
^mch. 1. 4.
[&] 5. 8.
^{Ex.} 38. 8.
^oEzek. 1. 5.

and more sublime Vision (cp. Ezek. xi. 1, 5). This Vision, in its full significance, reveals GOD as the God of the Redeemed, the Father upon the throne;—in the midst of the throne (v. 6) the Lamb still bearing the tokens of the Cross;—and before the throne the Seven-fold Spirit with His lamps of fire (v. 5). In the four and twenty Elders, the Church of the Old and the Church of the New Covenant are imaged forth; and in the four Living Beings, the symbolic representatives of Creation.

there was a throne set in heaven (see Ezek. i. 26-28, x. 19) and *one sitting upon the throne.* The majority of writers take this title to mean the Eternal Father, as distinguished from the Son (*the Lamb*, v. 6); and from the Holy Spirit (v. 5). Others understand the Triune God,—GOD in His absolute Being,—as indicated by the *Trisagion* (v. 8), from Whom the Lamb may fitly take the Sealed Book (v. 7, cp. Dan. vii. 13). The references, in v. 5 and in v. 6, to the Second and Third Persons of the Trinity do not oppose this view; neither does the doxology in v. 11.

3. *was to look upon*]. Omit *was*. ὁπασις (Vision in ix. 17, Acts ii. 17) is found in the N. T. only in those two places and here.

like a jasper stone and a sardius. The *last* and the *first* stones in the Breastplate (Exod. xxviii. 17, 20). Jasper is the first of the Twelve Foundations in xxi. 11. Greenness, and more or less translucency, were the two essential characters of the ancient *jaspis* (our chalcedony). The modern jasper is quite opaque, and corresponds to the *achates* of the Romans. The antique *sard* or oriental carnelian—the sixth Foundation in xxi. 20—was a dull red cloudy stone of many gradations of colour.

a rainbow] St. John uses the word *Iris* (x. 1). The LXX Version—shunning, probably, the allusion to heathen mythology—always uses for “a rain-bow” the word which expresses the *bow* as a weapon of war (ῥέγον; cp. vi. 2). For other examples in the Apocalypse of heathen symbolism, see on ii. 10. The *rainbow round about the throne* is the emblem of God’s covenanted mercy (Gen. ix. 16). This symbol casts light upon all the Visions that follow; in which God is revealed only as One Who keeps His Covenant and promise.

in sight ... emerald] Rev. V. ‘like an

emerald to look upon.’ The emerald, of bright green colour, was the most precious gem in the Roman jeweller’s list. It is the fourth Foundation in xxi. 19.

For the imagery of this passage see Ezekiel (marg. ref. f).

4. *seats*] *thrones* (ii. 13). In the O. T., “the Elders” are the chiefs and natural representatives of the people of Israel (see Exod. iv. 29, xii. 21 &c.; cp. Heb. xi. 2). In the N. T. the early representatives of each Church were also thus named (Acts xiv. 23, xx. 17 &c.). Here, accordingly, the *four and twenty Elders* (cp. the *Ancients*, Isai. xxiv. 23, LXX) are the representatives of the universal Church of God, and their number symbolizes the Twelve Patriarchs and the Twelve Apostles, the collective body of the Saints of the O. and N. T.T., who are here represented by their chiefs and their leaders.

arrayed in white garments &c. Omit *they had*. On the colour *white*, see on i. 14 and cp. iii. 4, 5, vii. 13, 14.

crowns of gold] The conqueror’s crown (1 Cor. ix. 25), the emblem of the victory of the Church rather than of royalty.

5. *proceed lightnings and voices and thunders.* Cp. Exod. xix. 16. The present description (cp. marg. ref.) sets forth the unlimited power of God, as it is represented in the language of the O. T.

seven lamps of fire] This peculiar expression, and the parallel expression *seven eyes* (v. 6), point to the all-searching, all-illuminating, operation of the Holy Spirit.

6. *and before the throne, as it were a glassy sea.* Either as if the *material* of the sea were of glass, or as if it were in *appearance* transparent as crystal. Some think that as the stormy sea represents the godless nations (xvii. 15), so here the pure and calm sea represents Creation in its true relation to its Creator. Others note that in Dan. vii. 2, 3 (cp. Isai. lvii. 20) the troubled surface becomes, when seen before the throne of God, calm and clear; reflecting, as from a mirror, every fulfilment of the Divine purposes,—especially those which relate to the stability of the Church on earth, amid the commotion of Empires and of peoples. In xv. 2, the sea of glass is *mingled with fire*, because the fiery wrath of God is hastening to the Judgment, and is there, in like manner, reflected from the untroubled surface of that sea. Others, again, see a reference

^p ver. 8.
^q Num. 2. 2.
 Ezek. 1. 10.
 & 10. 14.
^r Isai. 6. 2.
^s ver. 6.
^t Isai. 6. 3.
^u ch. 1. 8.
^v ch. 1. 4.

midst of the throne, and round about the throne, *were* four beasts
 7 full of eyes before ^pand behind. ^qAnd the first beast *was* like a
 lion, and the second beast like a calf, and the third beast had a
 face as a man, and the fourth beast *was* like a flying eagle.
 8 And the four beasts had each of them ^rsix wings about *him*;
 and *they were* full of eyes ^swithin: and ^tthey rest not day and
 night, saying, ^uHoly, holy, holy, ^vLord God Almighty, ^wwhich

¹ Gr. *they have no rest.*

to "the molten sea" or great laver of brass in Solomon's Temple (1 K. vii. 23-26, 38), now introduced in order to typify the purification by Baptism of all who are made kings and priests (see v. 10).

like unto crystal] Cp. Ezek. i. 22. The crystal (xxi. 11) was in enormous request amongst the Romans under the Empire for the purpose of making drinking cups.

and in the midst of...and round about the throne] One at each of the four sides of the throne, and in the middle of the side.

four living beings. Omit *were*. Rev. V. 'living creatures' (^zas A. V. in marg. ref. o). These have nothing in common with the *beasts* of Rev. vi. 8, or the *wild beasts* of Mark i. 13; nor yet with the *Beasts* of xi. 7 &c.—in all which places the word *θηρίον* is used. Absolutely and preeminently they are "Living Beings." The idea of *life* is essential to the symbol; and thus they naturally image forth those existences to which *life* in its chief sense belongs. In these Four Living Beings the Seer has combined the Seraphim of Isaiah vi. 2, 3 (cp. the *six* wings and the *Trisagion* of v. 8), and the Cherubim of Ezekiel (Ezek. i. 5, x. 5).

7. *like a calf*] The god Apis was believed to assume the form of a young bull. These four forms are to be taken as the heads of the four classes of animated creatures—rational beings, birds, tame animals, and wild animals: *i.e.* we have here, ideally represented, the collective living Creation on which the judgments of the first four Seals (vi. 1-8) are inflicted. Further, the number *four* (p. 497) is the recognized "signature" of the assemblage of created life: it is, in fact, the "signature" of the world (cp. vii. 1, xxi. 13),—not of the world as "without form and void," but as a Cosmos, as the revelation of God so far as Nature can reveal Him. Preeminence among wild animals is assigned to the Lion (as instanced in the lions beside Solomon's throne, 1 K. x. 19, 20) adopted as the natural symbol of sovereignty. The power of vision in the case of the Eagle (cp. Ezek. x. 12) is emblematic of the Divine omniscience; as his power of flight (v. 7; Deut. xxviii. 49; Job ix. 26; Prov. xxiii. 5; Jer. iv. 13; Hab. i. 8), is emblematic of the Divine Omnipresence.

The following meanings have also been assigned:—The Four Living Beings represent (a) The four Evangelists, or Gospels; but this

application varies, and is purely arbitrary, however generally it may have been adopted.

(b) The *four* Patriarchal Churches:—The *Man* is Alexandria, the seat of learning; the *Lion* is Jerusalem, exhibiting constancy in the faith (Acts v. 29); the *Calf* is Antioch; the *Eagle* is Constantinople. (c) The *four* great Apostles,—Peter, James the Lord's brother, Matthew, and Paul as "the *Eagle*." (d) As the standards of Judah, Reuben, Ephraim, and Dan (Num. ii.) represented the Church of the O. T., so the Four Living Beings represent the Church of the N. T. (e) The *four* mysteries of the faith, the Incarnation, Passion, Resurrection, Ascension. (f) The *four* faculties of the human soul, '*Homo* est vir rationalis; *Leo* irascibilis; *Bos* concupiscibilis; *Aquila* conscientia.' Some see here types of powers met with in the worship and art of all the nations of the earth—the Lion, the first Asiatic conqueror; the Calf, the worship of the Egyptian and the Hindoo; the Human figure, the ideal of the Greek; the Eagle, the dominion of Rome. The Seer beholds what was to prepare him for the downfall of his own country's worship. Each idolatry was a perversion of a truth. Each had its *eyes behind*, which turned to Him that sat on the throne. The *eyes before* looked to the work of His hands.

8. **having each one of them six wings, are full of eyes round about and within.** The *six wings* (see marg. ref.) denote *awe*, for the Living Beings dare not look upon God,—*humility*, for they stand in His presence,—*obedience*, for they are ready to execute His commands. The *eyes* of the whole body signify the never-resting, wakeful activity of organic life,—the vitality of organic Creation: see the next clause. After the fourth Seal (vi. 7) and the Adoration in heaven (vii. 11), the Four Living Beings again appear (xiv. 3, xv. 7, xix. 4). When the state of perfection has arrived in which the Divine idea of Creation is realized (xix. 6), they disappear from the Apocalypse.

and they have no rest. Sleep is the brother of Death, and hence these emblems of organic *life* know no sleep: the expression of their life is a never ceasing song of praise (Ps. xix. 1-3).

Holy &c.] Or, "Holy, holy, holy [is] the Lord God, the Almighty" (i. 8.).

9 was, and is, and is to come. ¶ And when those beasts give glory and honour and thanks to him that sat on the throne, 10 ^v who liveth for ever and ever, ^a the four and twenty elders fall down before him that sat on the throne, ^a and worship him that liveth for ever and ever, ^b and cast their crowns before the 11 throne, saying, 'Thou art worthy, O Lord, to receive glory and honour and power: ^d for thou hast created all things, and for thy pleasure they are, and were created.

CHAP. 5. AND I saw in the right hand of him that sat on the throne ^a a book written within and on the backside, ^b sealed with

^v ch. 1. 18.
^a & 15. 7.
^a ch. 5. 8. 14.
^a ver. 9.
^b ver. 4.
^c ch. 5. 12.
^d Gen. 1. 1.
 Acts 17. 24.
 Eph. 3. 9.
^a Ezek. 2. 9.
^b Dan. 12. 4.

and which is and which is to come. Note the order here (different from i. 4)—past, present, future. Some refer *which was* to the Creator; *which is* to the Redeemer; *which is to come* to the Spirit.

It is generally admitted that the Four Living Beings here, and in Ezek. i. 5, are of the same character as the Cherubim of the Tabernacle of Moses (Exod. xxv. 20, xxxvii. 9) and of the Temple of Solomon (1 K. vi. 24). The conception was that of a symbolical image; and a conception common, from the earliest times, to the Israelites and to other races. The similarity is adduced of the Indian Vishnu seated on the *Garuda*, described as a being 'lighting up the whole world;' and of the Greek *Okeanos* seated on the *griffin*, the symbol of good.

As no significance is attached in the O. T. to any single element of the Cherubim, so in the Apoc. there is no special significance attached to any one of the Four Living Beings. Each of them may perform a distinct office (see vi. 1-7, xv. 7), but it is in their combination only that the Living Beings symbolize animated Creation. Each of them represents the highest form of the different orders of created Life.

The result, therefore, is that the throne of God is surrounded (1) by the Church of all time—symbolized in v. 4 by the *Four and twenty Elders*; and (2) by His animated Creation—symbolized in v. 6 by the *Four Living Beings* who represent the *creaturely life* of Nature. Hence, the grand doxology of the Church Universal or mankind redeemed, and represented by the Twenty-four Elders (vv. 10, 11),—a doxology of which Creation is the theme. Redemption is first referred to in v. 9.

9. And when the living beings shall give; or 'as often as (*ὅταν*) they shall give,'—the future tense implying the eternal repetition of the act. Previously it was not so (vii. 15-17); for not until the Redemption had been accomplished could the Church Universal (v. 4) join in this adoration.

to him that sitteth. See on v. 2.

to him that liveth for ever and ever. See on i. 6:—the essential title of God.

10. shall fall down before him that sitteth...and shall worship...and shall cast their crowns, the heavenly prize:—the emblem of immortality (see on ii. 10);—or, which they wear as the Redeemed, as repre-

sentatives of the victorious Church. Writers tell how Tiridates cast down his *diadem* in homage before the effigy of Nero, and Tigranes his before Pompeius.

11. Worthy art thou, our Lord and our God, to receive the glory and the honour, and the power. God has all *power* in Heaven (see xv. 8); but the world is not yet brought into subjection to the Divine power; and so we read of the ascription of *power* here, and in v. 12 &c. to God as due to Him on earth. In xi. 17, He is represented as having taken that *power*.

for thou didst create all things = the Universe. Creation is the theme of this doxology (see on v. 8).

and because of thy will they were; i.e. 'they existed,'—implying the fact of being, as contrasted with previous non-existence (cp. Gen. i. 3).

This passage is the Eucharistic Hymn of the Ancient Liturgies. Note the recurrence of the number *three* in vv. 8-10, viz. "Holy, Holy, Holy;" "Lord, God, Almighty;" "shall fall down," "shall worship," "shall cast."

V. The manifestation of God (see on iv. 2) is now followed, as an introduction to the Visions which disclose the future of the Divine Kingdom, by a revelation of the majesty and glory of Jesus Christ in presence of the Hosts of Heaven and of the representatives of assembled Creation. After the Vision of the ideal Church, comes the Vision which shows how the great mystery is to be fulfilled. Of that mystery the Book with the Seven Seals is the type. The *Seal* is the symbol of an event still hidden in mystery but Divinely decreed; and this image is borrowed from Isaiah xxix. 11, 12. Christ alone, the Revealer of God's counsels, can unfold this mystery (v. 9).

1. written within and on the back. "The back," or outside of a roll of parchment was written on when its inner side was full. In this fulness of the roll commentators see an emblem of the completeness of the contents—an idea which is also implied by the number *Seven* of the Seals.

close-sealed with seven seals; κατεσφραγισμένον, a verb found only here. The end of the parchment is fastened down by the Seals to its staff, so that the roll cannot be opened. A profound mystery is hereby denoted (see Deut. xxxii. 34). All the

ever. 13.

^a Gen. 49. 9, 10.

Heb. 7. 14.

^c Isai. 11. 1.

Rom. 15. 12.

ch. 22. 16.

^f ch. 6. 1.

^g Isai. 53. 7.

John 1. 29.

1 Pet. 1. 19.

ch. 13. 8.

^h Zech. 3. 9.

& 4. 10.

ⁱ ch. 4. 5.

- 2 seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man 'in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, ^athe Lion of the tribe of Juda, ^ethe Root of David, hath prevailed to open the book, 6 and to loose the seven seals thereof. ¶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood ^ga Lamb as it had been slain, having seven horns and ^hseven eyes, which are ⁱthe seven Spirits of God

Seals are visible to St. John: each involves its own mystery; and the opening of each is followed by a special Vision (*e.g.* vi. 2); but nought could be read in the Book till after the unsealing of all the Seven Seals.

We have no materials for judging of the contents of the Sealed Book. Some, however, consider the roll to reveal a brief view of the successive sufferings of the Church of Christ from St. John's age to the end of the world. As to what the roll itself represents, the opinion of many ancient and modern writers that it contained the sum of the Divine counsels (Acts ii. 23) includes the majority of less comprehensive interpretations. The Futurist considers that the roll denotes the office or commission with which our Lord shall be invested, and in virtue of which He shall come again in glory to judge the world; the Preterist takes the Sealed Book to be the expression of God's purpose and will.

2. *proclaiming with a great voice, Who is worthy; i.e., morally entitled, as John i. 27.*

3. *And no one in the heaven, or on the earth, or under the earth; i.e. the whole realm of Creation (cp. v. 13).*

or to look thereon. Cp. Rom. iii. 10 12.

4. *I wept much, because no one; i.e. because the promise of iv. 1 seemed likely to fail:—'Without tears the Revelation was not written, neither without tears can it be understood' (Bengel). The Seer was waiting in the humility of faith until the Lamb had opened the roll (cp. Matt. xxiv. 36; Mark xiii. 32; Acts i. 7).*

worthy to open the book, or to look thereon. Omit the words, and to read.

5. *one of the elders*] Representing the body of the Elders—the Church.

the Lion which is of the tribe of Judah, the root of David. Cp. marg. ref. and Isai. xi. 1, 10; Rom. xv. 12:—this harmony of remote texts illustrates the fact that Scripture is "one organised whole."

hath prevailed &c.] Rev. V. 'hath overcome, to open' &c. Omit to loose. ἐνίκησεν denotes here the past victory of Christ ('Victor fuit in Resurrectione'—De Lyra). The glory of opening the Book of God's counsels is one part of Phil. ii. 9. Hence the fitness of one of the Elders—one of those

who know the fruit of the Redemption—being chosen to indicate that Christ, exalted to His Throne, is the impartor of all Revelation.

6. Rev. V. 'And I saw in the midst... and of the four living creatures' &c., *i.e.* in the space in the centre which is the throne together with the four Living Creatures (as in iv. 6); and which is surrounded, as its outward limit, by the circle of the twenty-four Elders (iv. 4).

a Lamb] ἀρνίον. The diminutive brings forward more suggestively the idea of meekness and innocence:—Christ had just been spoken of as 'a Lion;' now as 'a Lamb.'

standing (*i.e.* in posture as if living, and yet) *as though it had been slain* (ἐσφαγμένον). σφάττειν (cp. Exod. xii. 6), found eight times in this Book and used with a special fulness of meaning, occurs elsewhere in the N. T. only in 1 John iii. 12, where it exhibits before the reader's eyes the unmitigated fearfulness of the act of Cain. Christ's Body bore the marks of His sacrificial death—the print of the nails and the wound of the spear (see i. 7, and John xx. 20, 27; Luke xxiv. 39), tokens which shall also fill His enemies with terror (vi. 16). The words *as though it had been slain* the contrast between *standing* and *slain*—the former setting forth the Lord's risen life (cp. i. 18); the latter the abiding power of His sacrificial death.

The Lamb has a double emblem—4

seven horns] The first emblem, universal dominion (Matt. xxviii. 18); the *horn*—an idea borrowed from the strength of the ox—being the symbol of power (cp. Deut. xxxiii. 17; 1 Sam. ii. 1; 1 Kings xxii. 11; Dan. viii. 5, 6; Luke i. 69), and the number *seven* the 'signature' of perfection (see p. 497). This symbol is applied (but with different accessories) to beings of very opposite qualities (cp. xii. 3, xiii. 1).

seven eyes] The second emblem of the Lamb, the symbol of perfect knowledge. The *seven Eyes* are the *Seven Spirits* (see i. 4, iii. 1; cpd. with Zech. iii. 9; iv. 10). Some include the *Seven Horns* in the explanation.

Besides omniscience, this emblem also denotes the active operation of the Godhead, whereby the Divine energy worketh on and in

7 sent forth into all the earth. And he came and took the book
8 out of the right hand ^kof him that sat upon the throne. ¶ And
when he had taken the book, ^lthe four beasts and four *and*
twenty elders fell down before the Lamb, having every one of
them ^mharps, and golden vials full of ^oodours, ⁿwhich are the
9 prayers of saints. And ^pthey sung a new song, saying, ^qThou
art worthy to take the book, and to open the seals thereof: ^rfor
thou wast slain, and ^shast redeemed us to God by thy blood ^tout
10 of every kindred, and tongue, and people, and nation; ^uand hast
made us unto our God kings and priests: and we shall reign on
11 the earth. ¶ And I beheld, and I heard the voice of many

^k ch. 4. 2.
^l ch. 4. 8, 10.
^m ch. 14. 2.
ⁿ Ps. 141. 2.
^o Ps. 40. 3.
^p ch. 4. 11.
^q ver. 6.
^r Acts 20. 28.
^s Rom. 3. 24.
^t 1 Cor. 6. 20.
^u Eph. 1. 7.
Heb. 9. 12.
1 Pet. 1. 18, 19.
1 John 1. 7.
^v Dan. 4. 1. 2.
& 6. 25.

the world. Both symbols conjoined signify the plenitude of omnipotence and omniscience. The Vision teaches first the positions occupied by the Saviour in Heaven, as the Lamb that was slain; and then the presence in all the earth of that Divine Spirit, Who is the very eye of Christ. The symbolism also expresses the relation of the Divine Spirit to the Lamb,—for ‘the Holy Ghost is of the Father and of the Son.’

7. *And he came, and he taketh [it].* Omit *the Book*. It is the office of Christ to take the Book, and He has the power to open it.

8. It now became known that the Lamb was worthy to unseal the roll (see v. 2). They—who in ch. iv. represent animated Creation and redeemed Humanity, and who had adored God the Father, in alternate hymns of praise—now unite, with one voice, in adoring the Lamb, for He shares the homage paid to the Father (v. 13), as He shares the throne itself (iii. 21, xxii. 1). The doctrine is here represented typically, which St. Paul had expressed in words (Phil. ii. 8-11). To this united hymn of praise the host of Angels returns the response in v. 12.

having each one a harp, and golden bowls. *Harp* was rather the guitar or lute; the *bowl* (Lat. *patera*) was a broad, flat, shallow cup. The reference here is to the use, in the Temple worship, of incense-cups (A. V. *spoons*, i.e. small gold cups—see Exod. xxv. 29 note) to receive the frankincense (xviii. 13; Exod. xxvii. 1-3).

full of incense. See Exod. xxx. 34-38. In the typical worship of the O. T., the ascending smoke of the burnt offering—“the sweet savour unto Jehovah” (see Lev. i. 9 note)—and especially of the incense was the symbol of prayer (Lev. xvi. 12, 13; Ps. cxli. 2; Isai. vi. 4; Luke i. 9, 10).

the prayers of the saints; i.e. of all the members of the Church of God (xi. 18, xiii. 7; cp. Eph. ii. 19). Some take the word *vials* (‘bowls’) to be the antecedent to which *are*;—but cp. viii. 3.

9. *And they sing a new song.* *New* (see ii. 17, xiv. 3), because, previously to the redeeming work of Christ, the earlier

Church, though it also is represented by the Elders, could not have uttered this song. The *present* tense ‘sing,’ denotes the never-ceasing worship of heaven (iv. 2, 8). Cp. Ps. xxxiii. 3, xl. 3, xcvi. 1 &c.

saying &c.] Rev. V. ‘Worthy art thou,’ and ‘didst purchase unto God with Thy Blood *men* of every tribe’ &c. The tenses point to the past act of the Crucifixion.

out of every tribe &c. Or, render as above, [*men*] of every tribe. The *fourfold* enumeration here, as usual ‘tribe, tongue, people, nation’ (e.g. vii. 9, xi. 9, xiv. 6), is symbolically exhaustive=the inhabitants of the earth. Since the date of “the confusion of tongues” (Gen. xi. 7-9), mankind has been separated according to this fourfold division (Gen. x. 5, 31). This separation has ceased in Christ.

10. Rev. V. ‘and madest them *to be* unto our God a kingdom and priests, and they reign upon the earth.’ The redeemed are united into *a kingdom*; as citizens of this kingdom they are *priests*, for they are admitted to the closest, the most intimate relations with God (vii. 15); and as such they share in the kingly rule of their Prince,—*they reign* (see on xx. 1-6). The expression *to reign* is derived from Jewish theology which promised to Israel, during the Messianic epoch, supremacy over all peoples. It occurs in the Apocalypse in a new signification:—Christ establishes *His Kingdom* (John xviii. 36), i.e. He causes truth, justice, holiness to triumph, and consequently inaugurates an era of happiness for those who are His own.

The Church is here regarded as it is now upon earth,—with the Lamb in the midst of it, sending forth into all the world that sevenfold plenitude of His power and wisdom which the *Horns* and *Eyes* symbolize, in order to the perfecting of the Saints unto the day of His Coming.

11. *And I saw, and I heard a voice.* The host of Angels now take part in the hymn of praise which the Elders had sung. From the symbolic representatives of the Church they have now learned “the manifold wisdom of God” (Eph. iii. 10; 1 Pet. i. 12); therefore, they at once unite in the hymn of praise. They surround the scene

- * ch. 4. 4, 6. angels "round about the throne and the beasts and the elders ;
 * Ps. 68. 17. and the number of them was ^aten thousand times ten thousand,
 * ch. 4. 11. 12 and thousands of thousands ; saying with a loud voice, ^vWorthy
 is the Lamb that was slain to receive power, and riches, and
 wisdom, and strength, and honour, and glory, and blessing.
 * ver. 3. 13 And ^aevery creature which is in heaven, and on the earth, and
 under the earth, and such as are in the sea, and all that are in
 them, heard I saying, "Blessing, and honour, and glory, and
^a1Chr.29.11. power, be unto him ^bthat sitteth upon the throne, and unto the
 Rom. 9. 5. Lamb for ever and ever. ^cAnd the four beasts said, Amen.
 1 Tim. 6. 16. 14 And the four *and* twenty elders fell down and worshipped him
^bch. 6. 16. And the four *and* twenty elders fell down and worshipped him
^cch. 19. 4. "that liveth for ever and ever.
^dch. 4. 9.
^ach. 5. 5. **CHAP. 6.** AND "I saw when the Lamb opened one of the seals, and

described in ch. iv. (cp. 1 K. xxii. 19). Thus the redeemed Creation stands nearer to the throne of God than even the Angels (see Heb. ii. 5). The strain of adoration begun in *vr.* 8, 9 is continued here : in *v.* 13 it is echoed by universal Creation.

and the number of them &c.] Cp. Dan. vii. 10 ; Heb. xii. 22 ; Jude 14. Various ranks and orders of Angels, as well as their separate offices, are distinguished in the Apocalypse :—the Archangel Michael (xii. 7 ; cp. Dan. xii. 1 ; 1 Thess. iv. 16) ;—the mighty Angels (*v.* 2, x. 1, xviii. 21) ;—the Angels having great authority (xviii. 1) ;—Angels entrusted with special commissions (xiv. 6, xv. 7, xvii. 1, 7) ;—Angels which have a special function (vii. 1, 2, viii. 3, xiv. 18, xvi. 5, xx. 1).

12. *saying with a great voice... that hath been slain... the power... wisdom, and might &c.* Cp. 1 Chron. xxix. 11, 12. In this sevenfold doxology (cp. vii. 12) *one* article is prefixed to the seven nouns ; hence, critics observe that these seven words of praise are to be uttered as one single word. Note that the word *riches*—not merely spiritual *riches* (cp. John i. 16 ; Eph. iii. 8), but the *fulness* of every gift of God (James i. 17 ; Acts xvii. 25)—is found only here in a doxology, and in connexion with *power*.

13. *And every created thing.* At length the various hymns of praise (iv. 8, 11, v. 9, 12) are all combined in one harmonious chorus ; and in this manner all Creation welcomes the redemption "of the children of God" (see Rom. viii. 19-23).

in the heaven, ... and under the earth (as in Phil. ii. 10, those in Hades) *and on the sea.* In the Apocalypse the *sea* is frequently referred to, both literally, and as a symbol. The Apostle's exile at Patmos had rendered it an object familiar to him.

and all things that are in them. The usual summary of collective Creation, as in Ex. xx. 11 ; Ps. cxlvi. 6 ; Phil. ii. 10.

saying &c.] Rev. V. "saying, Unto Him that sitteth on the Throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever." The Father's praise is celebrated in iv. 8-11 ; the Son's in v. 9-12 ; here, both

are glorified (cp. Rom. xvi. 27 ; 1 Pet. iv. 11). The fourfold doxology is by some referred to the *four* classes of Creation in the preceding clause.

In this triumph of Redemption, redeemed Creation (*v.* 8) first takes part ; then the Angels (*v.* 11), as "ministering spirits" who do service for the sake of them who have now inherited salvation (Heb. i. 14) ; and then, as here, **every created thing.** This symbolic scene represents the great thought of St. Paul, that Christ has reconciled all things on earth and in heaven, and has united them in Himself (Eph. i. 10 ; Col. i. 20).

14. As in iv. 8 the 'four living creatures' (Rev. V.), the representatives of Creation, had commenced the series of hymns, so now they pronounce the "Amen," which forms the customary close of Divine worship (see 1 Cor. xiv. 16).

And the elders fell down and worshipped. The verse closes thus. The Elders, the representatives of the Church Universal, in silent adoration add their assent. The last tones of the hymns die away, and the opening of the Seals begins.

VI. 1-viii. 1, the Second chief Vision. The Seven Seals are now opened. The Seven are divided into the groups of *four* (*vr.* 1-8) and *three* Seals (*vr.* 9, 12, viii. 1),—the former group being distinguished from the latter by the agency of the Four Living Creatures, and by the word of invitation, *Come* (*vr.* 1, 3, 5, 7). Similarly the first four Trumpets (viii. 7-12) are separated from the last *three* at viii. 13. In the case of the Seven Epistles and of the Seven Bowls there is a different division,—namely into groups of *three* and *four* (ii. 18, xvi. 8) : but in each of the groups of Seals, Trumpets, and Bowls, an intervening action parts the first *six* from the *seventh* (at ch. vii. ; at x. 1-xi. 14 ; at xvi. 13-16). Of the Seven Seals, the seventh (viii. 1) forms the solemn and mysterious close. So in the case of the Trumpets, at the seventh (xi. 15-18) the hidden meaning is merely indicated ; just as at the pouring out of the seventh Bowl (xvi. 17) the Voice from the throne merely declares *It is done*.

I heard, as it were the noise of thunder, ^bone of the four beasts ^bch. 4. 7.
 2 saying, Come and see. And I saw, and behold ^aa white horse : ^cZech. 6. 3.
^aand he that sat on him had a bow ; ^cand a crown was given ^cch. 19. 11.
 unto him : and he went forth conquering, and to conquer. ^dPs. 45. 4, 5.
 3 ¶ And when he had opened the second seal, ^eI heard the second ^{LXX.}
 4 beast say, Come and see. ^fAnd there went out another horse ^eZech. 6. 11.
 that was red : and power was given to him that sat thereon to ^cch. 14. 14.
 take peace from the earth, and that they should kill one another : ^fch. 4. 7. ^eZech. 6. 2.

The Vision which accompanies the opening of each Seal is either intended simply to prepare for the final revelation of the mystery of God (x. 7) ; or, more definitely, is a symbolical representation of the corresponding portion of the Sealed Book. There is, accordingly, a mysterious silence on the opening of the seventh Seal—the Seal which extends to the end of all things. The Visions that follow represent to the Seer events which either partly precede and partly accompany the seventh Seal ; or which give a general survey of the progress of the Church of God in the world until the Divine purpose is accomplished, although by no means a picture of events in chronological succession. The Lord's discourse on the Mount of Olives (Matt. xxiv.) is the key to the Visions of the Seals. The symbolism recalls the Four Horses of Zech. i. 8–10.

1. *one of the seven seals. The first Seal.*

I heard &c] Rev. V. 'I heard one of the four living creatures.' Thus the Lion's strength, in the first Living Being, is the type of victory (cp. v. 2). Others understand here the first Gospel, that of St. Matthew, inviting the Church to contemplate Christ, the *Lion of the Tribe of Judah*, as Conqueror and King.

saying, as with a voice of thunder, Come. Omit and see (here and in vv. 3, 5, 7), though the words express the object of the invitation.

2. *a white horse*] Cp. marg. ref. With the Hebrews the horse was the emblem of war (Job xxxix. 25) ; with the Romans the white horse was the emblem of victory.

he that sat thereon. Various interpretations :—(1) Christ (cp. xix. 11)—the Beginning and the End, the First and the Last—from Whom, thus, all the Visions commence. (2) Christianity personified : as the riders in the next three Seals are personifications of bloodshed, scarcity, death. (3) The personification of War, or of Conquest, or of Ambition and Pride which bring with them destruction and ruin. (4) The Roman Empire. (5) The Lord's Second Coming, represented under various aspects. The Symbolical, the Historical or Continuous, and the Futurist schools of interpretation are here exemplified.

and there was given unto him a crown ; the garland of victory (ii. 10). When Christ goes forth as King, He wears many diadems (xix. 12, Rev. V.). By this token the Lord is distinguished from the other

riders. In relation to the hostile world Christ appears as a warrior ;—in relation to the Father He appears as a Lamb (John i. 29).

and he came forth conquering &c. He sets out as a conqueror to take possession of His Kingdom :—but the end is not as yet attained. The earth is still to be subdued ; and to this purpose the other Visions are subordinate. The triumph is secured under the seventh Trumpet ; and then the Elders return thanks for the consummation (xi. 16, 17). When the Gospel was proclaimed men expected the future reign of peace and happiness over the earth ; such an expectation the Lord had from the first declared to be groundless (Matt. x. 34). To unfold this theme is the object of the first six Seals—as, indeed, of the greater part of the Apocalypse. Instead of peace, there appears throughout this Book a secret gathering of armies as for some great war or battle—from this single mysterious Rider to the summoning the birds of heaven unto the great supper of God (xix. 17).

3. *And when He opened &c.* The second living Creature, the Calf (iv. 7) need not be understood literally. The symbolism which takes the Four Living Beings to be the four Gospels sees here the Gospel of St. Luke ; the Calf—the sacrificial animal—displaying the sufferings of Christ, and here inviting the Seer to behold the suffering inflicted on the martyrs (v. 4).

4. *And another [horse] came forth, a red horse.* The colour of the war-horse (Zech. i. 8) and of the Dragon (xii. 3). The colour of each horse corresponds to the mission of its Rider (see v. 8) :—here, to shed blood.

and to him that sat thereon it was given to take peace &c. i.e. peace absolutely (Matt. x. 34, xxiv. 7).

kill] slay ; to σφάττω (see v. 6 note) as the sacrificial term, corresponds strictly the term here used for sword, although this word (μάχαρα, or sacrificial knife, Gen. xxii. 6, 10, LXX) is also used promiscuously.

one another] It is the inhabitants of the earth (see iii. 10) who shall slay one another. Some see here only the persecutions of the Christians (cp. v. 9) ; but it is more in accordance with the context, and with Matt. x. 34 to take the symbol as referring to the beginning of sorrows foretold by our Lord (Matt. xxiv. 8), and now represented under the personification of bloodshed about to come on the whole earth.

- ^a ch. 4. 7. 5 and there was given unto him a great sword. ¶ And when he had opened the third seal, ^aI heard the third beast say, Come and see. And I beheld, and lo ^aa black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, ¹A measure of wheat for a penny, and three measures of barley for a penny; and ^ksee thou hurt not the oil and the wine. ¶ And when he had opened the fourth seal, ¹I heard the voice of the fourth beast say, Come and see. ^mAnd I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given ²unto them over the fourth part of the earth, ⁿto kill with sword, and with hunger, and with death, ^oand with
- ^a ch. 4. 7.
¹ Zech. 6. 2.
^k ch. 9. 4.
¹ ch. 4. 7.
^m Zech. 6. 3.
ⁿ Ezek. 14. 21.
^o Lev. 28. 22.

¹ The word *chaenix* signifieth a measure containing one wine quart, and the twelfth part of a quart.

² Or, to him.

5. Rev. V. 'when he opened...the third living creature saying, Come.' That the rise of heresy,—denying Christ's *humanity*—next in order to persecution, is portended by this Seal is inferred by some from the *human* face of the third Living Being (iv. 7).

And I saw, and behold, a black horse. The colour of gloom; implying the destruction caused by the rider, who personifies *scarcity*. According to Allegorists this colour is the emblem of the Church's mourning at the corruption of the true faith, and the consequent loss of souls.

and he that sat thereon had a balance. This meaning of the word *ζυγός* (primarily a yoke, Matt. xi. 29) is determined here by its use in Lev. xix. 35, 36; Isai. xl. 12; and especially by Ezek. xlv. 10 (LXXX), where the expressions used here (see *χαίτης*, v. 6) are found in juxtaposition. The corn is weighed, not measured; and hence *scarcity* is symbolized (see Lev. xxvi. 26; Ezek. iv. 16, 17), not absolute *famine* as in the next Seal (v. 8). Here again we see 'the beginning of sorrows' (Matt. xxiv. 8).

6. And I heard as it were a voice. Distinct from the voices of the four living creatures. The voice issues from the Throne—from the midst of the representatives of Creation, the woes denounced against which it is the object of the voice to mitigate.

The prices which this voice goes on to announce imply severe dearth:—

saying, A measure of wheat for a penny; Lit. a *chaenix* of wheat for a denarius;—the *chaenix* being a measure below the amount of a quart, and representing a man's food for a day. The *denarius*, a day's wages for a labourer (Matt. xx. 2), and the daily pay of a soldier, approached the value of a shilling. The extremity of the famine only thus becomes apparent when the proper relation between the measure and the price is preserved. The rider is to see that this shall be the price of food, and the limit of the dearth.

and the oil and the wine hurt thou not. Another limit to the severity of this judgment is prescribed (cp. Matt. xxiv. 22). No particular scarcity is referred to, such as the

dearth in the days of Claudius;—or that under Nero (A.D. 68). The general class of judgments spoken of by our Lord (Matt. xxiv. 7) is intended; wheat, barley, oil, and wine forming the ordinary sources of nourishment (Ps. civ. 14, 15; cp. Joel i. 10).

Some have thought that this is not a Vision of war at all. The images are all of peace. The sword is changed for the balances. Men are studious about barter and exchange. They are tender about oil and wine.

7. And when he opened &c., as in vv. 1, 3, 5. The invitation may proceed from the fourth Living Creature like a flying Eagle (iv. 7). Some understand here the Gospel of St. John who (xx. 14) declares the triumph of Christ over Death, Hades, and the Beasts: and interpret here the evil as *multiform*.

8. And I saw, a pale horse (the palish green of terror and of death), and he that sat upon (ἐράβη, not ἐμί, "above," as in John iii. 31) him, his name was Death. To this rider alone is a name given:—he is Death personified (see on Job xxvii. 15), and offers the broadest contrast to the Prince of Life Who leads the procession.

Hell] Rev. V. 'Hades'—the place of departed souls, which is also personified in Ps. xlix. 14; Isa. xiv. 9. It is combined with Death in i. 18 as ever following in his train. And there was given unto them (i.e. Death and Hell) authority &c. The fourth part is peculiar to this place, and is probably used as indicating that the famine of this Seal is not as yet to attain its utmost severity (Joel i. 10 &c.); it becomes more intense under the first Trumpet, when a greater part of the earth, one-third, is afflicted (viii. 7).

hunger] Famine, more intense than the scarcity of vv. 5, 6; although even its severity is to become greater under the first Trumpet (viii. 7).

and with death] Death as one instrument of Divine punishment:—either *natural* death as opposed to the other kinds of *violent* death specified in this verse; or *pestilence* (xvi. 2). God's four sore judgments

9 the beasts of the earth. ¶ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, 'How long, O Lord, 'holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' And white robes were given unto every one of them; and it was said unto them, 'that they should rest yet for a little season, until their fellow-servants also and

8 9. 13.
8 14. 18.
9 ch. 20. 4.
7 ch. 1. 9.
2 Tim. 1. 8.
ch. 12. 17.
8 19. 10.
See Zech. 1.
12.
7 ch. 3. 7.
8 ch. 11. 18.
8 19. 2.

v ch. 3. 4. 5. * Heb. 11. 40.

upon Jerusalem (Ezek. xiv. 21) are expressed in the LXX by the same four words.

and by the wild beasts of the earth. Cp. Mark i. 13; Deut. vii. 22; 2 K. xvii. 25. The different prep. (ἐν) indicates that wild beasts are themselves agents, and this judgment is independent of the other three. Some see in this, allusion to the beasts in the Roman amphitheatre; others, a reference by anticipation to the Beast from the Abyss—this Seal foreshadowing the sufferings of the Church from the various workings of the Evil One.

The first four Seals have now been opened. They announce, I. Christianity conquering, and to conquer; II. War; III. Scarcity; IV. Death. We have here a fulfilment of the Lord's words in Matt. x. 34, xxiv. 6, 7. The rider upon each horse personifies what is announced on the opening of each Seal. This feature of the Vision is common to all the first four Seals, as well as the accompanying voice of one of the Four Living Beings who, taken together, symbolize living Creation; and through whom Creation, "groaning and travelling in pain together until now" (Rom. viii. 22), prepares for Christ's Coming. This preparation extends throughout the whole course of the Church's history. The Church is ever "militant on earth;" she must never cease labouring "that she may conquer" (v. 2). The fulfilment of these four Seal-Visions is not to be looked for in any series of successive events, past, present, or future; although each of them may be applicable, at different periods of history, to particular events, and admit of recurring fulfilments. Cp. Ezek. xiv.

9. And when he opened the fifth seal. In this first of the second group of Visions all is changed. The incidents revealed in the Visions of the first group prepare for the consummation, still remote, of all things (Matt. xxiv. 9). This Vision points onward to the great theme of the Apocalypse, the Lord's Coming; it adds to the groans of Creation the sighs of the martyred Saints.

I saw under the altar] The imagery is taken from the Temple-service. At the bottom of the Brasen Altar (Ex. xxxix. 39) "all the blood" of the victim was poured (Lev. iv. 7, viii. 15). This was called by preeminence "the Altar." The souls of the martyrs correspond to the blood of the sacrifice poured out beneath the Altar, for "the blood thereof is the life thereof"

(Gen. ix. 4; Lev. xvii. 14. Cp. Phil. ii. 17; 2 Tim. iv. 6). Mention of an "Altar" is for the first time introduced here. As St. John is describing the Vision introduced in ch. iv., where he beheld the worship in Heaven, it is natural to find among his symbolic images the adjunct of that worship's earthly counterpart (Heb. viii. 5, xiii. 10).

the souls] The souls only,—for the Resurrection of the Dead has not yet come to pass (cp. marg. ref.).

of them that had been slain...for the testimony which they held. Either the testimony of Jesus, borne by Him (see on i. 2) and which they had received from Him Who is the faithful Witness (i. 5),—the testimony which was committed to them to bear; or, objectively, "the testimony concerning" Jesus (Acts xxii. 18), and in bearing which they had shed their blood. The words which they held do not mean 'which they held fast,' but 'which they had received from the faithful Witness, and which they continued to hold.' (John xiv. 21.)

10. they (the souls) cried with a great voice. On the delay of the Divine justice see on i. 3; cp. Ps. lxxiv. 19; Luke xviii. 7, 8.

The answer is given by the Angel of the waters,—see xvi. 5-7.

O Lord &c.] Rev. V. 'O Master' (Ὁ Δεσπότης)—a title found only here in the Apocalypse; the correlative of "servant" (v. 11: cp. Luke ii. 29; 1 Tim. vi. 1; 1 Pet. ii. 18) —"the holy and true."

them that dwell on the earth] i.e., the world, all people, in contrast to the servants of God (iii. 10, xiii. 8, 14: cp. John xvii. 14; Matt. xxiv. 9). The prayer of the martyrs, accumulating from age to age, has for its sole object the honour of holiness and the truth of their Lord; it expresses by anticipation the longing of the whole Church at length uttered in xxii. 17, 20.

11. And there was given them to each one a white robe. Cp. vii. 14—the symbol of the righteous acts of the saints (xix. 8; cp. Zech. iii. 4). Even before the great consummation, the martyrs have a foretaste of Heaven. The white robe is with some the glory of holy souls awaiting the Resurrection.

rest] In heavenly peace (xv. 13; cp. Dan. xii. 13); or, according to some, cease from their cry (v. 10).

yet for a little time. This interval (χρόνος not καίρος,—see on i. 3) ends at x. 6.

until &c.] The answer to How long?

- their brethren, that should be killed as they *were*, should be fulfilled. ¶ And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and ^bthe sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her ¹untimely figs, when she is shaken of a mighty wind. ^dAnd the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.
- 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, ^fhid themselves in the dens and in the rocks of the mountains; ^gand said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: ^hfor the great day of his wrath is come; and who shall be able to stand?
- ^a ch. 16. 18.
^b 10.
Acts 2. 20.
^c ch. 8. 10.
^d 9. 1.
^e Ps. 102. 26.
Heb. 1. 12.
^f Jer. 3. 23.
ch. 16. 20.
^g Isai. 2. 19.
^h Luke 23. 30.
ch. 9. 6.
ⁱ Isai. 13. 6, &c.
Zeph. 1. 14.
ch. 16. 14.
^j Ps. 76. 7.

¹ Or, green figs.

The faithful are one class, *fellow servants* in relation to the "Master" (v. 10); and *brethren* as belonging to the communion of believers. If two classes are denoted, the first martyrs were chiefly from Israel; their *fellow servants* were in after times from the heathen; and their *brethren* from Israel.

should be fulfilled. Either be completed in number (cp. Luke xxi. 24; Col. ii. 10); or, according to another reading, 'shall have fulfilled [their course].' Some think that ch. vii. explains the cause of the delay here spoken of, and how the number of the elect is to be accomplished.

12. And I saw when he opened the sixth seal. Cp. xvi. 17-21. This Seal brings us to the very eve of the final catastrophe. The imagery of Matt. xxiv. 29 is taken up, and the most striking features of earlier prophecy are combined here (Isai. ii. 19, xxxiv. 4, l. 3; Ezek. xxxii. 7, 8; Hos. x. 8; Joel ii. 30; Nah. i. 6): yet there is no prediction as to which commentators are less unanimous. (1) The Preterist system interprets the sixth Seal of the siege of Jerusalem by Titus; the rationalistic, the events before, or during the lifetime of St. John; others, as depicting the downfall of *heavenly* powers—the demons of the old mythology. (2) The Historical School refers the sixth Seal *e.g.* to the triumph of the Church in Cent. iv., after the great persecutions. (3) On the Futurist system, the sixth Seal is one of the clearest and most magnificent descriptions of the Day of Judgment which is to be found in the Bible. Note that, on any system, what is described in vv. 12-17—as in the case of the preceding five Seals—is all the subject of a Vision.

to &c. Omit *to*, and read **the whole moon** (cp. Joel ii. 31). The sixth Seal records the convulsions of material nature on the eve of the Lord's appearing.

13. the stars of the heaven. Cp. Luke xxi. 25-27. "Stars" being the symbol of rulers (Num. xxiv. 17; Isai. xiv. 12), some see the

immediate fulfilment of this prediction in the overthrow of the possessor of the old Roman power, 'the bright morning Star,' when the Apoc. was written. The exclamation [ascribed by tradition to] Julian, 'Thou hast conquered, O Galilean,' was a fulfilment of this Prophecy.

unripe figs. Cp. Nah. iii. 12. *ἀλύνθους*: either the winter fig which seldom ripens; or the *untimely* fig of spring (Matt. xxiv. 32). *shaken of a great wind.* In vv. 12-14 note the enumeration by *sevens*.

14. the heaven was removed as a scroll... rolled up. Cp. Isai. xxxiv. 4. The stars having fallen, the firmament (Gen. i. 14), "stretched out as a curtain" (Isai. xl. 22; Ps. civ. 2), disappears as a *scroll* &c. *every mountain &c.* [*i.e.* the foundations of the earth are subverted—there is a perfect and complete catastrophe in all the realm of inanimate Creation.

15. As in xix. 18, so here; not only is there a reference to the inhabitants of the earth generally (cp. v. 10; Matt. xxv. 32), but an enumeration also of social and other distinctions. To discover, however, in the *kings* the Roman Emperors between A.D. 304-324, is to discover literal *kings* on a symbolical earth, with figurative mountains and islands, under a symbolical heaven with a figurative sun, moon, and stars, and suffering from a figurative earthquake.

kings.. and the princes (οἱ μεγιστάνες,—a later Greek word, found in the N. T. only here, in xviii. 23, and in Mark vi. 21, and which belongs to later Greek—is used to denote statesmen and courtiers, as distinguished from military commanders), *and the chief captains* (military tribunes, χιλιάρχαι), *and the rich, and the mighty strong* (those possessed of physical strength)... *bondman and freeman.*

in the caves. Note the sevenfold enumeration in this verse also.

16. and they say... and to the rocks. Cp. Hos. x. 8. *the wrath of the Lamb* See 'on xxi. 8.

CHAP. 7. AND after these things I saw four angels standing on the four corners of the earth, ^aholding the four winds of the earth, ^aDan. 7. 2. ^bthat the wind should not blow on the earth, nor on the sea, ^bch. 9. 4. 2 nor on any tree. And I saw another angel ascending from the east, having the seal of the living God : and he cried with a loud

Wrath (ὀργή not θυμός, indignation) against the godless world, and therefore love, grace, and mercy, towards God's servants. Without its exercise His servants must feel doubtful of His favour, and must despair of His protection (cp. vv. 9, 10, xix. 2).

17. *the great day of their wrath*:—The Day of Judgment (cp. Isai. xlii. 4; Joel i. 15). *who is able to stand*. See Nah. i. 6; Mal. iii. 2. This question the Seer next applies himself to answer. Before the judgment the servants of God are sealed and thus rescued. This intervening action is the theme of ch. vii. and separates the sixth Seal from the seventh (viii. 1).

In distinction from the view in the above notes is that which takes all the first six Seals to represent, each of them, not a particular event, but the categories of the principal judgments by which God supports, throughout all time, the preaching of the Gospel (Matt. xxiv. 6, 7). Thus the first Seal is taken to denote *all* the preachings of the Gospel;—the second, *all* the wars;—the third, *all* the famines;—the fourth, *all* the contagious maladies;—the fifth, *all* the persecutions;—the sixth, *all* the earthquakes which the earth has seen, or will see, until the last scene for which the Trumpets must give the signal.

VII. This chapter, by its two episodes commencing *After this* (v. 1) and *After these things* (v. 9), separates the first six Seals from the seventh (viii. 1); just as in the case of the Trumpets there is the double interlude in x. 1-xi. 14; and in the case of the Bowls the episode of xvi. 13-16. Commentators connect this chapter either (1) with what precedes, with reference more or less to the judgments of all the six Seals—especially of the sixth—on the principle of *Recapitulation*. They consider that the language of the Seer (see vi. 8, 17) does not imply that the elect are to be exempt from the judgments and trials there specified (cp. also v. 14; Matt. xxiv. 20-29). Or (2) with what follows (viii. 1 &c.), assuming that the Sealing of the elect does signify preservation from temporal calamities and physical suffering. Accepting either of these results, ch. vii. by its two episodes gives the answer to the question of vi. 17. To the faithful of all times, oppressed by the thought of the coming judgment, the consolation is held out—(1) In vv. 1-8 that God's protection will be over those who shall be exposed to the approaching trial; and (2) In vv. 9-17 that the celestial glory is reserved as their reward. The result then seems to be that by the Sealing of the

servants of God no one definite act, to be performed at some one definite point of time, is intended; but that this entire Vision represents a continual process of preservation under the trials and afflictions of all times, down to the end. As the Vision of God's throne (ch. iv.) precedes the Seals, so here the Vision of the Blessed precedes the Trumpets (viii. 7 &c.) with their warnings of judgment and of woe. Cp. the parallels supplied in Ex. xii. 7, 13; Ezek. ix. 4-6.

1. *After this*. (Omit *And*). *i.e.* after the Vision of the sixth Seal. Some consider the Vision of the Sealed is given here, in order to denote those who are to be preserved under the calamities denounced by the Trumpets; and again, in ch. xiv., to encourage those who retain their faith after the Beast has appeared, and when the rest of mankind have worshipped him.

four angels] Perhaps 'Angels of the winds' (see Dan. vii. 2; Zech. vi. 5); or, generally, four "ministering spirits" to whom the office here described is given.

standing on &c.] Rev. V. 'standing at, the points from which the four winds proceed' (cp. Jer. xlix. 36; Matt. xxiv. 31). The phrase includes the whole region that lies within them.

that no wind should blow on the earth, or on the sea, or upon any tree. The symbolical meaning of this verse is that the Divine judgments of the first six Seals—of which the *four winds* are now the emblem—are, from age to age of the Church's history, to be so regulated that God's elect shall be safely carried through their spiritual trials, although exposed like mankind in general to the calamities which are to come upon the earth. Thus: *e.g.* The Angels are to restrain the winds, or blasts of destruction, from blowing on the *earth, i.e.* on *earthly* powers opposed to those of *heaven*;—from blowing on the *sea*, the emblem of nations in agitation;—from hurting the *trees*, the great and powerful ones of the world. God's design in this world is the preservation and beatification of His servants; and the punishment of the *opposing* powers of this world, here represented by the *earth, sea, and trees*, is *subordinate*;—not directly designed by Him, but consequent on their sins (cp. Matt. xxiv. 40).

2. *ascend from the sun-rising*. Cp. xvi. 12. The Angel who brings protection comes from that one of the four regions (v. 1) whence rises light and blessing for the earth. *the seal of the living God*] By this token their faithful continuance in God's service,

* ch. 6. 6.
 & 9. 4.
 * ch. 14. 1.
 * ch. 22. 4.
 * ch. 9. 16.
 * ch. 14. 1.

voice to the four angels, to whom it was given to hurt the earth 3 and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have ^dsealed the servants of our God ^ein their 4 foreheads. ¶ And I heard the number of them which were sealed: *and there were sealed ^aan hundred and forty and four 5 thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed*

notwithstanding the coming woes, is insured. The title means that God as the Living One (Jer. x. 10) now gives life.

...great voice to the four angels &c. i.e. to those whose function it was to set free the four winds, and thus cause the ruin.

3. saying, *Hurt not*! By loosing the four winds. The act of protection now commanded shields the Church during her warfare with the world; and the final withdrawal of this is to be followed by the peace of Heaven (vv. 16, 17).

till we shall have sealed. "We,"—i.e. this other Angel and the four of v. 2. The symbolical act of "Sealing" denotes not protection from tribulation (see v. 14), but preservation from apostasy under tribulation. This "Sealing" may denote who are "the Elect" of Matt. xxiv. 22.

the servants of our God! A title specially belonging to holy men in Israel (Gen. i. 17; Deut. xxxii. 36; Isai. lxi. 6). Preterists generally understand the Jewish Christians who fled from Jerusalem to Pella, escaping, through having been sealed, the results of the siege and destruction of Jerusalem.

on their foreheads. Cp. Exod. xxviii. 36-38. The unholy imitation of this Divine Sealing, the slave-brand of common life, was on the hand, or on the forehead, as the most conspicuous place (see xiii. 16). Cp. the vision in Ezek. ix. 4-6 where "the mark" was the letter *Tau*, the last of the Hebrew alphabet, and of which the old form was that of a cross. Cp. also the sign of the Cross in Holy Baptism which has taken the place of circumcision (Rom. iv. 11). Moreover, the Seal, as all the seals of kings, may well have borne the name of Him to Whom it belongs (cp. iii. 12, xiv. 1; Isai. xlv. 5). The effect we learn at ix. 4.

4. Rev. V. '...sealed a hundred and forty and four thousand, sealed out of every tribe...' The number gives the square of twelve, multiplied by the cube of ten (1000, the symbol of universality. See p. 500). The number 12 (= 3 × 4) combines "the signature" of God and "the signature" of the world. The division into Twelve Tribes fixes the relation of Israel, God's ancient Church, to the number Twelve. Christ too by the number of His Apostles has fixed the same relation for the Christian Church (Matt. xix. 28); and thus, by the use of this number He has declared His Church to be the Covenant people with whom God shall ever dwell. The literal

number 144,000 is not intended here, but a vast number; as a number it involves the idea of election (xiv. 1). They were sealed out of all the Tribes: "Israel," and more specially the Jews are taken in this Book in the highest and best sense (ii. 9, iii. 9); thus the language here indicates "the blessed company of all faithful people"—the *Israel of God* (Gal. vi. 15, 16; cp. Rom. ix. 6-8). By this metaphor the Apostle of the Gentiles signified that the Church of the latter Covenant is continuous with the Church of the former Covenant: and now, St. John, foreshadowing how the Church of the Redeemed is to be gathered in from amid the sin and confusion of the world, announces, in the figurative language of St. Paul, that it is the *Israel of God* alone which can supply citizens for "the New Jerusalem." In this sense the Epistle for All Saints' Day is taken from this chapter. The reference to the Twelve Tribes of Israel (xxi. 12), and to "the New Jerusalem" (iii. 12, xxi. 2, 10) seems to fix upon the words this spiritual meaning; while the fact that the same number (vv. 5-8) is chosen out of every Tribe indicates that both names and numbers are here symbolical. In fact, the definite number 144,000 is again represented indefinitely in v. 9, by the great multitude which no man could number; in other words, by the Church of the Redeemed in heaven (cp. v. 9 with xiv. 1, 3). Some not identifying those here sealed with the palm-bearing multitude in v. 9 consider "the Sealed" to represent Jewish believers, chosen out of the literal Israel; and refer vv. 9-17 to believers whether Jews or Gentiles, these forming the nucleus of glorified humanity, to which the Gentiles are joined: xiv. 1, 3, 4 is, however, thought to be a conclusive answer to this last theory (see v. 9 note). This Vision, according to others, endorses the hopes which earnest men, either Jews or Christians, have entertained of the ultimate restoration of Israelites to more than all the privileges their fathers enjoyed. By the Historical school of commentators this prophecy has been variously referred to the Jewish and Gentile converts in the age of Constantine;—to the Albigenses and Waldenses;—to the Reformation;—&c., &c.

5. The words *were sealed* are in the best Greek text only here and in the case of Benjamin (v. 8). In no two places throughout the Bible are the names and the order of the

- 6 twelve thousand. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand.
 7 Of the tribe of Manasses *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.
 9 ¶ After this I beheld, and, lo, ^aa great multitude, which no man ^aRom. 11. 25. could number, ^cof all nations, and kindreds, and people, and ^cch. 5. 9. tongues, stood before the throne, and before the Lamb, ^kclothed ^kch. 3. 5, 18. with white robes, and palms in their hands; and cried with a ^{ver. 14.}

Twelve Tribes the same. Cp. e.g. (1) the order of birth, Gen. xxix., xxx., xxxv. 18; (2) the order of Jacob's blessing, Gen. xlix.; (3) the order of Moses' blessing, Deut. xxxiii. (where Simeon is omitted); (4) the order of "the princes," Num. i.; (5) the order of the inheritance, Josh. xiii.-xix.; (6) the order of the gates of "the City" ("the New Jerusalem"), Ezek. xlviii. 31-34. This last catalogue presents the closest resemblance to that of St. John, if we arrange Ezekiel's catalogue in the order of N., W., S., E., placing the name of Judah first, as St. John places it with manifest reference to v. 5; cp. Hebr. vii. 14. This arrangement is perhaps implied in the symbolism of xxi. 12. Others reject all meanings which assign a motive for the arrangement here.

6. The name of Dan, given in Ezekiel, is omitted by St. John, and the name of Manasseh is introduced in its stead. This substitution of one name for another, recalls the awful mystery of the blotting a name from out of the Book of Life (iii. 5). Cp. also, the rejection of Judas (John vi. 70) and the substitution of Matthias (Acts i. 25).

The Fathers, generally—referring to Gen. xlix. 17, and also to the imagery of xii. 9; xx. 2,—explain the omission of Dan by the belief that Antichrist was to rise from this Tribe. Others find the reason for the exclusion of Dan in the part he played respecting the worship of idols (Judges xviii. 1-31); so that here is a protest against idolatry, as wholly disqualifying for admission into the number of God's Saints (cp. ix. 20, xxi. 8). The name as applied to the Tribe disappears after 1 Chron. xxvii. 22, and is kept alive only in the name of the northern city (Laish).

As to the omission of Ephraim, while his brother Manasseh is introduced by St. John, Ephraim as well as Dan was addicted to idolatry (Judg. xvii., xviii.; 1 K. xii. 25, 29), being also foremost in the defection from the house of David (2 Sam. ii. 9; Isai. vii. 9, 17). Ephraim is the "confederate" of the enemies of Judah (Isai. vii. 2, 5).

7. Levi had no inheritance in the earthly Canaan (Josh. xiv. 3, 4); but he is not excluded from the heavenly.

8. The actual order of time is followed in

the placing of Benjamin *last*, as, in the order of Christian conceptions, Judah is placed *first*. And thus the 144,000 symbolize the Church of the Redeemed throughout all time:—from the day when the *Lion of the Tribe of Judah* (v. 5) went forth *conquering and to conquer* (vi. 2) during the successive ages represented to the Seer in the Visions of the first six Seals, down to the final Judgment, and to the day which shall behold engrafted into the Church the last born of the Israel of God.

9. *After these things.* A new Vision. The day predicted by Christ has now come (Matt. xxiv. 31).

I saw, and behold, a great multitude. See on v. 4. In one view St. John now beholds in Heaven the entire company of the Redeemed. These had been symbolically represented in the previous Vision, while on earth, by the 144,000 who had been successively *sealed* from among the Twelve Tribes; and are now assembled before the throne. The Preterist understands those Christians who escaped the calamities of the Jewish war; especially the numerous Christians to be found in Syria. Notice, however, the repetition of this same number, 144,000, at xiv. 1, 3, where the whole body of the Redeemed is to be understood; and this company is here said to be innumerable, because the fact of *an election*, which necessarily involves the idea of a *rejection*, is not now the theme, but merely the bliss of the Church in glory. In short the number 144,000 stands for a vast multitude—the definite for the indefinite.

out of every nation, and of [all] tribes and peoples and tongues. The same four-fold classification occurs in marg. ref.

standing before the throne...arrayed in white robes. See on iv. 4, vi. 11.

palms φοίνικες, in the N. T., only here and in John xii. 13. Though the palm was for Greek and Roman a token of victory, yet this 'palmiferous company' do not stand before the throne as conquerors, but as those who keep the true Feast of Tabernacles—the Feast of Rest (cp. Neh. viii. 15; 2 Macc. x. 6, 7).

10. *they cry with a great voice.* The tense expresses their unceasing occupation.

1 Ps. 3. 8.
Isai. 43. 11.
Jer. 3. 23.
Hos. 13. 4.
ch. 19. 1.
"ch. 5. 13.
"ch. 4. 6.
"ch. 5. 13.

¶ ver. 9.

¶ ch. 6. 9.
& 17. 6.
¶ Isai. 1. 18.
Heb. 9. 14.
See Zech. 3.
3, 4, 5.
¶ Isai. 4. 5, 6.
ch. 21. 3.
¶ Isai. 40. 10.
¶ Ps. 121. 6.

loud voice, saying, 'Salvation to our God "which sitteth upon
11 the throne, and unto the Lamb. "And all the angels stood round
about the throne, and *about* the elders and the four beasts, and
fell before the throne on their faces, and worshipped God,
12 saying, Amen: Blessing, and glory, and wisdom, and thanks-
giving, and honour, and power, and might, *be* unto our God for
13 ever and ever. Amen. ¶ And one of the elders answered,
saying unto me, What are these which are arrayed in *white*
14 robes? and whence came they? And I said unto him, Sir, thou
knowest. And he said to me, "These are they which came out
of great tribulation, and have *washed* their robes, and made
15 them white in the blood of the Lamb. Therefore are they before
the throne of God, and serve him day and night in his temple:
and he that sitteth on the throne shall *dw*ell among them.
16 "They shall hunger no more, neither thirst any more; "neither
17 shall the sun light on them, nor any heat. For the Lamb which

Salvation unto our God. "The salvation [which we have attained, be ascribed] unto our God." They utter the "*Hosanna*" (John xii. 13—the "*Save now*" of Ps. cxviii. 25) shouted by the people during the Feast of Tabernacles. The *Palm* branches were called *Hosannas*.

11. were standing. As in v. 11, the Angels encompassed the throne and the Elders and the Living Beings. On the participation of Angels in the work of Redemption, see *c.g.* Luke ii. 9-14.

and they fell &c. The Elders fall prostrate in v. 14, xi. 16; here, the Angels also, continuing the song of praise.

12. The Angels confirm by an *Amen* the song of praise uttered (v. 10) by men redeemed; and then take up the strain.

13. When events are to happen through the agency of Creation, one of the Four Living Creatures speaks (as in ch. vi.): an Angel introduces Visions which are not expounded (as in vv. 2, 3; ch. xiv.): here (as in v. 5) where Visions relating to the Church are explained, *one of the Elders* by whom the Church is symbolized (see iv. 4) speaks.

These which are arrayed in the white robes, who are they &c. The Elder questions in order that he may teach.

14. And I say unto him, My Lord. This form of address expresses reverence for the being who asked the question (cp. Gen. xxiii. 6, 11; Zech. i. 9).

thou knowest! *i.e.* I know not, but would hear from thee (cp. Ezek. xxxvii. 3).

they which come. All, whether Gentiles or of Israel, all who *come* unstained out of the trial.

out of the great tribulation. The last great Trial to be expected under the seventh Seal, as well as to the preparatory tokens of that Trial under the sixth Seal (vi. 12-17). Some would restrict the application to the persecution under Nero, A.D. 64.

and they washed their robes. In the life now past and gone (see iii. 4).

in the blood of the Lamb] Cp. i. 5; 1

John i. 7. They who, in this earthly life, have washed their robes white in the blood of the Lamb, appear in that other life arrayed in white garments (cp. iii. 4, xix. 8). Some commentators apply this passage to the purifying effect of martyrdom; some interpret the *washing*, of the forgiveness of sins; the *making white*, of sanctification.

15. Therefore Because the condition expressed in Eph. v. 27 is attained, **and they serve him** (v. 8 &c., xxii. 3). The verb (*λατρεύω*) is used as in Matt. iv. 10—*Him only shalt thou serve.*

in his temple! *i.e.* sanctuary (*Naos*, as in xi. 1: cp. on iii. 12). The earthly life of the faithful is already represented as the being made *priests* unto God (i. 6, v. 10).

shall spread his tabernacle over them; *σκηνώσει.* There is a reference to the Divine glory or Shekinah, overshadowing the mercy seat (Ex. xxv. 8; Lev. xxvi. 11; Ezek. xxxvii. 27). The tent as the outer shelter is distinguished from the Tabernacle as the "*Dwelling place of Jehovah.*" The store of allusions contained in the word (*σκηνώσει*) is rich. The prophecies and types of the O. T., especially in the pilgrimage through the wilderness, and the festive ceremonial of the Hebrew ritual, will have their full accomplishment in the heavenly glory of Christ and His Saints (see Ex. xxix. 43; Ps. lxxviii. 18; 1 Cor. x. 11).

Note the *tenses* in vv. 14, 15: the *great multitude* is assembling before the eyes of the Seer in front of the throne;—"They *washed* their robes;"—"They are before the throne," "they *serve*;"—and lastly, "He that sitteth on the throne *shall* spread His Tabernacle over them," for the Redeemed whom St. John beholds have not as yet actually accomplished their warfare.

16. neither shall the sun strike upon them. For the contrast, see xvi. 8, 9.

17. The Lamb is placed towards the middle of the throne; between Him Who sits upon it, and the Four Living Creatures with the twenty-four Elders, who stand

is in the midst of the throne "shall feed them, and shall lead them unto living fountains of waters: "and God shall wipe away all tears from their eyes.

CHAP. 8. AND "when he had opened the seventh seal, there was 2 silence in heaven about the space of half an hour. ^bAnd I saw the seven angels which stood before God; "and to them were

* Ps. 23. 1.
& 36. 8.
v Isai. 25. 8.
ch. 21. 4.
" ch. 6. 1.
b Matt. 18. 10.
Luke 1. 19.
c 2 Chr. 29.
25—28.

around. The form of a "Lamb," as well as this position, designates Christ as the reconciling Mediator.

shall be their shepherd, and shall guide them unto fountains of water of life. Cp. John vii. 37—39, xvi. 13, where to *guide* is used of "the Spirit of Truth."

wipe away every tear from their eyes. See marg. refl. Not without many tears have they come out of the great tribulation (v. 14: but see Ps. cxxvi. 5).

The present passage (vr. 15—17) is an instance in which are united several of the characteristic features of the Fourth Gospel:—v. 15 to *duell* (under a tent), John i. 14;—v. 16 to *hunger, to thirst*, John vi. 35;—v. 17 the Lamb, John i. 29;—*ib.* to *tend*, John xxi. 16 (cp. John x. 1—16);—*ib.* to *guide*, John xvi. 13.

VIII. No single Vision follows the opening of the seventh Seal, as in the case of each of the first six. A solemn silence ensues; and a new series of Seven Visions—Angels with Trumpets—is exhibited, the last of which (xi. 15) is followed in like manner by another series of Seven (chs. xv., xvi.). As the Seal is the emblem of an event decreed by God—mysterious, and still unrevealed; so the Trumpet when sounded is more than the simple revelation of an event to come—it is a manifestation of *will*, which calls for its speedy accomplishment. After the analogy of the Seals, the Trumpets also are divided into groups of *four* and *three* (see v. 13). Two distinct episodes, moreover, intervene between the sixth and seventh Trumpets (x., xi. 14), as in the case of the Seals (vii.).

Two opposite principles of interpretation have been commonly employed in order to explain the connexion between the Visions of the Seals and the Trumpets:—

(1) The principle of "Recapitulation" which adduces a *parallel*, not an *identical* series of events. (2) The principle that the series of the Trumpet-Visions is developed in order out of the seventh Seal, which Seal, by means of the seventh Trumpet proceeding from it, extends to xxii. 5. Another interpretation considers the Trumpets to constitute a *new* Vision, as foreshadowing the *external* condition of the Church; as the Seal-Visions had foreshewn the Church's *internal* condition.

1. *when*] *ὅταν* (in place of *ὅτε*, vi. 1. Cp. also Mark xi. 19). The construction, occurring in the opening of this Seal only, gives it an indefiniteness which does not belong to any of the rest.

he opened. According to some, on this opening of the seventh Seal, the contents of the Sealed Book are made known, and the Seven Trumpet-Visions represent its contents:—but see on v. 1.

there followed a silence in heaven. Here only: elsewhere continual voices (e.g. iv. 8, v. 9, xi. 15). Cp. the silence kept by the people while the priest offered the incense (Luke i. 10). Here it is preparatory to the sacerdotal act of the Angel (v. 3).

The opening of the seventh Seal, according to the Preterist view, introduces the greatest catastrophe that has yet befallen the Universe—the destruction of Jerusalem. There is silence in Heaven in the contemplation of it. The Seven Trumpets are to sound around Jerusalem as they had sounded round Jericho.

about the space of half an hour] The *silence in heaven* (see on xi. 15) symbolizes the absence of a revelation; and the *silence* lasting for but *half an hour*, denotes that the consummation of all things, to which the Seventh Seal directly leads up, is to follow the opening of that Seal after a period *absolutely* short (contrast xxii. 2 note). It may well be that the *silence* has a further spiritual meaning; that St. John has now a brief view of the 'eternal peace' of Heaven. The *silence* is broken by the Trumpet notes which announce the wrath of the Lamb (v. 2—xi. 19). The Third chief Vision of the Revelation Proper now opens. This series which covers the same period of time as the Visions of the Seals is a *Recapitulation*.

2. *And I saw*] The Visions beginning as it were *de novo*, not as evolved out of, and as continuing the Seal-Visions. The *silence* denotes that the first act of the mystery is terminated, and that another is about to commence. The same thing occurs in the Song of Songs.

the seven angels which stand before God. See on vii. 11. The definite article manifestly denotes a special reference; cp. Tobit xii. 15. What is here referred to may be part of that revelation with regard to the Angels which seems to have taken place during the Captivity. With others, the Seven are Archangels (1 Thess. iv. 16; Jude 9; cp. Dan. x. 15);—The Seven Spirits of God (i. 4, iv. 5).

and there were given unto them seven trumpets: to proclaim the judgments (vr. 7, 8 &c.). Trumpets were used on days of rejoicing (Numb. x. 10). The Last Judgment is the greatest Festival in history,—

^a ch. 5. 8.

^b Ex. 30. 1.

^c Luke 1. 10.

^d ch. 16. 18.

^e 2 Sam. 22. 8.

^f 1 Kin. 18. 11.

Acts 4. 31.

3 given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should ^aoffer it with ^athe prayers of all saints upon ^athe golden altar which was before the throne. 4 And ^athe smoke of the incense, *which came with the prayers of* 5 the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it ²into the earth: and ^athere were voices, and thunderings, 6 and lightnings, ^band an earthquake. And the seven angels

¹ Or, add it to the prayers.

² Or, upon.

(cp. Josh. vi.; Hos. viii. 1; Joel ii. 1). Some, regarding the final triumph of the righteous as the *moral* of the Seals, regard the punishment of the wicked as the *moral* of the Trumpets; the Bowls (ch. xvi.) executing upon the empire of the Beast the judgments of the Trumpets.

3. *another angel*] The 'Angel of the Church's prayers.' The reference is indefinite (see on vii. 2), contrasted with the Seven specified in v. 2. The incense typifies prayer. A spirit of prayer is now poured forth, in order that the servants of God may prepare themselves thereby to meet the coming judgments.

over the altar. The Angel seems to have placed himself so that his form appeared "over the Altar," the Brasen Altar of burnt offering (vi. 9) which stood in the court immediately in front of the Tabernacle (Ex. xxxviii. 1-7), as distinguished from "the Golden Altar," or Altar of incense (marg. ref.). Both Altars are mentioned in this verse; and the Angel acts according to the ritual of Lev. xvi. 12. 13. Many, however, hold that but one Altar, that in vi. 9, which resembles in some respects both the Altar of burnt offering and that of incense, is intended.

a golden censer] The material is of gold (see Ex. xxvii. 3) as in the descriptions of heaven throughout the Apocalypse. The censer bore the fire, and upon the fire was placed the incense (see Num. xvi. 6, 7).

there was given unto him] i.e. by the ministering Angel who corresponded to the priest at the Altar of incense. This Angel held the golden cup or vial containing frankincense, and poured it upon the fire in the censer; as in the Temple service.

that he should add it to the prayers of all the Saints; i.e. that he should *incense* the prayers of the Saints. *Incense* typically bears up the prayers to "Him that sitteth on the throne." Cp. Num. xvi. 46.

upon the golden altar &c.] The Altar of incense stood before the Vail which separated the Holy place from the Holy of Holies; and now, in place of the Ark of the Covenant, we contemplate the throne of God. Cp. Heb. ix. 3, 4.

4. Omit *which came*. The Angel offers up the incense which had been given to him,

so that it might mingle with the prayers (v. 3) addressed to God.

went up before God. Cp. Ps. cxli. 2; Acts x. 4. The thought is that God will hear the prayers of His afflicted Church.

5. *taketh the censer; and he filled it.* Having used it as described in v. 3, and having poured out its contents on the Altar, the Angel again takes the censer, while the smoke is ascending.

with the fire of the altar; i.e. the Altar of v. 3. The act of "casting it upon the earth" typifies the answer to the prayers which had ascended with the incense. Cp. the similar action, preceding judgments, in Ezek. x. 2: cp. also Luke xii. 49.

and there followed thunders, and voices, and lightnings &c. The outbreak of Divine judgments is always thus introduced (iv. 5, xi. 19, xvi. 18). Such judgments are here represented as consequent on the prayers of *all the saints* (v. 3). When the priest had offered the incense in the Temple service, and had come out and blessed the people, the Levites broke into song accompanied by the full swell of the Temple music.

6. This verse resumes, and corresponds to v. 2. In the Trumpet-judgments (v. 6-xi. 19), as subsequently in the Bowls (ch. xvi.), we are reminded of the plagues of Egypt. The first Trumpet reminds us of the *seventh* plague (Ex. ix. 24);—the second, of the *first* plague (Ex. vii. 19, 20);—the fourth, of the *ninth* plague (Ex. x. 21);—and the fifth, of the *eighth* plague (Ex. x. 12). The departure of Israel from Egypt was thus the type of the coming forth of the Church from among the Gentiles, the judgments on the Egyptian oppressor symbolizing the judgments denounced on the enemies of Christ's Body—the Church—during the whole period of her future conflict with the world. That the application is purely figurative is indicated by the indefiniteness of the selection, neither the number nor the order of the plagues of Egypt being observed. In relation to the Vision which follows, observe that the Trumpet-judgments—themselves more intense than the Seals (cp. "the fourth part," vi. 8)—return with increased intensity in the Bowls. Here, only "the third part" of creation (vv. 7-12, ix. 18) is subject to the plagues;—in the Bowls, the whole Creation. There is no mention now of the guilt

which had the seven trumpets prepared themselves to sound.
7 ¶ The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. ¶ And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third

Ezek. 38. 22.
* ch. 16. 2.
Isai. 2. 13.
ch. 9. 4.
Jer. 51. 25.
Amos 7. 4.
* ch. 16. 3.
Ezek. 14. 19.
* ch. 16. 3.

or the innocence of the sufferers (except, perhaps, in ix. 20); in the Bowls, the plagues are judgments on the ungodly (see xvi. 2, 5-7, 9-11, 21).

And the seven angels &c.] See v. 2. Cp. Josh. vi. 4. "The last trumpet" (1 Cor. xv. 52) suggests the idea of successive Trumpets. The Trumpet had been wont to sound in Zion only for religious uses (Num. x., xxxi. 6; 1 Chron. xv. 24), but Joel (ii. 1, 15) announces that in Zion itself, the trumpet was to be used for sounds of alarm and fear (cp. Jer. iv. 5; Ezek. xxxiii. 1-6). The Trumpet-Visions are divided into the two distinct groups of the first four (ch. viii.), and of the last three or "Woe-Trumpets" (ix. 12, xi. 14). Under the first four inanimate nature suffers; in the last three the judgments fall on men. For some of the expositions of the Trumpet-Visions see additional note to ch. ix.

7. And the first sounded. In the case of this Trumpet alone is the word *Angel* omitted; in the Vision of the Bowls (ch. xvi.) it is omitted throughout. Except in the case of the sixth Trumpet (ix. 13-15), where the Angel is commanded to act, the Angels merely announce the coming judgments. In the first four Trumpets (cp. xiv. 7, xvi. 2-8) the visible Creation is represented by its four chief divisions—the dry land, the sea, the rivers, the luminaries of heaven (see on vii. 3). Note the allusions, under the Trumpets and Bowls, to the description of Creation in Gen. i.

mingled with blood] "Mingled" (a neuter plural) refers to both *hail* and *fire*. Some explain that the hailstones and balls of fire descended in a shower of blood; others that the blood implies here the destruction of life. The connexion of fire with blood recalls the imagery of Joel ii. 30, which, as St. Peter (Acts ii. 16) declared, began to be fulfilled at the Day of Pentecost. The mention of *hail* connects this Trumpet with the plagues of Egypt; and suggests the symbolical deliverance of the Church of Christ from the world (see on v. 6). And thus the Trumpet-Visions open, somewhat after the manner of the Seal-Visions, with the rise of Christianity and its progress amid trials and sufferings.

and the third part of the earth was burnt up. Add this to A. V. Commentators take the *third part* to denote simply a large part, or the *third part* of the known world, or the Western division of the Roman Empire, the

Eastern and the Illyrian (or central) divisions being as yet spared. The general import of the desolation under the first Trumpet is vividly represented by the comparison of a beautiful and rich country which is laid waste by hail. Many commentators of very different classes see in this Trumpet the judgment of war: e.g. the fall of the blood-polluted Jerusalem; the wars of Trajan and Hadrian; the Gothic invasion of Cent. iv. Others understand the pestilence and famine under Decius and Gallus; or the spiritual famine felt where the light of the Reformation has not been diffused.

As to the symbolism itself:—By the *trees*, are denoted the high and mighty, according to the established imagery of the O. T.; the *grass* indicates the people (cp. ix. 4; Isai. xl. 6, 7). In the first Bowl (xvi. 2) it is *men* who are smitten, not the *grass* and *trees*.

8. In the O. T. a mountain is the type of a great kingdom (Zech. iv. 7; Dan. ii. 35). The words as it were denote that a literal mountain is not meant. See also Ps. xvi. 2; Matt. xxi. 21. The image is that of a volcano, "a burnt mountain" (Jer. li. 25). The extraordinary aspect of Thera (mod. Santorin), even when its volcanic fires were dormant, may well have furnished this image to St. John from his position in Patmos. From Patmos Europe appeared to St. John encompassed by the sea. Several applications of the prophecy are founded on this idea; thus the volcanic mountain, withering with its lava all around, is Imperial Rome uprooted by the barbarians—its solid mass dissolved into a swelling sea agitated by the winds and waves of revolutions.

9. And there died the third part...[even] they that had life; viz. the living creatures. Writers usually allegorize here, and see in this Trumpet the signal of war. The sea is taken to mean "the sea of the world" (xvii. 15); the death of the living creatures in it signifying the death of men, and the ships symbolizing communities in towns and villages. Others,—They, who, amid the judgments that came upon Rome, clung to their mere animal life (ψυχὴ), died in body and soul. By the destruction of ships some understand the destruction of the instruments of commerce and luxury (cp. Isai. ii. 16), such as occurred in Alaric's attack on the Roman arsenal at Ostia; or at the destruction of the navies of Rome by the Vandals. Others, again, understand Chris-

- 10 part of the ships were destroyed. ¶ And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
- *Isai. 14. 12. *and there fell from heaven a great star, burning as a torch (iv. 5); i.e. falling as a meteor which falls as it shines, and only shines in falling (see on ix. 1). A Star, in the Apoc., is the symbol of a ruler (i. 20). The Star of the Apocalypse is the Angel of the Church falling from Christ's hand or keeping;—the corruption of Divine truth;—heresy turning the waters of Baptism into the 'wormwood' of death. A fallen Star is emblematic of a false teacher. In the Seals heresy is represented as a trial of the Church and as a severe suffering to be endured by her (vi. 5, 6). In the Trumpets, heresy is treated as a judgment inflicted on men for sin, and brought upon them by themselves. Some see in this Trumpet Attila, "the scourge of God" (A.D. 450), during whose invasion all the river and fountain waters of the Western Empire (*the third part of the waters*) became, as it were, deadly as wormwood; others take the fire with which the great Star burns to be the fire of wrath and war.
- *Isai. 13. 10. *and the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.
- *Ex. 15. 23. 11 And I beheld, and heard an angel flying through the midst of

tian Churches, ruined by the Arian heresy, inasmuch as the entire Church is typified by a ship (Luke v. 1-10).

10. *And there fell from heaven a great star, burning as a torch* (iv. 5); i.e. falling as a meteor which falls as it shines, and only shines in falling (see on ix. 1). A Star, in the Apoc., is the symbol of a ruler (i. 20). The Star of the Apocalypse is the Angel of the Church falling from Christ's hand or keeping;—the corruption of Divine truth;—heresy turning the waters of Baptism into the 'wormwood' of death. A fallen Star is emblematic of a false teacher. In the Seals heresy is represented as a trial of the Church and as a severe suffering to be endured by her (vi. 5, 6). In the Trumpets, heresy is treated as a judgment inflicted on men for sin, and brought upon them by themselves. Some see in this Trumpet Attila, "the scourge of God" (A.D. 450), during whose invasion all the river and fountain waters of the Western Empire (*the third part of the waters*) became, as it were, deadly as wormwood; others take the fire with which the great Star burns to be the fire of wrath and war.

11. *Wormwood*] The *Artemisia absinthium* of botanists—of frequent use as a medicine among the ancients. The Orientals typified sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. The word is used metaphorically in the O. T.—in Deut. xxix. 18, of the idolatry of Israel; in Jer. ix. 15, of calamity and sorrow; in Amos v. 7, of unrighteous judges.

became wormwood] i.e. bitter as wormwood. In these judgments, as in the Seals, blow follows blow (v. 10 note). The application to the history of heresy which corrupts and embitters the pure springs of Scripture—the fountains of truth, is usual. The contrast also which this plague presents to the sweetening the waters of Marah (marg. ref. t; cp. 2 K. ii. 19-21), is often dwelt upon.

12. This Trumpet corresponds to the ninth Egyptian plague of darkness (Ex. x. 21); and we pass from visitations upon the elements of earth, to judgments in the firmament of heaven.

and the third part of the stars; that the

third part of them should be darkened, and the day should not shine for the third part of it; i.e. during the third part of the day there was to be total darkness. One of the many proofs of the principle of "Recapitulation": this Trumpet is clearly not subsequent to the sixth Seal, when the whole sun became black as sackcloth (vi. 12).

and the night in like manner; i.e. either perfect darkness during a third part of the night; or the partial darkness arising from the third part of the moon and stars having been obscured. Symbolical interpreters generally take this Trumpet to denote the confusion of nations or the obscuring of spiritual truth. Thus: the sun is the symbol of our Lord in the Incarnation; its being smitten here is the withdrawal of Christ's light in the spiritual darkness which preceded Mohammedanism; after heresy follows infidelity; yet the faith is but partially eclipsed—the sun, the moon, and the stars are not fallen, they are still in heaven.

The exposition of the first four Trumpets affords illustrations of the various schools of interpreters:—(I.) The judgments are *literal*—affecting, like the plagues of Egypt, inanimate nature. (a) Preterists and Rationalists refer all to the times before the Apocalypse was written; (b) Futurists to the visitations which are to usher in the great tribulation of the latter times; (c) others to a general *poetical* description, borrowed from the O. T., of great natural convulsions to be connected with or to precede the Lord's Coming. (II.) The judgments are *symbolical*—they refer to the history of the Church: e.g. (a) to the *heresies* which opposed her teaching. With one, these four Trumpets are the heresies of Arius, Macedonius, Pelagius, Eutyches;—Luther sees here Tatian, Marcion, Origen, Novatus. (b) the first Trumpet refers to the wars of Alexander Severus; the second, to the Gothic invasion; the third, to Arianism; the fourth to the overthrow of the Roman Empire.

13. *And I saw, and I heard an eagle.* Whose cry as it flies on its prey (cp. Hab. i. 8) is here employed to announce the coming Woes (cp. Matt. xxiv. 28). The reading of the A. V., *an Angel*, is thought to have arisen from an imitation of xiv. 6. Some

heaven, saying with a loud voice, ^vWoe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! ^{v ch. 9. 12. & 11. 14.}

CHAP. 9. AND the fifth angel sounded, ^aand I saw a star fall from heaven unto the earth: and to him was given the key of ^athe 2 bottomless pit. And he opened the bottomless pit; ^band there arose a smoke out of the pit, as the smoke of a great furnace; ^cand the sun and the air were darkened by reason of the smoke 3 of the pit. And there came out of the smoke ^dlocusts upon the earth: and unto them was given power, ^eas the scorpions of 4 the earth have power. And it was commanded them ^fthat they

understand the eagle of the Roman Legions; others, an Angel in the form of an eagle; others, St. John, or even Christ (xii. 14).

flying in mid-heaven = the meridian (*μεσουρανμια*), found in the N. T. only here and in xiv. 6, xix. 17:—clear as the sun at noon, and visible to all.

saying with a great voice, Woe...for them that dwell on the earth. Woe for the ungodly world as distinguished from the Church. The Church, "not of the earth," is here assured of the Divine protection (cp. Ps. xci. 4).

the three angels who are yet to sound. Three Trumpets remain, and each is named a *Woe* (chs. ix., xiii.). The first four Trumpets announce plagues inflicted immediately by Divine power; the remaining three—at least the fifth and sixth—are inflicted by the agency of the Spirits of the Abyss.

IX. 1-11. The fifth Trumpet announces the first Woe.

a star from heaven fallen. Not falling, but having already fallen; cast down as in vi. 13, not descending voluntarily as in xx. 1; his *fall* is from Heaven as of one duly exalted. This Star, like the Star of viii. 10, belongs to the imagery of this Vision, and represents typically that what follows results from the Divine command. This verse is thought to present the most recent trace of the antique Semitic mythology (Judges v. 20).

and there was given to him. In the O. T. conception of "the host of Heaven," a Star and an Angel are kindred ideas (Job xxxviii. 7; Ps. ciii. 20, 21), and some personal agent of the divine justice is evidently intended. Some understand here a good Angel (cp. xx. 1); but the analogy of Isai. xiv. 12; Luke x. 18 (cp. Rev. xii. 9) suggests that an evil angel is described. If a Christian Teacher be understood (i. 16, 20, viii. 10), he represents the heretical apostasy of some who were designed to be Lights in the Church. The Star has been identified with the Emperor Valens, Mohammed, Nero, and Napoleon. *the key* [Given by Christ Who holds the key (i. 18):—permission is now given to let loose the demon host. The key is the symbol of authority (see on iii. 7).

of the pit of the abyss. ἡ ἀβυσσος (scil.

χωρα) here (and in vv. 2, 11, xvii. 8, xx. 1, 3) denotes the abode of the Devil and his angels—their *present* abode, perhaps (see marg. ref.), as distinguished from *the lake of fire* (xx. 10). Some think that no literal locality is meant, but a symbol of the limits assigned by God to Satan's power, from the date of his fall to the Last Judgment. The fifth Seal and the fifth Trumpet both belong to the invisible world—the one to the domain of Heaven, the other to the world of darkness.

2. And he opened the pit of the abyss. Thus is explained Satan's appearance in xii. 3. On the rationalistic scheme, the fact that Nature ten years before, by a singular coincidence, reopened the crater of Vesuvius, is taken to have suggested the symbolism here and in xix. 20, xx. 10, 14.

and there went up a smoke out of the pit. Cp. Gen. xix. 28; Ex. xix. 18. The smoke is taken to denote a hellish spirit which penetrates to the earth (cp. xvi. 13)—a contrast to the smoke of the incense in viii. 4.

and the sun and the air were darkened &c.] Some find the source of this symbolism in the fires which husbandmen kindle in order to destroy locusts; others in dense clouds of locusts which impede the sunlight (cp. Ex. x. 15). To many the smoke is Mohammedanism which covered with a new darkness the world already illumined by the Sun of Righteousness. Heretical teachers ("the Star") caused the opening of the Abyss; and Mohammedanism owes its origin to heresies, schisms, and corruptions in Christendom. The first "Woe" is not however exhausted in this one application.

3. out of the smoke came forth locusts &c. This perhaps points to an outbreak of moral evil, the hellish smoke being the veil beneath which the locusts ascend from the Abyss (cp. the eighth plague of Egypt, Ex. x. 12-15). Lit. speaking, locusts are noxious creatures from which man has no means of defending himself.

and power was given them; resembling that of the scorpions referred to in Deut. viii. 15. See additional note to this chapter.

4. And it was said unto them...but only such men, as have not the seal of God on their foreheads. Baptism is the seal of God under the New Dispensation

ch. 8. 7.

^a See Exod.

12. 23.

Ezek. 9. 4.

ch. 7. 3.

^c ch. 11. 7.

^d Isai. 2. 19.

ch. 6. 16.

^e Joel 2. 4.

^f Nah. 3. 17.

^g Dan. 7. 8.

should not hurt ^athe grass of the earth, neither any green thing, neither any tree; but only those men which have not ^bthe seal of God in their foreheads. And to them it was given that they should not kill them, ^cbut that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days ^dshall men seek death, and shall not find it; and shall desire to die, ^eand death shall flee from them. And ^fthe shapes of the locusts *were* like unto horses prepared unto battle; ^gand on their heads *were* as it were crowns like gold, ^hand their faces *were* as the faces of men. And they had hair as the hair of women,

(Rom. iv. 11; Eph. iv. 30). The Sealed are not to suffer from the locusts which come up from the Abyss. This consideration is thought by some to set aside the application of this Trumpet to Mohammedanism: all God's elect did not escape scathless from the Turkish sword. Others, who so apply it, appeal to the words of the Koran forbidding the destruction of trees and corn. According to the symbolical school of interpreters, the trees and grass correspond to princes and subjects, the high and the lowly (cp. viii. 7).

5. And it was given them &c. The locusts should not kill the *unsealed* (see v. 6), but the unsealed should be tormented. Physical evil is not now the judgment, but the outburst of moral evil. This latter is the plague of the fifth Trumpet.

Commentators note that the Mohammedan persecution differed from that of ancient heathen Rome which martyred Christians *as such*, in that the duty prescribed by the Koran was merely to subject Jews and Christians, if they refused to profess Islamism, to many disabilities. Others explain that while the Saracens ravaged the Roman Empire they could not annihilate the Christian body politic, but were repulsed time after time, both in East and West.

five months] And in v. 10; locusts were popularly believed to continue their ravages from April to September; and the period would signify an indefinite, but comparatively brief duration. Of that period the following are among the interpretations given:—(1) On the "Year-day" theory, $5 \times 30 = 150$ mystic days = 150 common years: accordingly the *five months* signify the duration (a) of the Gothic rule; (b) of Arianism; (c) of the Saracenic devastation of the Empire (A.D. 830, A.D. 980);—or, as this period occurs again in v. 10, if taken *twice*, as 300 years, viz. from the rise of the Abasside Caliphate (A.D. 750) to the capture of Bagdad (A.D. 1055); or again from Mohammed's announcement of his mission (A.D. 612), to the settlement of his "locusts" at Bagdad (A.D. 762); (d) the 150 days during which the Deluge lasted (Gen. vii. 24), judicial and corrective, yet remedial, as differing from the final Judgment. (2) Five *prophetic* months re-

present $79\frac{1}{2}$ common years (A.D. 510-589)—during which the Jews were persecuted in Persia. (3) The number is borrowed from the *five* sins specified in *vv.* 20, 21. (4) $5 = \frac{1}{2}$, the broken 10—the "signature" of what is incomplete; the *five*, in relation to the *twelve* months, are of relatively *long* duration, and still not the longest. So Islamism has its 'five months,' but the Gospel of Christ is everlasting (xiv. 6). (5) Five literal months (cp. Matt. xxiv. 22). (6) A round number, like the ten days in ii. 10.

and their torment] i.e. the torment caused by the locusts.

when it striketh. They hurt, not the earth as locusts, but men by their sting.

6. *men shall seek death, and shall in no wise find it*. The men who have not the Seal of God (v. 4); cp. Job iii. 21; Jer. viii. 3. *and they shall desire to die, and death fleeth from them*. The poetic parallelism of the words has led some to conjecture that this verse is a quotation from a lost poem. Some find here a reference to the Decian persecution: 'Volentibus mori, non permittebatur occidi.' (Cyprian); or to the persecution of the Emperor Julian, in which the Christians were not put to death. Some compare this verse with vi. 16: or refer to Dan. xii. 1; Matt. xxiv. 21. The first four Trumpets have desolated external nature on which man depends for food and earthly existence; and now a judgment still more bitter renders life itself a burden to him: in the confusion also and disruption of social life he has to reap the harvest which he planted when he departed from God.

7. *like unto horses prepared for war*. For the resemblance of the natural locust to the horse, see marg. ref.: cp. Job xxxix. 20. So in German *Hew-pferd*, in Italian *Cavalletta* means a locust.

and upon their heads as it were crowns like unto gold; i.e. neither literal crowns, nor literal gold. In this feature some see helmets of soldiers, or "crowns of victory" (vi. 2), or Arab turbans.

and their faces were as the faces of men] As before, a literal sense is excluded.

8. The *antennae* of the locusts were like woman's hair; and to strength incredible

- 9 and ^otheir teeth were as *the teeth* of lions. And they had ^oJoel 1. 6.
breastplates, as it were breastplates of iron; and the sound of
their wings *was* ^pas the sound of chariots of many horses ^pJoel 2. 5, 6,
10 running to battle. And they had tails like unto scorpions, and ^{7.}
there were stings in their tails: ^qand their power *was* to hurt ^qver. 5.
11 men five months. ^rAnd they had a king over them, *which is* ^rEph. 2. 2.
^sthe angel of the bottomless pit, whose name in the Hebrew ^sver. 1.
tongue is Abaddon, but in the Greek tongue hath *his* name
12 ^tApollyon. ^t¶ ^tOne woe is past; *and*, behold, there come two ^tch. 8. 13.
13 woes more hereafter. [¶]And the sixth angel sounded, and I
• heard a voice from the four horns of the golden altar which is
14 before God, saying to the sixth angel which had the trumpet,

¹ That is to say, *A destroyer*.

for so small a creature, they add saw-like and very powerful teeth.

9. *breastplates*] The natural *thorax* of the locust is, in the case of these supernatural locusts, compared to iron.

as the sound of chariots, of many horses rushing to war. The sound produced by chariots drawn by horses.

10. *And they have tails like unto scorpions, and stings; and in their tails is their power &c.* By the *tails* some understand the African Saracens,—those most remote from the East. Throughout this imagery, the description is in accordance with the popular idea of the locust entertained in the East. Cp. the Arabian adage: ‘In head like the horse; in breast like the lion; in feet like the camel; in body like the serpent; in tail like the scorpion; in *antennæ* like the virgin’s hair.’ The crowns like gold and the faces of men (v. 7) are the more specially symbolical features of this description.

11. *They have over them as king.* Omit *And*. They are thus again distinguished from natural locusts who *have no king* (Prov. xxx. 27).

the angel of the abyss. The def. article points to a special agent—the agent symbolized by the “*Star*” in v. 1, or Satan himself, or a chief among Satan’s angels (xii. 7, 9), or an angel who in a particular sense is chief of the Abyss.

his name in Hebrew. A phrase peculiar to St. John (see xvi. 16; John v. 2, xix. 13).

Abaddon] A Hebrew noun signifying “destruction:” it is combined with “death” in Job xxviii. 22; and with the grave or *Hades* in Job xxvi. 6; Prov. xv. 11. Thus, including the idea of the “Abyss,” it is used as the abstract of *Apollyon* “the Destroyer.”

and in the Greek [tongue] he hath the name Apollyon. The abstract personified. Note here St. John’s manner—the Hebrew term is given and its Greek equivalent: e.g. Rabbi, Messiah (John i. 38, 42, iv. 25). Contrast the title “Jesus the Saviour” with “Abaddon the Destroyer,” the “mur-

derer from the beginning.” He is called the *Destroyer*, observe some, from the peculiar character of Mohammedanism, which has not utterly destroyed Christianity, but bound it up in Mohammedanism,—a corruption worse than death (v. 6); others note that writers, since 1800, have seen in the Antichrist Napoleon as well as Apollyon.

12. *The first Woe is passed: behold, there come yet two Woes hereafter.* The second Woe extends to xi. 14. The signal for it is given from God’s Presence, and proceeds from the Golden Altar (see vv. 13, 14). The Woes are not contemporaneous, but consecutive, some interpreters placing a comparatively short, others a long interval between the first and the second. Thus (see on v. 5) they who make the first Woe, during the *five* prophetic months, to end A.D. 589, make the second to begin A.D. 634; others make the first Woe to end A.D. 762, and the second to begin A.D. 1281; or the first Woe to end A.D. 762, and the second to begin A.D. 1301, &c. &c. Others place the second and third Woes under Antichrist at the end of all things. The judgment on unbelieving Israel falls in the *first* “half-week” under the Second Woe (xi. 13); while under the third Woe, or *second* “half-week” (the 42 months of xi. 2), the Last Judgment comes on the rest of the antichristian world.

13. The second “Woe-Trumpet.” Omit *four*. *Horns* projecting upwards at the corners (Ex. xxx. 2) were attached to the *golden altar* (viii. 3) like those of the Altar of burnt-offering (Ex. xxvii. 2). The voice issues from the space included between the *horns*, and where the prayers of the Saints (vi. 10) had been offered (viii. 3, 4). The judgment of the second Woe-Trumpet is inflicted by a vast army of horsemen (v. 16 &c.); and this is followed by two episodes (as in the case of the sixth Seal—see on ch. vii.), the first of which is contained in x. 6, where it is announced that the delay adverted to in vi. 11 was approaching to its close; the second episode is contained in xi. 1–14.

14. *one saying...Loosen.* Here only is the Angel commanded to act (see on viii. 7).

- * ch. 16. 12. Loose the four angels which are bound *in the great river
 15 Euphrates. And the four angels were loosed, which were pre-
 pared ¹for an hour, and a day, and a month, and a year, for to
 * Ps. 68. 17. 16 slay the third part of men. And ²the number of the army ³of
 * Ezek. 38. 4. the horsemen were two hundred thousand thousand: *and I
 * ch. 7. 4. 17 heard the number of them. And thus I saw the horses in the
 vision, and them that sat on them, having breastplates of fire,

¹ Or, *at*.

the four angels] Many refer the number four (which in the Apoc. denotes *universality*) to the four quarters of the earth (cp. vii. 1, xx. 8): it would thus signify the universality of the judgment. Some explain that the four Angels are *evil* angels (cp. Tobit iii. 17; Ps. lxxviii. 49); others are certain that they are *good* Angels—Angels of God for punishment, and hitherto restrained or *bound* by the Divine command; even suggesting their names—Michael, Gabriel, Uriel, Raphael.

at the great river Euphrates. Cp. the sixth Bowl (marg. ref.). This is not a geographical, but a symbolical description which rests on the earlier history. In the O. T. the chastisements on Israel proceeded thence (Isai. vii. 20, viii. 7; Jer. xlv. 10); and, according to one class of expositors, St. John, using the language of the O. T. (Gen. xv. 18; Deut. i. 7; Josh. i. 4), now employs the Euphrates as the boundary of the region whence the demon-host is to come upon the earth. The great river is the symbolic limit which separates the Church from her enemies. To others also figuratively, but differently, *Euphrates* is the river of Babylon; the four Angels represent the Divine word, summed up in the fourfold Gospel, which had been long bound in the mystical Babylon; by the aid of printing it has been translated into all languages; and thus the four Angels have been loosed. Others take the Euphrates *literally*, and the rest of the Vision mystically. Others, adopting the almost universal opinion of the ancients, that Antichrist should arise from this region, refer this Trumpet to the invasions of the Tartars and Turks; or suppose *vv.* 13, 14 to describe the activity of Mohammed (A.D. 589-634). Preterists usually refer to the Tiber, because Babylon (xiv. 8) is Rome: Rationalistic Preterists to the literal Euphrates as the frontier of the Empire, whence the Parthian legions menaced the Roman power. Again, to some this loosing of the Angels denotes that the barriers between the Babel kingdom, and the kingdom of Israel which Jerusalem represented, should exist no longer; and thus Jerusalem becomes the centre and capital of the Babel society. For other views, see note at the end of this chapter.

15. *which had been prepared*. Cp. viii. 6. They had been prepared, but bound.

16. *for*; (*i.e.* in reservation for) the hour and

day and month and year. The article prefixed to the first noun and not repeated gives unity to the common conception of time, fixing a determined moment—the hour of a definite day,—the day of a definite month &c. The article may also indicate the great appointed conflict at Armageddon (xvi. 16) as well as that which is described in xx. 7, 8. Various chronological calculations, more or less arbitrary, have been founded on these words:—(1) On the “Year-day” theory (a year = 360 days = 360 prophetic years), the 391 years (the *hour* being altogether omitted) date from A.D. 1063, when the Euphrates was crossed by the Turkish cavalry, to A.D. 1453, the date of the capture of Constantinople by the Turks: or—on another reckoning—from 1057, when the Turks marched from Bagdad, to 1453. (2) On the supposition that a prophetic hour = common days, and a prophetic day = about half a common year, the total of 213 years lasts from A.D. 634 to 847; after which is placed the interval of 100 years between the *second* and *third* Woes. The *third* Woe thus began A.D. 947. (3) The words imply duration, and signify the *first* of the two periods into which the events constituting the second Woe are divided; the *second* period being the 42 months, or 3½ years of xi. 2.

that they should kill the third part of men; *i.e.* of “them that dwell on the earth” (see viii. 13), as distinguished from those who are sealed. What the Angels proceed to do is left untold: they are, probably, the leaders of the host in *v.* 16; and hence the destruction which they are here said to cause is ascribed in *v.* 18 to the fire &c.

was twice ten thousand times ten thousand; *i.e.* twice the number spoken of in Dan. vii. 10, or 200 millions. The vastness of the number shows that no literal army is intended (cp. xx. 8); but as a description is based upon that of the countless hosts of God (marg. ref.; Heb. xii. 22; Jude 14).

I heard &c. Omit *and*. The Seer was told what the number was; count them he could not. Two armies are described in the Apocalypse:—(1) that here and in xvi. 14, 16, xx. 8, the aspect of which had been foreshown in Ezek. xxxviii. 4, 15; and (2), in opposition to this host, the Armies of Heaven (cp. xix. 14).

17. *breastplates [as] of fire and of hyacinth and of brimstone*. The *hyacinthus* of the Romans is invariably blue and lus-

and of jacinth, and brimstone: ^aand the heads of the horses ^a1 Chr. 12.8. ^awere as the heads of lions; and out of their mouths issued fire ^aIsai. 5.28, 29.
 18 and smoke and brimstone. By these three was the third part of
 men killed, by the fire, and by the smoke, and by the brimstone,
 19 which issued out of their mouths. For their power is in their
 mouth, and in their tails: ^bfor their tails *were* like unto serpents, ^bIsai. 9. 15.
 20 and had heads, and with them they do hurt. And the rest of the
 men which were not killed by these plagues ^cyet repented not of
 the works of their hands, that they should not worship ^ddevils,
^eand idols of gold, and silver, and brass, and stone, and of
 21. wood: which neither can see, nor hear, nor walk: neither
 repented they of their murders, ^fnor of their sorceries, nor of
 their fornication, nor of their thefts. ^fch. 22. 15.

trous. For the distinction between the "hyacinthus" of St. John, and the *jacinth* of the A.V., see on xxi. 20. The three colours are taken to signify different degrees in intensity of evil (xiv. 10, xix. 20; Ps. ix. 6); e.g. wild exasperation, the thirst for murder, and the desire of desolation.

[**are**] as the heads of lions. A reference to v. 8, where the locusts, behind their deceptive female hair, have the teeth of lions.

proceedeth fire &c. [By a common poetic figure, the horse breathes forth *fire and smoke*, to which *brimstone*, as associated with evil, is here added (cp. xiv. 10). Some understand here the Turkish artillery.]

The fifth and sixth Trumpets, notes one critic, bring on two plagues peculiar to the East—locusts, and the simoom.

18. By these three plagues...killed. The army of horsemen is not prohibited from killing, as the locusts were (v. 5).

by the fire and the smoke and the brimstone which proceeded &c. Some refer this verse to the fall of Constantinople.

19. For the power of the horses...their tails [are] like unto serpents, and have heads. The source of this imagery is thought to be found in what the ancients relate of the *amphisbæna*, in which the tail and head are equally obtuse, and the scales of the head so similar to those on the back as to render it difficult to distinguish one extremity from the other. Hence these reptiles have been supposed to have the power of creeping backwards or forwards with equal facility. In explanation one commentator notes that certain Turkish tribes fight even while they retreat; another sees a reference to the custom of foot-soldiers mounting behind horsemen; a third to the horsetails borne as symbols of authority by the Turkish Pashas, the tails having *heads* denoting that authority; others see here a type of the malignity and treachery practised by these armies.

they do hurt By their bite, "they (i.e. the Turkish Pashas) commit injustice"—a sense opposed to the use of the verb in ii. 11, vii. 2, 3, ix. 4, 10, xi. 5.

20. And the rest of mankind; i.e. the remaining two-thirds (v. 18).

which were not killed with these plagues, repented not. Omit yet. The final catastrophe is inevitable:—man will not accept the loving forbearance of God (2 Pet. iii. 9). Neither by the Trumpet-plagues here, nor by the Bowl-plagues (xvi. 21), are mankind moved to repentance. Verses 20, 21 are regarded as explaining why a *seventh* Trumpet is to be added,—because had men repented in consequence of the preceding *six*, they would have been spared the more fearful judgment yet to come. The gross idolatry of the Gentiles is first censured, and then sins common to both Jews and Gentiles.

Others refer these verses to Western Christendom—to 'the men of the West' who were not killed as a body politic, and whose religion and crimes (e.g. the persecution of the Albigenses &c.) throughout the Middle Ages are considered to be described here.

the works of their hands] The idols wrought by their hands, their idolatry (Acts vii. 41; cp. Deut. iv. 28; Ps. cxxxv. 15).

worship devils] Gr. demons (1 Cor. x. 20), evil spirits of an inferior order (see on xvi. 14).

and the idols...of silver, and of brass, and of stone, which can neither see...&c. Cp. Dan. v. 23. In this verse, are recited sins condemned in the first Table of the Decalogue—viz. demon-worship (cp. 1 Tim. iv. 1), and its equivalent, idolatry.

21. and they repented not of...sorceries; Gr. 'the use of drugs,' denoting the magic rites of the heathen (xviii. 23). *φάρμακον* is used by the LXX to describe the "enchantments" of the Egyptian sorcerers (Ex. vii. 22), and of Babylon (Isai. xlvii. 9, 12), the form varying when used to describe the "witchcrafts" of Jezebel (2 Kings ix. 22). In Gal. v. 20 it is placed next to idolatry. The word is connected with the use of drugs in causing abortion and infanticide; and thus its connexion here with idolatry on the one hand, and with murder and fornication on the other—i.e. with carnal and spiritual fornication—can be accounted for.

fornication] The use of the *singular* in the case of this word alone, is well ex-

plained by Bengel: 'Alia scelera ab hominibus per intervalla patrantur; una perpetua *nopeia* est apud eos, qui munditiæ cordis carent.' The sins condemned in the second Table of the Decalogue, are recited in this verse.

The great obscurity of the several Trumpet-Visions, especially of the two Visions of this chapter, is admitted by all. As in the first four Trumpets we discern judgments under various forms of physical evil, so in the fifth and sixth we seem to discern manifestations of moral evil increasing in intensity. Thus in the sixth Trumpet the

the mind to the binding of Satan minuscu (xx. 3); the mention of the Euphrates, the river of Babylon, suggests the thought of that great City which is specially chosen as the symbol of the God-opposing World-power (xiv. 8, xvii. 5). In the case of both Trumpets the monstrous features added to the natural forms of locusts and horses confirm the reference of these two judgments to the exhibitions of moral evil in *all* its aspects; and accordingly there is nothing singular in the very general *application* of the fifth Trumpet to Mohammedanism—the most striking, as it has been the most formidable manifestation of the antichristian Power hitherto developed under the Christian dispensation. Further, with some, the first six Trumpets form one picture, exhibiting the preparation for the decisive trial which will determine the appearance of Antichrist: they are the signals of the dissolution of the old social order, and then of the establishment and the ruin of the empire of Antichrist (see on xiii. 1). Accumulated convulsions in the earth, the sea, the rivers, the air (the first four Trumpets); then convulsions in society which a diabolical epidemic undermines (the fifth Trumpet), and the foundations of which an invasion of barbarians overturns (the sixth Trumpet), such are the judgments which pave the way for the last Adversary.

ADDITIONAL NOTE.

VICTORINUS is the earliest expositor of the Trumpet-Visions. The Trumpet is a word of power. What the Trumpets here announce the BOWLS (ch. xvi.) repeat; not as if the thing were twice done, but in order to show the certainty of God's decree. The Trumpets and Bowls, therefore, describe: (1) The plagues sent on the world; (2) The madness of Antichrist; (3) The blasphemy of the peoples; (4) The variety of the plagues; (5) The hope in the kingdom of the saints; (6) The fall of cities; (7) The fall of that great City, Babylon, *i.e.* of the city of Rome. With BEA the Seven Angels signify the Church; and the Trumpets signify, (1) The destruction of the ungodly by fire and hail—the heat of Ge-

henna, and bitter cold; *blood* denoting the spiritual death of the soul; (2) The casting of the Devil by the Church into the sea of this world (cp. Matt. xxi. 21); (3) Heretics falling like stars from the Church, and corrupting the waters of Scripture; (4) The glory of the Church obscured by the falling away of false brethren; (5) Heresy becoming more intense, as Antichrist draws near; (6) The open war of Antichrist against the Church; (7) The Day of Judgment. Of Modern Expositors, some of the (1.) Historical school take the first four Trumpets to signify, (1) The subversion of the Roman world by the northern nations; (2) The Roman world, or *sea*, assailed by Alaric and Genseric (A.D. 410, 455); (3) The fallen *Star*, Romulus Augustulus, A.D. 476; (4) The glory of Rome under the Ostrogoths, quenched by Belisarius and Narses (A.D. 542); others (1) A furious invasion of the Roman Empire annihilate its *East* or Eastern

the Western Empire (A.D. 365-476); (3) Heresy, either Arian or Nestorian; (4) A notable eclipse of the Imperial splendour of the third or Greek Empire (A.D. 540-622). Some interpreters assign to the second Trumpet-Vision the exact interval which others assign to the first: with some the second and third Trumpets alike proclaim Vandal invasion; and the fall of the Roman Empire affirmed by the fourth Trumpet is placed at various dates between A.D. 455 and 910.

(II.) The ordinary Preterist sees in the first four Visions (1) The desolation of the Jews under Trajan; (2) The last desolation of the Jews under Hadrian; (3) The *Star* Barchochab, the cause of the desolation under the second Trumpet; (4) The darkening of prophecy by the malice of the Jews at this very time. The Rationalistic Preterist beholds in them the calamities which the world endured A.D. 63 and 69, a Volcano, a falling Meteor, and an Eclipse.

(III.) The Futurist assumes that the judgments predicted in the first four Trumpet-Visions are future and to be understood literally.

The fact that scarcely any two expositors agree in the division of the same subject among these four Trumpets may naturally lead men to suspect that the true key to the distinct application of the four first Trumpets has never yet been found, or, if found, has never yet been satisfactorily used.

The three remaining Trumpets, generally styled the "Woe-Trumpets," are introduced in viii. 13. The various interpretations of the "locusts" in the *fifth* Trumpet-Vision may be reduced to four classes: (1) The ancient opinion that they are evil spirits; and their appearance still future; (2) The medieval or controversial opinion, that they denote heretics. Thus Roman Catholic writers see in them Luther and the Protestants; Protestant writers apply the Prophecy to the Pope, the Monks, the Inquisition; (3) The Historical school apply the prophecy to the Vandals (A.D. 441-536); or to the victories or religion of Mohammed; or, as Preterists, interpret them of the Roman wars in Judæa, ending in the destruction of Jerusalem; (4) Futurists think that literal locusts are intended. As to the *sixth* Trumpet: (1) The Preterist takes the four Angels to be the generals of Vespasian, Titus, Mucianus, and Tiberius Alexander, whose armies penetrated as far as the Euphrates; or, the generals of Vespasian only. (2) The Historical commentators consider *four nations* to be intended, the Arabs, Saracens, Tartars, and Turks; or the Mohammedans alone, or the Turks alone, or the Saracens alone.

CHAP. 10. AND I saw another mighty angel come down from heaven, clothed with a cloud: ^aand a rainbow *was* upon his head, and ^bhis face *was* as it were the sun, and ^chis feet as 2 pillars of fire: and he had in his hand a little book open: ^dand he 3 set his right foot upon the sea, and *his* left foot on the earth, and cried with a loud voice, as *when* a lion roareth: and when he had 4 cried, ^eseven thunders uttered their voices. And when the seven ^fthunders had uttered their voices, I was about to write: and I

^a Ezek. 1. 28.

^b Matt. 17. 2.

ch. 1. 16.

^c ch. 1. 15.

^d Matt. 28. 18.

^e ch. 8. 5.

X. 1-XI. 13. Two episodes, that of the "Little Book" (x. 2) and that of the "Measuring of the Temple" (xi. 1-13), now separate the end of the sixth from the beginning of the seventh Trumpet-Vision; just as the two episodes of vii. 4, 9 separate the sixth and seventh Seals. The relation of this tenth chapter to the general drift of the Vision is difficult to discern. Among ancient writers, some understand by ch. x. the propagation of Christianity; while others merely regard it as introductory to what follows. Others consider this chapter as explaining how St. John received the prophecy of chs. xi.-xiv., and as giving an account of his inauguration into his prophetic office; or, as a vision of the expansion of the Gospel throughout the world; the Book given to St. John being his inauguration into the deeper knowledge of the kingdom, and all that follows after ch. xi. being "Recapitulation," and unfolding mysteries heretofore unrevealed. To the Preterist, the Little Book interprets those puzzling passages of human history which exhibit periods of revolution and anarchy; it is a Book of judgment.

1. The epithet *mighty* [Rev. V. 'strong'] points to an analogy between this Angel and the Angel of v. 2, where, in like manner, a "Book"—the "Sealed Book"—is the theme. The word *another* is thought to distinguish this Angel from the Angel of viii. 13, or of ix. 13, or to mark one of the Trumpet-Angels. Many expositors understand by him Christ; the symbols—the *cloud* (cp. i. 7), the *feet as pillars of fire* (cp. i. 15), and especially the *rainbow* (iv. 3)—denoting how God tempers justice with mercy. Others argue from v. 6 that this Angel cannot be Christ; and the description here differs from that in i. 13-16 where Christ appears. In the "mighty Angel" some see Luther; some the power of Christ manifested in the Reformation, and discerned by Luther; to others the descent of the Angel is the French Revolution of 1789.

coming down out of heaven, clothed [Rev. V. 'arrayed'] with a cloud. The cloud, charged with lightnings and thunders, is the symbol of judgment (see viii. 5, xi. 19).

and the rainbow (the emblem of mercy, Gen. ix. 13)...and his face was as the sun (the emblem of the glory with which he was invested, cp. i. 16; Luke ix. 26)...pillars (unchangeable steadfastness) of fire (shining with the fire of judgment, xx. 9).

2. his hand] His left hand (see v. 5).

a little book] *βιβλαρίδιον*, the diminutive of the word used in v. 1: see on v. 8. This Book, as to the contents of which nothing is revealed, is, apparently, distinct from the "Sealed Book" of ch. v. It probably contains the commission given to the Seer in v. 11: cp. Ezek. iii. 2, 11.

open] In contrast to the "Sealed Book" of ch. v. They who hold that the *Little Book* forms part of the "Sealed Book," note that this portion of it is *open*, because its seventh Seal had been broken (viii. 1). According to others, it is *open* in contrast to the concealed meaning of the Thunder-Voices (v. 4); or *open* because, as it concerns the pagan persecutors of the Church, it has less mystery than the "Sealed Book" which contains the destiny of God's people. Or, the Angel with the *Little Book open* is a prediction of the Reformation.

his right foot upon the sea, and his left upon the earth. Intimating the judicial authority committed to him over the whole world, as contrasted with the partial judgments of the first four Trumpets (viii. 7-12; cp. Ps. viii. 6). Allegorizing interpretations refer the words to Christ's preaching to Jews and Gentiles; or to Europe and Asia; or to England (the sea), and Germany (the land).

3. and he cried with a great voice, as a lion roareth. Denoting the menacing tone of the voice. What the utterance was the text does not explain (cp. Hos. xi. 10; Amos iii. 8).

and when he cried, the seven thunders &c. The Jews were wont to speak of thunder as "the seven voices": a usage founded on the seven-fold repetition of "the voice of the Lord" in Ps. xxix. Accordingly, there is here a personification, as if the seven spirits of thunder uttered their voices together (cp. xiv. 2). The Seven Thunders are taken to be identical with the Seven Trumpets; or with seven Oracles of unknown import, which divide the seventh Trumpet into certain periods; or with seven events occurring between the sixth and seventh Trumpets; or with the seven Crusades; or with the seven kingdoms that received the Reformation; or with the Bull fulminated from the Seven-hilled City against Luther; or as a general expression for God's judicial omnipotence; or—seven being the symbol of completion—simply all the thunders, reference being had to judgment (cp. John xii. 29-31).

4. And when the seven thunders uttered...

/ Dan. 8. 26
& 12. 4, 9.

Ex. 8. 8.

^a Neh. 9. 6.
ch. 4. 11.
& 14. 7.
^c ch. 16. 17.
^e ch. 11. 15.

ver. 4.

heard a voice from heaven saying unto me, ^fSeal up those things
5 which the seven thunders uttered, and write them not. And
the angel which I saw stand upon the sea and upon the earth
6 ^glifted up his hand to heaven, and swore by him that liveth for
ever, and ever, ^hwho created heaven, and the things that therein
are, and the earth, and the things that therein are, and the sea,
and the things which are therein, ⁱthat there should be time no
7 longer: but ^kin the days of the voice of the seventh angel, when
he shall begin to sound, the mystery of God should be finished,
8 as he hath declared to his servants the prophets. ¶ And ^lthe
voice which I heard from heaven spake unto me again, and
said, Go and take the little book which is open in the hand of
the angel which standeth upon the sea and upon the earth.

I was about to write, viz. what they had uttered (cp. i. 11). St. John seems to have been employed in writing during the intervals of his Visions.

saying, Seal up the things...write them not. Cp. a similar silence as to details in xi. 15-19. Although understood by St. John, what was uttered is not revealed (Acts i. 7); he will disclose the events in succession, according to the regular evolution of the facts (cp. xxii. 10). Some account for the silence here by the difficulty in attempting to elucidate the nature of the last conflict with Antichrist. To others, the command not to write may, like the "silence as to the judgments under the seventh Trumpet (xi. 15-19), signify a merciful reserve, a tender regard to human fears, when declaring the Divine wrath."

6. standing...lifted up his right hand; the gesture of one who swears (Gen. xiv. 22: cf. Dan. xii. 7).

6. and swear by him] In order to remove the possible doubts of the suffering Church, or of the unbelieving world (2 Pet. iii. 4).

the heaven...that are therein...that are therein...that are therein that there shall be time no longer. So Rev. V. Different interpretations are:—

(1) That there should be the end of that portion of finite duration which we call time (*χρόνος*), and the beginning of eternity; viz. that all shall be finished under the seventh Trumpet. 'Time will be then no more, inasmuch as it will not be measured by the sun, but life everlasting exceeding the numbering of time. The seventh seal and seventh Trumpet are as the seventh Day in Genesis, which has no evening: or, the time of the fulfilment shall not be yet, but it shall be when the seventh Trumpet sounds.

(2) Rendering differently,—“There shall be no longer delay,” respite, interval: (cp. ii. 21; Hab. ii. 3); i.e. either, there shall not be under the seventh Trumpet the same delay in the coming of God's kingdom as there had been before; or space of time wherein to repent.

(3) The last period of the 'time, times, and half a time' (xii. 14), shall be no longer; and the fourth Beast being slain (Dan. vii.

23-25, xii. 7), the kingdom shall be given to the saints of the Most High.

7. The connexion, according to interpretation (2) of v. 6, is either: “There shall be no delay: on the contrary, when the seventh Angel is about to sound, then is finished” &c.; or “There shall be no space of time for repentance, except” (or *save only*, see Matt. xx. 23; Mark x. 40) &c.; i.e. God, in His mercy, will give a brief respite on the eve of the final consummation, in order that the ungodly may repent.

when he is about to sound, then is finished (cp. John xiii. 31, xv. 6) **the mystery of God.** The explanation of the *mystery* is found in xi. 15-18.

according to the good tidings which he declared &c. In the N. T. *εὐαγγελίζω* is found in the *active* only here, and in xiv. 6; it does not occur elsewhere in St. John's writings: lit. it may be translated “as He evangelized His servants.”

Some make the period of 3½ years (Dan. vii. 25, xii. 7; cp. Rev. xii. 2, xii. 14, xiii. 5) to begin now.

8. And the voice...from heaven [I heard it] again speaking with me, and saying, Go, take the book. In v. 2 (see note) described as a *Little Book*, i.e. the subject of the rest of, and less copious than, the “Sealed Book.” Thus, the “Sealed Book” contains the judgments on the world, the *Little Book* the destinies of the degenerate Church, or that of Jerusalem, or the special commission of Christ to Luther and the preachers of the Reformation, or a special revelation respecting Antichrist.

Some consider that the contents of the *Little Book* are summed up in xi. 1-13, as the announcement of the conversion of Israel; others as identical with ch. x.-xiv., or the history of the Western Church, from A.D. 604; others again as concerned with the power called the *LITTLE HORN* (Dan. vii. 8, 20), viz. the spiritual power of Rome;—The introduction of the *Little Book* before the seventh Trumpet is, with some, due to the fact that St. John, after partaking of the hidden knowledge which it contains (v. 9), proceeds through the rest of the Apoc. to recapitulate the Church's history as to its

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, ^mTake it, and eat it up; and ⁿJer. 15. 16. it shall make thy belly bitter, but it shall be in thy mouth
10 sweet as honey. And I took the little book out of the angel's hand, and ate it up; ⁿand it was in my mouth sweet as honey: ⁿEzek. 3. 3.
11 and as soon as I had eaten it, ^omy belly was bitter. And he ^oEzek. 2. 10. said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. ^aEzek. 40. 3, &c.
CHAP. 11. AND there was given me ^aa reed like unto a rod: and ^{Zech. 2. 1.}

inner nature; for he had heretofore traced its development only as visible to the *external eye*. It is not "the Large Book" of the Church universal, but a *Little Book*, a sacred remnant of the little ones of God.

9. *saying unto him that he should give me the little book. And he saith eat it up.* For the symbolism see Ezek. ii. 9-iii. 1, and for the meaning Ezek. iii. 10. The Seer was to *assimilate*, to make thoroughly his own, the contents of the *Little Book*.

but *in thy mouth it shall be sweet as honey.* See Ezek. iii. 3; Jer. xv. 16.

10. *and when I had eaten it, my belly was made bitter.* Marg. ref. explains what "the bitterness" imports. As to this effect, cp. Jer. viii. 21; Dan. viii. 27; Rom. ix. 2: They who take the *Little Book* to be the record of the deeds of the wicked, explain that St. John thus learns that the sweetness which sin at first presents, is afterwards turned to bitterness; with others the Book causes joy to the spiritual mind, but bitterness to the carnal; or at first the revelation appeared pleasing (xi. 5-6, 11-12), but after calm reflection, sorrowful (xi. 7-10).

11. *And they say unto me; i.e. the heavenly powers (cp. Dan. vii. 5) or the Angels generally.* Here only is St. John said to *prophesy*. His new consecration (vv. 9, 10) now places him side by side with Ezekiel, Daniel, Zechariah; and points to the change in the Apocalyptic announcements introduced by xi. 1-14, and beginning at xii. 1.

again] As in the former part of the Book, and in addition to it; *i.e.* as in the Seals, and the first six Trumpets. Some apply this verse to St. John's return personally, on the death of Domitian, from Patmos to Ephesus, and there publishing the Apocalypse. Others take the word *again* as referring to the subsequent composition of St. John's Gospel; or understand it to repeat former utterances; or to speak as did the old prophets; or to perform, under the N. T., as regards the Gentiles, the office which the prophets of the O. T. had performed for Israel (cp. xi. 1, 2 with Ezek. xl. 3). Others explain that the Reformers were to preach, not, as before, in their papal ordination, but by Christ's commission.

before] Rev. V. 'over,' in marg. *concerning*. The new commission now conferred shows—according to some—that the Vision of the Sealed Book is closed; and that St. John needed new directions for the future.

When the seventh Trumpet shall have sounded, his task will still proceed, the scene and persons being changed. The first of the two episodes—intended, like the two in ch. vii., for the support and consolation of the Church—ends *here* on the eve of the seventh Trumpet, as *there* on the eve of the seventh Seal.

XI. 1-13. The second of the two episodes. St. John, having taken rank after his new consecration (x. 11) among the Prophets of the former Covenant, now proceeds to perform a symbolic action such as we read of in their case (see Isai. xx. 2; Jer. xix. 1). Preparation is also made for a change in the character of the Apocalyptic announcements (xii. 4). Symbolism is introduced of a type different from that heretofore employed: *the Holy City*, the emblem of the Church (v. 2), is contrasted with the *Great City* (v. 8; cp. ch. xiv. 8), the emblem of the World (vv. 9, 10); the mysterious description of *the Two Witnesses* exhibits the history of the Church in the world. Hence this passage is with some a compendious summary of the prophecies which follow.

Interpretations: (I.) On the Preterist scheme the *Great City* is to some the pagan, to others principally the papal Roman Empire. The symbolic transaction of vv. 1, 2 denotes to some the preservation of all that was fundamental and essential in the ancient Jewish religion, notwithstanding the destruction of all that was external in respect to the Temple, the City, and the ancient people of God; and the mention of the Two Witnesses means that faithful Christian teachers were to proclaim the Gospel to the Jews, during the invasion of Judæa and the siege of Jerusalem, while the Jews, by destroying them, would bring upon themselves an awful doom. Others identify the *Holy City* with *Great City*, the literal Jerusalem destroyed by the Romans, and account for the variation between this description and our Lord's prediction (Matt. xxiv.; Luke xxi. 20-24) by saying that our Lord announces the definite fact of the destruction of the City, while St. John envelops the details in symbolism.

(II.) On the Futurist scheme, "The City" (vv. 2, 8) is the literal Jerusalem; but all is to be referred to the future, and to the Jewish people which is hereafter to be again subjected to the Gentiles. To

^b Num. 23. 18. the angel stood, saying, ^b Rise, and measure the temple of God, ^c Ezek. 40. 17, 2 and the altar, and them that worship therein. But ^c the court which is without the temple ¹ leave out, and measure it not; ^d for it is given unto the Gentiles: and the holy city shall they ^e tread ^d Ps. 79. 1. ^e Dan. 8. 10.

¹ Gr. east out.

Israel are to be sent Moses and Elijah: these are to be put to death by Antichrist; and his doom, intimated in v. 13, is followed "quickly" by the seventh Trumpet with which the judgment of the Jews is ended, and the judgment of the Gentiles—i.e. of apostate Christendom—follows, at the time of the Lord's Coming.

(III.) On the Historical scheme, this episode is referred to the Reformation and the causes which led to it—among which are reckoned the capture of Constantinople by the Turks, and the effect of this event on the revival of learning in the West.

(IV.) Allegorically this passage signifies the word of God which measures the Church's faith (vv. 1, 2); the O. and N. Testaments are the Two Witnesses by which the Holy Ghost gives light to the Church; the Temple with its worshippers are the true members of the Church; the Court without, the weak and wavering members who fall away under Antichrist; while the Church itself extends through the conversion of the heathen and the Jews owing to the preaching of the Two Witnesses.

On the theory of recapitulation, the Holy City is trodden under foot: the same thing which was before represented in the sixth Trumpet—the Church of God possessed by the world—is seen over again with deeper insight and knowledge.

1. *a reed like unto a rod*] Large as a staff (see ii. 27; Matt. x. 10; cp. 1 Cor. iv. 21). Some explain this to mean the Canon of Scripture; others as a type of the outward authority to preach given to the fathers of the Reformation by the Elector John.

and the angel stood, saying &c.] Rev. V. 'and one said' &c. The mention of worshippers proves that the measuring is symbolical. To measure is to separate for sacred purposes (see Ezek. xl. 3): what is excluded from the measurement is, accordingly, more or less mingled with evil. Hence, in this place, what is measured—the true believer typified—is to be exempted from the judgments in which what is not measured (v. 2) is involved. Others understand the taking dimensions of that which is to be measured (as in xxi. 15); so that the servants of God may be thus distinguished from those who have the mark of the Beast. Some take to measure to denote to destroy (see 2 Kings xli. 13; Isai. xxxiv. 11; Lam. ii. 8; Amos vii. 7-9); others to rebuild (Ezek. xl.), whether literally in the future, or allegorically by the restoration of the true Church.

the temple of God] The Naos, or Sanc-

tuary, including the Holy place and the Holy of Holies as distinguished from the Hieron—the Temple-court, the whole compass of the sacred enclosure (iii. 12). St. John cannot conceive a kingdom of Christ upon earth without a Temple: it is not so in the heavenly Jerusalem (xxi. 22).

and the altar] The Altar of Incense, the Golden Altar (see on viii. 3).

therein] viz. in the Naos, to which now not the priests alone, but all Christians have admission. Some take those who worship at the Altar to be the body of faithful Jews when Antichrist, in the last days, reigns in Jerusalem (xvii. 16); or understand generally believing Israelites, as distinguished from Judaism hostile to Christ, on which the judgment is now about to fall. On the other hand, some understand the literal Temple and Altar at Jerusalem: the measuring of the worshippers signifying their preservation during the approaching overthrow of Israel. This involves the conclusion that the Apocalypse was written, not under Domitian but, before the City was taken by Titus.

2. And the court which is without the temple] i.e. every part of the Hieron, except the Naos.

leave out] Rev. V. 'leave without.' measure it not] Include it not in the symbolic act which is to guard and preserve the Sanctuary.

for it is given &c.] Or, for it hath been given unto the Gentiles (Luke xxi. 20-24) when St. John wrote. St. John is referring to the Temple already destroyed; just as in xii. 5 he refers to the birth of Christ which was likewise past. Others explain 'already given over in the Divine counsels, by a Divine decree.' Placing the date of the Apoc. before the destruction of the Temple, it is concluded that the Sanctuary and Altar of Incense only are to be under God's care during the siege, not the Court and Altar of Sacrifice—St. John thus indicating that, under the new Covenant, not bloody victims, but the prayers of the devout, of which the Altar of Incense was the symbol, are pleasing to God. The Futurists who, in like manner understand the literal Jerusalem, refer this passage to the time of the Lord's Second Advent; the measuring of the Temple denoting its restoration, after which the Holy City is to be once more trodden under foot by the Gentiles. Some Preterists take the passage to have been fulfilled in the early days of the Church; e.g. in the persecution of Diocletian, or in

3 under foot ¹forty and two months. And ¹I will give power ¹ch. 13. 5.
unto my two ⁹witnesses, ^hand they shall prophesy ^aa thousand ⁹ch. 20. 4.
4 two hundred and threescore days, clothed in sackcloth. These ^hch. 19. 10.
¹ch. 12. 6.

¹ Or, *I will give unto my two witnesses that they may prophesy.*

the rebuilding of Jerusalem by Hadrian, and his setting up heathen worship there. The Historical school suppose the prophecy to denote the separation of the Reformed from the corrupt portion of the Church in Cent. xvi.

unto the nations; i.e. the enemies of Christ.—Gentiles as opposed to Jews.

the holy city] Jerusalem, the City now trodden down, includes the entire Temple (Hieron) except the Sanctuary (Naos), marked out as still God's dwelling place.

forty and two months] See additional note at the end of this chapter.

Almost all commentators assume this period of prophetic time to be represented under three forms in the Apocalypse:—(1) here and in marg. ref. as 42 months; (2) as 1260 days (= 42 × 30) in v. 3 and in xii. 6; (3) as “a time (or year, *καρπός*) and times and half a time” (= 3 × 360 + 180 = 1260 days) in xii. 14 (cp. v. 6, and see Dan. vii. 25, xii. 7). The writer of these notes considers that the numbers in this Book properly belong to the province not of chronology but of symbolism (see p. 502). Whether the time be expressed by years, months, or days, all intimates a *breaking off*, as it were, of time—like the half-hour space of silence in viii. 1. Among the Jews this period of 42 months was a chronological expression significant of a time of suffering:—e.g. the time of famine in the days of Elijah (Luke iv. 25); or the desolation of Jerusalem by Antiochus Epiphanes (Dan. xii. 7; 1 Macc. i.). The historical foundation for this symbolism is found in the destruction of the Temple by Titus,—so that, counting from that event, the mystic 42 months is taken to extend to the close of the Church's conflict with the World-power, the judgment on Antichrist, and the final victory of Christ. The language of the present verse agrees in a remarkable manner with Luke xxi. 24.

3. Omit *power*. In vv. 1, 2 has been represented the ordinary condition of the Church in the world (Matt. xiii. 47, 48) throughout the Christian period. Together with the faithful few, who are in every age marked out by the Divine measuring reed, and who are here symbolized by the Sanctuary and the Altar,—is included the diffusive body of professing Christians, lukewarm like Laodicea (iii. 15-19), whose faith is assailed by the evil World-power, a power ever hostile to the Church, and which from time to time tramples upon her. The questions arise, ‘How is the Church under her former aspect to be preserved holy?’ and, ‘How under her latter aspect can the light of true faith be pre-

served from extinction within her borders?’

The answers seem to be supplied by vv. 3-13. The key-note of the Apocalypse, as indeed of all St. John's writings (John i. 7; 1 John v. 9, 10), is the *Witness of Jesus*—“the testimony to be borne to Him” (see i. 9, vi. 9, xii. 11; specially xix. 10).

As there are here “Two Witnesses” on the side of God, so in ch. xiii. there are two Beasts on the side of Satan—one representing the physical World-power, the other the intellectual World-power. This analogy may, perhaps, suggest that the *Two Witnesses* are designed to symbolize, one of them, the Church's outward organization and polity, the other, her spiritual and evangelical teaching. They *prophesy* throughout the mystic period (42 months, or 1260 days) of the Church's conflict with the World-power (cp. the Riders in the Seal-Visions, ch. vi.). Such explanations of the *Two Witnesses* as the Law and the Gospel,—or the O. and N. Testament,—or the two Sacraments, are included under the symbolical system of interpretation. Some take the *Witnesses* to be real persons; such as Enoch and Elijah (the Patristic belief), or (more frequently) they “who appeared in glory,” and whom St. John himself beheld on the mountain of Transfiguration (Luke ix. 28-31)—Moses (cp. Deut. xviii. 15), and Elijah (= John the Baptist, Luke i. 17; Matt. xi. 14), the Law-giver and the Prophet of the O. T. Their martyrdom (v. 7)—the temporary obscuration of faithful testimony—is to be the beginning of the end. To others, they represent the line of Witnesses for Christ (such as the Magdeburg Centurians), who from the early commencement of the Apostasy, through the dark ages of the Papal Antichrist, for 1260 years, are ever in a state of mourning for the corruptions against which they cry.

Others affirm that no solution has ever been given of this portion of the prophecy.

and they shall prophesy] Like the old Prophets, proclaiming God's judgments (v. 5), preaching repentance, and especially bearing testimony to Christ (xix. 10).

a thousand two hundred and threescore days] i.e. during the 42 months.

clothed in sackcloth] As preachers of repentance (cp. Isai. xxii. 12; Jer. iv. 8; Jonah iii. 5; Matt. xi. 21). Note the points of resemblance to the history of Elijah:—the sackcloth (2 Kings i. 8), and the garb of his antitype the Baptist (Matt. iii. 4);—the 3½ years of the famine predicted by him (1 Kings xvii. 1; Luke iv. 25; James v. 17);—the facts mentioned in vv. 5, 6.

* Pa. 52. 8.

¹² Kin. 1.10,

13.

Ezek. 43. 3.

¹⁴ Num. 16.

29.

¹¹ Kin. 17.1.

Jam. 5. 17.

¹⁰ Ex. 7. 19.

⁹ Luke 13.32.

⁸ ch. 13. 1.11.

⁷ ch. 8. 2.

are the ²two olive trees, and the two candlesticks standing before
5 the God of the earth. And if any man will hurt them, ¹fire
proceedeth out of their mouth, and devoureth their enemies :
¹¹and if any man will hurt them, he must in this manner be
6 killed. These ¹⁴have power to shut heaven, that it rain not in
the days of their prophecy : and ¹⁰have power over waters to
turn them to blood, and to smite the earth with all plagues, as
7 often as they will. ¶ And when they ⁹shall have finished their
testimony, ⁸the beast that ascendeth ⁷out of the bottomless pit

4. the two olive trees and the two candlesticks] Gr. lampstands (cp. i. 12). The articles refer, not to well-known persons, but to well-known types. Zech. iv. is the source of this description, and Zerubbabel (v. 14) the anointed Ruler, and Joshua the anointed Priest (Zech. iii. 1) are the persons typified. This verse supplies two additional types, to which "the Two Witnesses" correspond. Moses the Law-giver, and Zerubbabel the Ruler, represent the Law; Elijah the Prophet, and Joshua the High Priest, represent the Gospel. They bear the name of lamps and of olive-trees, as the concentration of the light which belongs to the Church of God, and as an instrument of Divine grace for her. The design of the reference here is to enforce the truth stated in Zech. iv. 6; viz. to encourage trust, not in the arm of flesh but, in the Spirit of Jehovah. In Zech. iv. 2 but *one* Candlestick with seven Lamps is spoken of (cp. iv. 5, v. 6); some explain this variation by saying, that as the Candlestick represents the Church (see i. 20) which with its Seven Lights appears before God (see chs. ii., iii.), there is but *One* Church of Christ, consisting of Jews and Gentiles, while in a certain sense there are *two* Churches. And as here the *Two* Candlesticks drink in oil from the two Olive-trees, the Jewish Church, on its side, is reminded that it cannot have light without the N. T.; and the Christian Church is taught, on its side, that it cannot burn brightly without the O. T. The freedom, however, with which St. John borrows the symbolism of former prophets (cp. xiii. 2 with Dan. vii. 4-6), as well as the obvious necessity for his description here of using the number *two* throughout, renders any laboured explanation of the varied image needless. Observe that in Jer. xi. 16; Rom. xi. 17, the *Olive-tree* stands for the Church.

before the Lord of the earth. Note that Zech. iii. and iv., on which this verse rests, are preceded by the words in which "the measuring" of Jerusalem is commanded (Zech. ii. 1, 2).

5. desireth to hurt them. The present tense points to the continued enmity of the world to the Church, during the course of the testimony of the Witnesses (cp. on v. 7). *fire proceedeth &c.*] The first token of the Witnesses. Take as comment Jer. i. 9, v. 14; Hos. vi. 5; Ecclus. xlviii. 1.

devoureth their enemies] History supplies illustrations (Num. xvi. 28, 35; 2 Kings i. 10, 12; cp. Luke ix. 54).

will hurt &c.] shall desire to hurt them, in this manner &c.; viz. by fire (cp. Ecclus. xlviii. 3); and according to the *jus talionis* (xviii. 6).

6. the power to shut the heaven. As Elijah did (marg. ref.).

The second token of the Witnesses. Some recognize, in this connexion, among the line of Witnesses for Christ's truth and against the apostasy of Eastern origin, the Paulicians from Cent. vii.; who, with the Christians of Piedmont in the West, were blended together, in one line, from the end of Cent. xii., in the Waldenses. Others understand by them the Scriptures; and note that the dews of Divine grace are withheld from all who scorn them.

during the days; i.e. the 3½ years, the "1260 days" of v. 3.

and they have power over the waters to turn them into blood; as Moses did (marg. ref.). The third token of the Witnesses:—all three pointing to Moses and Elijah as representing the "Law" and the "Prophets."

with every plague. Not merely with the plagues with which Moses smote Egypt (Ex. viii. 16, ix. 15).

as often as they shall desire. Some consider that this power, once displayed in Egypt, or the judgments spoken of here and in v. 5, as inflicted by the *Two Witnesses* preaching repentance at Jerusalem, are those of the Seven Bowls described in ch. xvi. which are inflicted on the human race subjected to Antichrist. This is taken to account for the presence of the Beast at Jerusalem, as we read in v. 7.

7. when they shall have finished &c.] Viz. at the end of the 1260 days. They shall only be overcome when they have finished their testimony, when God has no further need for their service, when their death can produce more fruit than their life. What is said here of the Witnesses of Christ, was exemplified in Christ Himself.

the beast that cometh up out of the abyss. See ix. 1, 11. The coming up of the Beast from the Abyss is twice mentioned (here and in xvii. 8). The Hebrew system of the Universe included four regions, viz. heaven, earth, sea, and abyss. Satan first appears in heaven as the opponent of Christ (xii.

*shall make war against them, and shall overcome them, and kill 8 them. And their dead bodies *shall lie* in the street of 'the great city, which spiritually is called Sodom and Egypt, "where also

*Dan. 7. 21.
Zech. 14. 2.
*ch. 18. 19.
& 17. 18.
& 18. 10.
* Heb. 13. 12. ch. 18. 12.

1-5), he has endeavoured from the very beginning to frustrate the Incarnation. This attempt having failed, the opposition of Satan is transferred to the regions of *the sea and the earth* (xii. 12, xiii. 1, 11), and the enmity of the Beast from the sea begins with xiii. 1. But the Beast is subsequently to emerge from the *abyss* as the enemy of the Church of God, as he emerged from *the sea*; and it is by this Beast from the Abyss that the *Witnesses* are here said to be put to death. The Beast may be expected to rise from the Abyss when Satan comes out of it (see xx. 1-7); when Gog and Magog are to collect their hosts (xx. 8), and the old Pagan principle of antipathy to the Church is to be renewed.

The noun (τὸ θῆριον) rendered *Beast* (see on iv. 6) here, in ch. xiii., and in ch. xvii., has in itself an evil signification: it denotes a wild or predatory animal (cp. Acts xi. 6). This, the concrete representation of the anti-christian World-power, is first introduced in the present episode by anticipation, as Babylon is introduced in xiv. 8. He appears for the first time in action in xiii. 1. By the present participle (τὸ ἀναβαίνον) the continuous activity of the World-power in opposition to *The Witnesses* is intimated. Many in recent times regard this Beast from "the Abyss" as being the *personal* Antichrist, "the man of sin" of 2 Thess. ii. 3.

shall make war with them, and overcome them, and kill them. So xiii. 7; for a different result of the conflict, see xvii. 14. This is the last manifestation of unbelief. For a time, but for a short time, the World-power will extinguish the outward testimony of the Church, although *the Temple of God, and the Altar, and they that worship therein* (v. 1) are still preserved by the Divine care.

Various interpretations:—The Beast is the Imperial general Belisarius, or the Pope, or Nero. To others, the *Witnesses* being symbolical, the death spoken of was to be symbolical also: this prediction they find satisfied at the opening of Cent. xvi., just before the Reformation, when the Waldenses were too feeble to resist the Popedom, and the Hussites, divided among themselves, were reduced to silence.

8. *And their dead bodies lie.* The noun, here and in v. 9 is singular and used collectively—"what is fallen of them" (τὸ πτώμα, *cadaver*; cp. Matt. xiv. 12; Mark vi. 29). To some, the act named here is a type of the profanation of the Law and the Prophets; the O. T. is a *dead* letter for the unbelieving Jews. Their corpses remaining unburied on the broad way denotes the

contempt with which the *Witnesses* were treated. The Jews were especially careful to bury their dead (Gen. xxiii. 4; 2 Sam. xxi. 9-13; Isai. xiv. 19, 20).

of the great city] Not *the Holy City* (as in v. 2). The phrase *the Great City* occurs eight times in this Book, and is never used of Jerusalem. *The Great* is always the epithet of Babylon (xiv. 8, xvii. 5). Hence, some understand the City or Empire of Rome, or Papal Rome. Others insist that *the Great City* can only denote Jerusalem.

which spiritually is called Sodom and Egypt] i.e. typically (cp. 1 Cor. x. 3, 4). *The Great City* being now described as a *country*—Egypt—cannot strictly mean *any* city; and, being styled Sodom, it cannot represent Jerusalem "*the Holy City*" (v. 2). Both Sodom and Egypt are again referred to in xviii. 4; and Sodom specially in xix. 3. Further, Jerusalem is never called Egypt. The common reference to Isai. iii. 8, 9; Jer. xxiii. 14; cp. Matt. x. 6, 15, is irrelevant.

As we read in the Apoc. of "*the City of God*" of which Jerusalem is the type; and of "*the City of the World*" of which Babylon is the type, and which is expressly styled in this Book *the Great City*, we are to interpret this verse of the latter,—of Babylon,—of "*the Great*" World-city. This is called Egypt on account of its oppression of the people of God, and Sodom on account of its moral corruption.

where also their Lord was crucified; slain as well as they:—the *Witnesses* cannot expect any other fate than that which befell their Lord (John xv. 20).

The majority of commentators, relying upon this close of the verse, insist that Jerusalem is meant—the *Holy City* of v. 2, now no longer *holy* after its desecration. Jerusalem is compared to Egypt, on account of the religious corruption with which it infected Israel (Ezek. xxiii. 3, 8, 27); and to Sodom, on account of its morals (Deut. xxiii. 32). Outwardly the Lord was crucified in the city called Jerusalem; but spiritually in the degenerate Church. Some, taking the *Great City* to mean Babylon, find that not two but three symbolic names are here given to Jerusalem, viz. Babylon, Sodom, Egypt. Jerusalem, representative of the O. T. Church, has become like the goddess and doomed World-city and World-power, because she rejected and crucified the Lord. So the N. T. Church is called after the World-city, Babylon, Rome, because she has forsaken Christ. This, according to the opinion of the writer of these notes, is to disregard the marked distinction between *the Holy City* and *the Great City*.

* ch. 17. 15. 9 our Lord was crucified. * And they of the people and kindreds
 v Ps. 79. 2, 3. and tongues and nations shall see their dead bodies three days
 * ch. 12. 12. and an half, v and shall not suffer their dead bodies to be put in
 & 13. 8. graves. * And they that dwell upon the earth shall rejoice over
 * Esth. 9. 19, 20 them, and make merry, * and shall send gifts one to another;
 22. b because these two prophets tormented them that dwell on the
 * ch. 16. 10. earth. c And after three days and an half d the Spirit of life
 * ver. 9. from God entered into them, and they stood upon their feet;
 d Ezek. 37. 5, 9, 10, 14. 11 and great fear fell upon them which saw them. And they heard
 * Isai. 14. 13. a great voice from heaven saying unto them, Come up hither.
 ch. 12. 6. e And they ascended up to heaven f in a cloud; g and their ene-
 / Isai. 60. 8. mies beheld them. And the same hour h was there a great
 Acts 1. 9. earthquake, i and the tenth part of the city fell, and in the
 2 Kin. 2. 1, 5, 7.
 h ch. 6. 12.
 i ch. 16. 19.

9. And from among the peoples and tribes...do [men] look upon their dead bodies. As if though silenced in death they continued Witnesses still; or, if the literal Jerusalem be understood, men from all nations (v. 9), Jews and Gentiles (v. 2), are assembled there, and behold the outrage offered to the remains of the *Witnesses*.

three days and an half] Corresponding to the years of their ministry—the 3½ years which are equivalent to the 42 months and 1260 days in *vr.* 2, 3; *i.e.* half the mystic Seven: for the victory of the world is always a transitory one. Futurists take the 3½ days literally, and place them at the end of the world in the time of Antichrist. Others perceive an allusion to our Lord's lying *three days* in the grave, or regard the period as a round mystical number to denote a space of several days. The "Year-day" theory understands the interval between the ninth session of the Lateran Council, May 5, 1514 (where the exclusion of heretics from burial was one of the Papal enactments confirmed), and the day of Luther's posting up his theses at Wittenberg (October 31, 1517).

and suffer not...laid in a tomb.

10. rejoice...make merry. Both verbs are in the present tense. The godless world rejoices at the outrage offered to the *Witnesses*.

and they shall send gifts one to another.

A custom usual in times of festivity (cp. Neh. viii. 10, 12).

tormented them that dwell on the earth. Their word, weak and contemptible in itself, has an ally in the hearts and consciences of those against whom it is directed. Others refer this expression solely to the plagues mentioned in *v.* 5, 6.

11. And after the three days and an half the breath of life...feet. The language of marg. ref. is closely followed.

which beheld them. Cp. Matt. xxvii. 54. Some explain:—After vain agitation to put them down, the Lutheran Reformers proclaimed that they were but the *Witnesses* of Christ risen up again; *i.e.* when in 1530 they united themselves at Smalcald under the name of Protestants.

12. And they went up into heaven in the

cloud. The symbolism is founded on the facts of the Lord's Passion and Ascension. The Ascension, not mentioned in St. John's Gospel, is attested here.

13. And in that hour; in which the *Witnesses* were glorified (*v.* 12), vengeance falls on their enemies. The earthquake, synchronizing with the death and ascension of the *Witnesses*, denotes to some the Revolution in England, in 1688, when the Papists were excluded from political power; to others the mighty disruption of Saxony, Prussia, Sweden, and Denmark from the Papacy.

and the tenth part of the city fell] *i.e.*—according to the last view of previous note—the Great City, including in its Empire just ten kingdoms, fell. England, one of the most notable of these kingdoms, threw off the Papal yoke.

and there were killed in the earthquake seven thousand persons. Gr. ἑπτάχλιοι ἀνθρώπων. Some understand a precise statement, as from a catalogue of enrolment, persons known ἀκριβ. distinguished. The idiom, however, does not seem to have any special force. The number *seven thousand*, and the mention of "the tenth part" (contrasted with the fourth, and the third part of vi. 8, viii. 7), lead many to understand a comparatively small part; some, on the other hand, take the 7000 to denote a complete overthrow. They who consider the Vision symbolical, refer the tenth part to the division into ten kingdoms of the (fourth) World-power, over which Antichrist is to extend his rule (Dan. vii. 24; ch. xvii. 12, 13); or found the symbolism upon the account in 2 K. xxiv. 16 of the leading "seven thousand men of might," captives to Babylon with Jehoiakin from Jerusalem, ten years before its destruction; consequently, this, the *Second Woe*, is not the fulness of Woe; there is correction, and there is repentance; in this tenth part is a token of gracious mercy. With another school the *Chilias* (=1000) means a province; and the words signify the seven Dutch United Provinces which during Elizabeth's reign separated from the Papal rule. Others explain the death of the 7000 by the abolition of the Monastic Orders in England.

earthquake were slain ³ of men seven thousand : and the remnant were affrighted, ⁴ and gave glory to the God of heaven. ⁵ The second woe is past ; and, behold, the third woe cometh quickly. ⁶ And ⁷ the seventh angel sounded ; ⁸ and there were great voices in heaven, saying, ⁹ The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; ¹⁰ and he shall reign for ever and ever. And ¹¹ the four and twenty elders, which sat before God on their seats, fell upon their faces, and

³ Josh. 7. 19.
⁴ ch. 9. 12.
⁵ ch. 10. 7.
⁶ Isaï. 27. 13.
⁷ ch. 19. 6.
⁸ ch. 12. 10.
⁹ Dan. 2. 44.
¹⁰ & 7. 14, 18.
¹¹ ch. 19. 4.

¹ Gr. *names of men*, ch. 3. 4.

¹² and the rest were affrighted and gave glory ; the token of repentance (xiv. 7).

¹³ the God of heaven] A title found in the N. T. only here and in xvi. 11 : and in both places in contrast to the gods of the heathen. The expression is taken from the later books of the O. T. (Ezra i. 2 ; Neh. i. 4 ; Dan. ii. 18). Historical commentators identify the remnant variously ; to some they are Protestants ; to others, Papists ; to some, unbelieving Israel ; to others, the restoration of order in Rome under Vespasian.

¹⁴ With some, the earthquake of v. 13 is the *Second Woe*, and the second merciful trial given to bring men to repentance : this feature of the present episode is seen in the symbolism, which leads back to the destruction of Jerusalem by Titus ; and this, as the penalty for rejecting Messiah, forms a parallel to the judgment of v. 13 (which repeats Matt. xxviii. 2-4) for rejecting and slaying Christ's Witnesses. Others also place the judgment on unbelieving Israel under the *Second Woe*, and the Last Judgment on the whole Antichristian world, under the seventh Trumpet, or *Third Woe*—i.e. during the 42 months of v. 2 or the second half of Daniel's last Week (Dan. ix. 27). The interpretation of "the most learned and able commentators," is affirmed by others to be that the two Woës relate to the Saracens and the Turks.

¹⁵ behold, the third Woe] Omit *and*. No further mention is made of this Woe :—it might fall under the *sixth*, or the *seventh* Trumpet ; or it may, with some, be considered as including the Bowls in which is finished the *wrath of God* (xv. 1, 7). If it be taken to fall under the *sixth*, cp. Matt. xxiv. 21 ; Rev. iii. 10, vii. 14. On the Historical scheme, a pause of a hundred years (more or less) intervenes between the *Second Woe* and the *Third* which, with some, begins A.D. 947 (see on xii. 12), with others in 1789—the French Revolution. On the Futurist scheme—The subject of the *Third Woe* is to some intimated in the words of v. 15—the judgment of the Gentiles. Others consider the *Third Woe* to be the Second Advent of Christ, and the establishment of His kingdom (Matt. xxiv. 30).

¹⁶ Ch. ix. 13-21 is continued here. A new series of Visions is interposed, as after

the opening of the seventh Seal. The Third Woe which *cometh quickly* (v. 14) is deferred for a short time until all is ready for the final consummation—the last conflict with Antichrist. Some restrict the seventh Trumpet to vv. 15-18 ; others regard vv. 15-17 as satisfying the longing for the future consummation ; and vv. 18, 19 as leading on to further revelations of the future. Several writers contend that the seventh Trumpet was fulfilled by the Reformation ; others by the French Revolution ; by only a few is it referred to that with which it is so manifestly identical—the "LAST Trumpet" of 1 Cor. xv. 52, or see here the final triumph and complete establishment of Christ's kingdom. The Præterist infers from the words of v. 19 that the fall of the Temple of Jerusalem follows immediately the blast of the seventh Trumpet.

¹⁷ and there followed great voices in heaven. Voices not on earth, but in heaven, as at the opening of the seventh Seal (viii. 1), and at the pouring out of the seventh Bowl (xvi. 17) : under the last Seal also, and under the last Bowl (viii. 5, xvi. 18) are *lightnings and voices* as in v. 19. In v. 18 the judgment of the dead is come ; in xvi. 17 *It is done* ; and in vi. 17 the end follows the sixth Seal. This is an illustration of the principle of "Recapitulation" (see viii. 1 note) : The three Visions are not continuous, but resumptive : not going over the same ground with one another, either of time or of occurrence, but each evolving something which was not in the former, and putting the course of God's Providence in a different light. The *great voices* are ascribed by some to the Angels ; by others to the dwellers in heaven, Angels and men ; by others to the innumerable multitude of vii. 9. The speakers, however, are left undetermined.

¹⁸ and they said, The kingdom of the world is become [the kingdom] &c. The government of the world is become His, as King : hitherto "the Prince of this world" has ruled (see Ps. ii. 2). The last Trumpet has sounded ; and the voices celebrate, by anticipation, what is referred to in x. 7, xix. 1.

¹⁹ he shall reign] "He" denotes either God (as v. 17) ; or Christ, "Whose kingdom shall have no end."

²⁰ 16. which sit before God upon their thrones. Cp. iv. 4. The Elders representing the Church in Heaven, offer to God the

- 17 worshipped God, saying, We give thee thanks, O Lord God Almighty, ^r which art, and wast, and art to come; because thou hast taken to thee thy great power, ^a and hast reigned. ^a And the nations were angry, and thy wrath is come, ^u and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, ^z small and great; ^v and shouldst destroy them which ¹ destroy the earth.
- 19 And ^s the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and ^a there were lightnings,

¹ Or, corrupt.

prayers of the Saints (v. 8). For *thrones* see on ii. 13.

17. *We give thee thanks* *εὐχαριστεῖν*, of very frequent occurrence in the N. T., is found only here in the Apocalypse.

O Lord God, the Almighty, which art and wast. Omit *and art to come*; see on i. 4: cp. also xvi. 5. At this stage of the prophecy God is no longer *He Who is to come* (Matt. vi. 10); His coming is past and over.

thy great power] Omit *to thee*. God has now assumed the power which He was worthy to take (iv. 11); and of which the Trumpet-judgments, in answer to the prayers of the Saints (vi. 10, viii. 3-6), are the manifestation (see xix. 6).

and didst reign. God had never ceased to rule over the world: He always possessed the power, but hitherto had not exercised it. As in Ps. xcix. 1 (LXX), the Lord's reigning and the wrath of the nations (v. 18), are connected.

18. And the nations were wrath. The Elders now describe the character of the seventh Trumpet. The wrath of the nations is called forth by the progress of the hated kingdom of God, as it began to take place after the Word was made flesh (see xii. 17).

and thy wrath came. See vi. 16, where we are brought to the eve of the great catastrophe which, in x. 7, is placed under this Trumpet. The omission of the Four Living Beings also points to the dissolution of Creation. Neither the description of the throne, in ch. iv., nor the other Visions of the blessed—except at the end of ch. xx.—seems final like this.

and the time of the dead to be judged. Said by anticipation (cp. xx. 11-15). Some understand by the judgment of the dead, the vindication of the cause of the martyrs by God (see vi. 9-11; Heb. x. 30).

and [the time] to give their reward to thy servants...and to them that fear thy name, the small and the great. Cp. xx. 12.

and to destroy them &c. The execution of judgment brings redemption; and one reward of the faithful consists in this that the earth is freed from its oppressors. The Elders' Song, according to the Futurist, sums up the events connected with the Second Advent (ch. xx.-xxii.). According

to another scheme the Second Vision (iv. 1) of the Apocalypse ends here:—the third Vision (v. 19-ch. xiv. 20) being introduced by the same natural phenomena as the second in iv. 5. In the first Vision St. John beheld the Son of Man in his judicial relation to the Churches;—in the second, Almighty God in his judicial relation to the godless world;—in the third, the relation of the ungodly subjects of the Prince of this world to the Church of God. Some make the seventh Trumpet to end here; and all that follows to belong to events which mark the last conflict.

19. Rev. V. 'And there was opened the temple of God that is in heaven,' i.e. the Sanctuary, *Naos* (cp. v. 1). The pattern of that earthly Sanctuary which supplied the symbolism in v. 1 (Ex. xxv. 8, 9, 40; Heb. viii. 5) is now seen. The Sanctuary lies open (xiv. 15, 17, xvi. 1, 17) until *The Word of God* comes to judge (xix. 13), and the accomplishment is fully seen in xxi. 22.

the ark of his covenant. This verse is parallel to iv. 1, xv. 5: like *4*hem, in anticipation of what is still future, it introduces a new Vision. The pause at this point before the new Series of Visions is accompanied by the usual tokens.

The Ark of the Covenant is now introduced for the last time in Scripture. Some see a symbolical allusion to the fulfilment of God's dealings with Israel converted by the preaching of the *Witnesses* (see Rom. ix. 25-33); others refer here to "the hidden manna" (ii. 17), which, having been lost with the Ark of the Covenant, when the Temple was destroyed by the Chaldeans (2 K. xxv. 9), was wanting in the second Temple, but now, according to Jewish tradition, is restored to the Temple—with all that the Most Holy place contained—in the days of Messiah (2 Macc. ii. 4-7). Others explain:—The Ark of the Covenant is made visible in order to signify that the Covenant has received its most signal accomplishment. God has "remembered his Holy Covenant," and his people may now "serve Him without fear" (Luke i. 72-74).

and there followed...and thunders. The only physical phenomena seen in iv. 5. The judgment-hour indicated by the symbolism

and voices, and thunderings, and an earthquake, ^band great hail. ^bch. 18. 21.
12 AND there appeared a great ¹wonder in heaven; a woman

¹ Or, *sign*.

of v. 1 has now arrived; and from the Sanctuary where God is enthroned the judgments proceed.

This description of the sounding of the seventh Trumpet (vv. 15-19) runs parallel to what is read as to the opening of the seventh Seal (viii. 1-5). Parallel to the *silence in heaven* (viii. 1) we have here the *great voices in heaven*, and the Elders' hymn of thanksgiving (vv. 15, 17, 18);—parallel to the offering of incense and prayer at the Altar (ch. vii. 3-5) we have here the worship of the Elders (v. 16), and the opened Temple, and the sight of the Ark of the Covenant; the same natural phenomena also (here increased in intensity) which announce coming judgments are manifested in both Visions (viii. 5; xi. 19). The details the Seer, instead of giving a continuous narrative, "recapitulates." Once more beginning with ch. xii., is a new "recapitulation" of God's dealings with the Church and with the world, during the same period, while the description is coloured by symbolism of a different character from what has hitherto been employed. This verse (v. 19), therefore, may be regarded as the preparation for the final judgment, but it does not describe the final judgment itself.

Here the Third Division of the Revelation proper comes to an end.

With other writers the connexion is different. One regards this verse as describing the last judgment, and xvi. 18-21 to be simply an extension of what is here revealed. According to another the chief series of Visions ends here; it forms a prelude to the Visions which follow, and which constitute the contents of the last Trumpet; a third considers the subsequent prophecies as supplemental and independent, without any reference to the previous division: all that follows might be considered as the *Little Book*. Some make the seventh Trumpet to signify the triumph of Christianity over opposing and embittered Judaism: others the victory of Narses (A.D. 553) over the Arian Goths, the Angel of the seventh Trumpet being the Emperor Justin II.; or a series of natural convulsions at the end of Cent. xviii. preceding the First French Revolution (1789).

Verse 2, ADDITIONAL NOTE.

The Forty and Two Months. This period has been interpreted (a) Spiritually, (b) Chronologically, and (c) Literally. (a) The three periods are identical, and have an accurate chronological meaning at present unknown. The 3½ years (cp. Dan. reff.) represent the time of the World-power in which the earthly Kingdoms rule over the heavenly (Rev. xi. 2, 3), i.e. the time from the Roman destruction of Jerusalem to the

Second Coming of Christ (cp. Luke xxi. 24 with Rev. xi. 2). Others regard the *Forty two months* as mystical; and as denoting that the persecutions of the Church have a fixed and limited period in the Divine counsels. (b) The Chronological (or "Year-day") interpretation. Some count the beginning from Christ's Birth, or Passion (A.D. 33), or from the destruction of Jerusalem (A.D. 70), or from the reception of the Vision by St. John under Domitian (A.D. 95), and obtain for the continuance of the corrupt state of the Church the periods down to A.D. 1825, or A.D. 1715. Others, reducing the prophetic years to Julian-years suppose that Antichrist began his reign in the year 606, and conclude the final period of Papal Usurpations with the year 1848, and place the expiration of the Papal Kingdom exactly in the year 2000.

(c) Two opposite schools of expositors—the Preterists and the Futurists—also take the 1260 days, the 42 months, the 3½ years, to be literal days, months, years.

(d) Ordinary Preterists count the 42 months as 1260 literal "days," from A.D. 50 to A.D. 54, or as marking the time from the invasion of the Romans to the taking of Jerusalem.

Rationalistic Preterists explain that, terrified by the Pagan persecution in Asia Minor, St. John declares that in 3½ from the moment at which the author wrote, all would be accomplished; or find in this mysterious cipher borrowed from the Book of Daniel the space of time which still remains for the world to live.

(e) Futurists affirm that the Jewish people and their City shall be given up to the *Beast* (v. 7) for the period of 42 months, when Antichrist turns against them. Some, after expounding in a similar manner the measuring of the Temple as denoting "its restoration, after which the Holy City shall be encompassed with armies and trodden under foot of the Gentiles 42 months—find in the remainder of the prophecy the events which shall take place in the Holy City during the 1260 days of its profanation by the Gentiles.

XII. 1-XIII. 18. The Fourth chief Vision of the Revelation Proper. The Seer beholds the *Woman* by whom the Church of God is symbolized (v. 1), and also her Three Enemies—the *Dragon* (v. 3), and the two *Beasts* (xiii. 1, 11). The *Dragon* (Satan) had from the beginning proved himself to be the enemy of Christ, and had endeavoured to destroy Him at His Incarnation (v. 4; cp. Matt. ii. 16). Not succeeding in this (v. 5), Satan seeks to destroy the Church (vv. 13-17); and for this purpose, he employs two instruments—the two *Beasts* of ch. xiii. In the present chapter reference is made to the origin of the Christian dispensation—in other words St. John "recapitulates." Hitherto, in the Apocalypse, "they that dwell on the earth" have been Christ's foes; henceforward Satan and his instruments appear in active hostility. The chapter may be divided into three parts:—the first two parts describe the condition, in St. John's time, (1) of the Church or Kingdom of God

clothed with the sun, and the moon under her feet, and upon
 2 her head a crown of twelve stars: and she being with child cried,
 "Gal. 4. 19. 3 "travailing in birth, and pained to be delivered. ¶ And there
 b ch. 17. 3. appeared another ¹wonder in heaven; and behold ^ba great red

¹ Or, *sign*.

(vv. 1-6), and (2) of the kingdom of darkness (vv. 7-12). Then is shown (3) the relation of the two kingdoms from that time onwards (vv. 13-17).

There is much diversity of opinion as to the details. Some regard xii. 1-xxii. 5, as forming the second chief series of Apocalyptic Visions—the Seer now returning to the past, and taking his stand in the drama of the world's history. Others regard chs. xii.-xiv. as forming a new episode like x.-xi. 13, and as introducing a new scene. Others connect as a distinct group chs. xii., xiii. and xiv. *The Woman* is, with some, the Church in its earlier Jewish and present Christian form; with others there is a retrospect to the first age of Christianity; a prophetic view of the future history of the Church in her relation to a particular power—the power of Rome. Some count this the beginning of the *fourth* and supplemental part of the Apoc. which treats of the "Beast from the Abyss," or Popedom (xii. 1-xiv. 8); to others it is the destruction of the *Roman* persecuting power; as chs. vi.-xi. describe the "First Catastrophe," or destruction of the *Jewish* persecuting power. To the Futurist, xii. 1-17 sets forth the state of things at the close of the first half of the last World-week, when the Jews shall have, almost all of them, embraced Christianity (xi. 13); when the Church of Christ shall have awakened to new life; and when the rage of Satan is so inflamed against her that she must withdraw, in the face of persecution, from the world into concealment.

1. *And a great sign was seen.* See xv. 1. The Vision is thus declared to be figurative; being more remote from things *actual* than the objects seen in preceding Visions. *in heaven*] Where the Seer beholds what is revealed (cp. Matt. xxiv. 30). The Woman, the Church, though on earth, is, nevertheless by virtue of her union with Christ, in Heaven (see Eph. ii. 6; Phil. iii. 20).

a woman] Scripture continually represents the relation of God to His Church as that of a husband to his wife (Isai. liv. 5; John iii. 29; 2 Cor. xi. 2; Eph. v. 25).

clothed with the sun] Rev. V. 'arrayed:' an ideal picture of the Church of God, not only the ancient Jewish Church, but likewise the Church of God in its N. T. form, the true Israel, the Bride, the spiritual mother of Jesus Christ. As such she wears the crown of *Twelve Stars*, a reference to both the Twelve Tribes, and the Twelve Apostles. The symbolism is not to be applied to the Jewish or Christian Church exclusively.

On the Futurist scheme, *the Woman* denotes the Church-teaching of the Last Time, or the nation of Israel at the period of her future promised glory. The Preterist interprets this prophecy of the persecutions of the Church under Diocletian, Galerius, and Licinius (A.D. 303-323). Some have found the application to the Blessed Virgin not unsuitable.

and the moon under her feet] See Cant. vi. 10. This signifies that the Law, the Legal Israel, became to the Christian Church—not a yoke or a bondage, but a foundation.

a crown of twelve stars] On the word *crown*, see on ii. 10. The number of Stars in this place—the sacred number of the Tribes of Israel—represents the Twelve Patriarchs—"the fathers, of whom as concerning the flesh Christ came;" or the ideal totality of the true Israel, now represented by the Twelve Apostles. "Twelve" being the signature of perfection, all Saints are by some thought to be symbolized here.

2. *and she was with child: and she crieth out, travailing in birth.* As applied to the former Church of God, see Isai. lxvi. 7, 8; as applied by our Lord to His Church in her early trials, see John xvi. 21.

and in pain to be delivered. In this world the Church, like Eve, brings forth children in sorrow.

3. *And there was seen^a another sign in heaven.* Another figurative description—not the description of a *person*, but the symbol of Satan as representative and author of all that is evil on earth and opposed to God and Christ: *in heaven*, because the Church, "the Kingdom of Heaven" is assailed.

a great red dragon] The word *red* (ῥυπρός, see vi. 4) denotes either "flame-coloured," as the type of destruction (ix. 17); or "blood-red," the type of murder (John viii. 44).

The word *Dragon* in the N. T. appears only in this Book: the term is that employed in the LXX to render the *tannin* of Ex. vii. 9; Jer. li. 34. It is also used for the *leviathan* of Job xli. 1. Isai. xxvii. 1 supplies the source, and explains the appropriateness of this symbol; for "Leviathan" (the "Dragon" in the LXX) is there the symbol of Babylon, the power hostile to the people of God. So in Ezek. xxix. 3, the "Dragon" is the emblem of Pharaoh, King of Egypt; and Egypt was ever the bitter enemy of the elder Church. This reference to Pharaoh illustrates that title of Satan which is found only in St. John, "Prince of this world" (John xii. 31, xiv. 30, xvi. 11). Observe, *the Dragon* is not the emblem of

dragon, ^chaving seven heads and ten horns, ^dand seven crowns ^ech. 17. 9.
4 upon his heads. And ^ehis tail drew the third part ^fof the stars ^gch. 13. 1.
of heaven, ^hand did cast them to the earth: and the dragon ⁱch. 9. 10.
stood ^kbefore the woman which was ready to be delivered, ^lfor ^mch. 17. 18.
5 to devour her child as soon as it was born. And she brought ⁿDan. 8. 10.
forth a man child, ^kwho was to rule all nations with a rod of ^over. 2.
iron: and her child was caught up unto God, and to his throne. ^pEx. 1. 16.
^qch. 19. 15.

Satan generally, but of Satan in the particular relation of "Prince of this world."

seven heads and ten horns] The numbers signify completeness and extensive authority, see on xiii. 1; for the import of this symbolism cp. chs. xiii., xvii. Satan, as the source of universal hostility to God, now appears in a form similar to that of the Beast—the Antichrist of the Christian era (see xiii. 1, xvii. 3). Of this St. John gives the explanation in xvii. 9–12. The *Ten Horns* are taken from the description of the fourth beast of Daniel (vii. 7, 20). To some the *Seven Heads* are a symbol of wisdom, and the *Ten Horns* a symbol of power; to others, the *Seven Heads* are a caricature of the Seven Spirits of God (i. 4, v. 6); while the *Ten Horns* represent the World-element.

and upon his heads seven diadems. The *diadem* (a word found only here, xiii. 1, and xix. 12 in the N. T.) is the symbol of royalty. The *Seven Heads*, with their diadems, signify universality of earthly dominion. Interpretations are various. Some, distinguishing the symbolism here from that in xiii. 1, and understanding by the *Dragon* the persecuting Roman Empire on the eve of the accession of Constantine,—under the sway of Diocletian, Maximian, Galerius, Constantius Chlorus, Maximin, Severus, and Maxentius,—argue that the *middle* and greatest Head (viz. Diocletian) bears the *Ten Horns*, i.e. rules over ten provinces. Others infer (see on xiii. 1) that the *Ten Horns* are borne by the *seventh* Head; or that four of the Heads have each *one* Horn, and each of the remaining three *two* Horns; or give *one* Horn to each Head, and place the remaining *three* Horns between the fifth and sixth Heads. Some argue that because the *Dragon* is "the Prince of this world," he bears as his Heads and Horns the *Seven* successive World-monarchies, and the last *Ten* contemporary kingdoms. According to others we here regard Satan under the features of the most powerful of his incarnations, the Roman Empire.

4. draweth &c. The *present* points to

that the Roman Empire (see on v. 3) has reduced to subjection the *third part* of the princes and dynasties of the world. Others, on a different principle, conclude that by the edict of Milan (A.D. 313) the Church gained toleration in Europe and Africa: in Asia, however, she was still persecuted; hence the *Pagan* Roman power was reduced to *one-third* of its former extent.

which was about to be delivered, that when she was delivered, he might devour her child. Cp. the design of his instruments, Pharaoh in Egypt (Ex. i. 22), and Herod in Jewry (Matt. ii. 13).

5. And she was delivered of a son, a man child. If it was the design of the Seer to draw attention to the sex of the Child, that design was, according to some, to designate the Child as conqueror of the *Dragon* who had conquered the woman: cp. Gen. iv. 1, where Eve, when she "bare Cain," supposed that she "had gotten a man"—a *Man Child* who was to bruise the Serpent's head. Others, adducing Isai. lxvi. 7, see a reference, in the emphasis thus given, to the words which follow.

who is to rule (ποταίνεν, 'to tend as a shepherd.' See Ps. ii. 9 (LXX), and ii. 27 note) all the nations with a rod of iron. The reference to Christ (ref. k) of these words from the Messianic Psalm, proves that what in Isai. lxvi. 7 was, primarily, but a personification has at length found its profound realization in "the man Christ Jesus," in and by Whom alone can the Church bring forth her children. Some transfer what is true primarily of Christ to the members of His body. To them the *rod of iron* is the Holy Scripture, and by it the *male children*, the masculine spirits of Christ's Church, rule the nations and overcome the World; others take the *Man Child* to be the Lord Jesus Christ, and none other; others refer the whole passage to the newly converted, to those who are "born again" in the persecution of Antichrist.

caught up...unto his throne. As in xi. 12, so here the primary sense is the session of Christ at the right hand of God. Ps. lxxv.

crown (v. 1); but, according to some, the angels (see Jude 6) whom Satan drew down with himself to perdition: others understand some violence exercised on God's kingdom of light. The *third part* seems to have the same meaning as in viii. 7. Hence some explain these words to signify

places" (Eph. i. 20, ii. 6). The interpretation of some is that from the first the Church, always in pain, is bringing forth Christ in His members, while the *Dragon* is always seeking to devour the new birth; with others, the words are fulfilled by the mighty issue of the consummated birth of

- 1 ver. 4. 6 And 'the woman fled into the wilderness, where she hath a
 2 ch. 11. 3. place prepared of God, that they should feed her there "a
 3 Dan. 10.13, 7 thousand two hundred and threescore days. ¶ And there was war
 4 21. in heaven: "Michael and his angels fought 'against the dragon;
 5 ver. 3. and the dragon fought and his angels, and prevailed not;
 6 ch. 20. 2.

a son of the Church, a baptized Emperor, to political supremacy in the Roman Empire, united with the solemn public profession of the Divinity of the Son of Man; it is a prediction of the triumph of Christianity in the Roman Empire; not only its spiritual triumph, but also the victories of Constantine and Theodosius over the enemies of the Church. To others the prophecy presents difficulties not yet solved.

6. This verse is in anticipation of v. 14. Her flight follows the victory of the Archangel, when the *Dragon*, discomfited in his attack upon Christ, turns against her (v. 13). In ch. xiii. are set forth the means which he employs for the purpose of uprooting the Christian faith. The flight of the Virgin Mary and the Child Jesus through the wilderness to Egypt (Matt. ii. 13) is regarded by some as a type of the flight of the ideal mother of Jesus.

the wilderness] The scene of her temptation, as it was of Christ's. The *Woman* has no city on earth, because she seeks the City which is to come (Heb. xiii. 14)—she has only a place in the wilderness. Deut. viii. 2-5; Hos. ii. 14 recall the flight of the ancient Church when persecuted by the *Dragon* through Pharaoh. The *place prepared of God in the wilderness* corresponds, according to some, to the land of Canaan; and to this land of its fathers converted Israel is to return shortly before the great ascendancy of Antichrist.

that there they may nourish her. Cp. Mark i. 13. The period of the woman's sojourn in the wilderness (1260 days—the 3½ years or times of v. 14) represents in the Apoc., according to Daniel's predictions, the duration of the conflict between the world and the Church, the broken week of Dan. ix. 27. This period is described symbolically in xi. 2, as that during which the *Holy City* is trodden down by the Gentiles.

Some understand by the *flight* the passage of Christianity from the Jews to the Gentiles (cp. Matt. viii. 11, 12, xxi. 43; Acts xiii. 46, 47, xxviii. 28). Others arguing that all here is historical refer to the early persecutions, such as that of Saul (Acts viii. 3), or to the escape of the Christians to Lydian Asia; or, to the flight of the Christians from Jerusalem to Pella.

7. The description here is in the strictest sense symbolical; the imagery and action being founded on other statements of Scripture. The primary object of the present Vision is to foreshadow the conflict and the triumph of the Christian Church: and, in order to indicate at the same time how the

Church of the elder and the Church of the later Covenant are but one, the description is founded on the historical events of the past, and is expressed in the language of earlier prophecy. St. John reverts to an earlier period, in order to recite the *antecedent* history of the *Dragon*, and to explain the circumstances under which he was led on to persecute the *Woman*; and he traces that history till it is brought down, in v. 14, to the same point as in v. 6. The old conflict of Satan with the powers of Heaven was renewed at the Incarnation, and with the same result; and now, in language reflecting the past, the victory of the Cross is the theme. Expositors generally refer vv. 7-11 to that destroying of the works of the devil which was the consequence of the triumphant Life, and Death, and Ascension of the Son of God.

The *war in heaven*, is by some taken literally; it comes *after* the 1260 days of v. 6:—Satan, permitted to accuse Israel during the 1260 days, is cast out (vv. 9, 10); and, for so long, the promises to Israel are not fulfilled: at the end of the days he is conquered by Israel's guardian Angel, Michael (Dan. x. 13, 21, xii. 1), and Israel is by this victory reconciled (Zech. iii.). Further, Satan's presence in heaven is thought to foreshow a daring attempt to annihilate the Church in glory.

Michael] As Gabriel ("the man of God") represents the ministry of Angels towards men (Dan. viii. 16; Luke i. 19, 26), so Michael ("Who is like unto God?") is the type of their strife with Satan, and especially maintains the cause of Israel (Dan. x. 13, 21, xii. 1; Jude 9)—as of old the cause of Israel after the flesh, so now of the true Israel, the Church. Cp. the meaning of the word Michael with the words, "Who is like unto the Beast?" (xii. 4).

and his angels [going forth] to war with the dragon; and the dragon warred, and his angels. Some explain vv. 7-12 as a parenthetic introduction, as the Epinikion or victorious Hymn of the Martyrs, as opening the eyes to the mountain filled with the armies of Heaven (2 Kings vi. 17): others see here the conflict between paganism and Christianity in "the heaven" to which the Christian body politic is exalted:—a war between "the Captain of the Lord's host" and the apostate Emperor Licinius.

8. *And they prevailed not.* The power of Satan is now broken, and v. 11 tells by what means. Some interpret the words *any more* to mean that until the Ascension of Christ, the demons were in Heaven like the other Angels (cp. Job i. C, ii. 1;

- 9 neither was their place found any more in heaven. And ²the great dragon was cast out, ³that old serpent, called the Devil, and Satan, ⁴which deceiveth the whole world: ⁵he was cast out
 10 into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, ⁶'Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, ⁷which
 11 accused them before our God day and night. And ⁸they overcame him by the blood of the Lamb, and by the word of their testimony; ⁹and they loved not their lives unto the death.
 12 Therefore ¹⁰rejoice, ye heavens, and ye that dwell in them. ¹¹'Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, ¹²because he knoweth
 13 that he hath but a short time. ¶ And when the dragon saw

² Luke 10. 18.
³ John 12. 31.
⁴ Gen. 3. 1.
⁵ ch. 20. 2.
⁶ ch. 20. 3.
⁷ ch. 9. 1.
⁸ ch. 11. 15.
⁹ & 19. 1.
¹⁰ Job 1. 9.
¹¹ Zech. 3. 1.
¹² Rom. 8. 33.
 & 16. 20.
¹ Luke 14. 26.
² Ps. 96. 11.
 ch. 18. 20.
³ ch. 8. 13.
⁴ ch. 10. 6.

1 Kings xxii. 19-22; Zech. iii. 1, 2). Others reject all reference to the fall of the Angels, and consider that Satan's enmity to Israel is intended, which comes to an end when Israel is converted, and Michael, Israel's guardian Angel, has overcome its Accuser.

9. *cast out*] Rev. V. 'cast down.' *the old serpent, he that is called...the deceiver of the whole world.* Col. ii. 15 is the key to the meaning of this verse. The *earth* means the consolidated, ordered world of nations; with their civilization and learning; they produce the False Prophet (xiii. 11). The *sea* is the mighty, troubled ocean of nations (xvii. 15). *Sea and Earth* both stand opposed to heaven (v. 12). Constantine regarded Licinius as *the Dragon* deposited by God.

10. *a great voice in heaven saying.* The heavenly host celebrate the triumph of the Cross (see on v. 17):—the speaker, as elsewhere (cp. ² 4), is not specified. The *great voice* now calls men persecuted by Satan brethren, and thus adds to the consolation proclaimed in this heavenly song. The voice proceeds, according to others, neither from the Angels, nor from the Twenty-four Elders (xi. 16), but from glorified Martyrs (vi. 9-11, xix. 1-3), or from the saints of the O. T., or from those converted from all nations (vii. 9).

Now is come! ¶ Now is the salvation...become our God's.

the salvation, and the power...the authority of His Christ. The Dragon having been cast down, "the salvation of God" (Luke iii. 6). His power &c. have come.

which accuseth them. The *present* expresses the habitual character. According to some, Satan continues to the end the *accuser* of the apostate and perverse, although he can do no more to injure converted Israel: he is not cast out of God's Creation until xx. 10.

11. *they overcame him*] The victory is celebrated as past and over, the speaker being transported, as it were, to the end of all things. The victors are the accused of v. 10. • Note here, in the middle of the

Book, the mention once more (cp. ii. 7) of those who *overcome*: and cp. xxi. 7.

because of the blood of the Lamb. Not as the means, but as the ground or cause.

and because of the word of their testimony; i.e. because they have borne faithful testimony (see on i. 9, vi. 9).

loved not their life even unto death; i.e. disregarded their life (ψυχή). The verb used here (ἀγαπάω), rather signifies love as the direction of the will, in the sense of John iii. 19, xii. 43—a sense predominant with "the disciple whom Jesus loved" (John xiii. 23). This verse commemorates by anticipation the victory of believers, throughout successive generations, over *the Dragon*; a victory founded on the heavenly triumph over him.

12. *O heavens, and ye &c.* Whose actual abode is in Heaven, and who there enjoy a rest troubled by neither *woe* nor conflict. Some refer the words to the members of the Church on earth who dwell spiritually in God's *tabernacle*.

Woe for the earth and for the sea. Omit to the inhabitants of. See on v. 9. Many expositors look upon these words as the infliction of the *Third Woe* (xi. 14).

because the devil is gone down...having great wrath. Kindled anew as the consequence of v. 8 (see 1 Pet. v. 8). He is still as he was before, god of this world (2 Cor. iv. 4; cp. Matt. xiii. 25, 39; Eph. vi. 11).

knowing...time=καρπὸν, see on i. 3 (cp. xvii. 10; Matt. viii. 29). Some identify the *short time* here with the 3½ days (xi. 11) of Antichrist after the close of the 1260 days of v. 6,—i.e. the 3½ years or times of v. 14. Some assume that the *short time* is not much longer than the *time, times, and half a time* of v. 14, and therefore=four times a *time* (or 4 × 222½ years), and therefore=888½ years; thus making the duration of the *Third Woe* extend from A.D. 947 to A.D. 1836, or the date of the Millennium: see add. note to ch. xx. Rather the shortness of the *time* allowed for Satan's Antichristian work is founded simply on the principle which pervades the Apocalypse, that the *time is at hand* that the Lord cometh quickly (i. 3).

- * ver. 5. that he was cast unto the earth, he persecuted 'the woman which
 d Ex. 19. 4. 14 brought forth the man *child*. 'And to the woman were given
 * ver. 6. two wings of a great eagle, 'that she might fly 'into the
 e ch. 17. 3. wilderness, into her place, where she is nourished 'for a time,
 f Dan. 7. 25. & 12. 7. 15 and times, and half a time, from the face of the serpent. And
 h Isai. 59. 19. the serpent 'cast out of his mouth water as a flood after the
 woman, that he might cause her to be carried away of the flood.
 16 And the earth helped the woman, and the earth opened her
 mouth, and swallowed up the flood which the dragon cast out

13. Connect with vv. 4-6.

that he was cast down to the earth. The meaning is—The *Dragon* seeing that he was without power to injure the *Child* now proceeds to persecute the *Woman*. Some explain that Christianity was now assailed by Arianism and the temptations to superstition. Some consider that the *Dragon* makes two attacks upon the *Woman* or converted Israel,—here, and in v. 15.

14. the two wings of the great eagle. This symbol, expressive of the flight of the Church, is taken from the language applied to the flight of Israel from Egypt (marg. ref.; Deut. xxxii. 11, 12); hence the definite article the great Eagle (cp. Isai. xl. 31). Some conclude that the Lord Himself is meant; others refer to the Eagle of viii. 13 which announced the "Woes;" thus fixing the flight in the time preceding the fifth and sixth Trumpets.

Some take the two wings to be emblems of the Two Testaments; others interpret the wings to be Hope (or Prayer) and Love. Some understand by them the two divisions of the Roman Empire, and the protection which the Eastern and Western Cæsars afforded to the Church; others point to the union of the two wings of the Roman Empire under Theodosius, and the help given to the Church during the eighteen years of his reign. One notes that the Church receives not "the wings of a dove" (Ps. lv. 6), but of an *Eagle*, because she flies not out of fear, but out of love to God, in order to soar to the Divine Sun; another sees here merely an image of rapid flight (cp. Matt. xxiv. 16 &c.).

[see &c.] Rev. V. "...fly... unto her place." See v. 6. Futurists understand by this the place of refuge of converted Israel during the persecution of the second half of the last World-week.

where she is nourished] Gr. "nourished there" (cp. v. 6, xvii. 9). We have here another feature of Israel's history—see Deut. viii. 3, 16.

for a time &c.] Cp. marg. ref. This is taken to be a designation of the period known already as 1260 days, or 42 months (xi. 2, 3, xii. 6); and the verse to prove the identity of the 3½ years, or mystic "half-week" of Dan. ix. 27, with the 1260 days of v. 6: cp. the allusion to this mystic "half-week" in Matt. xxiv. 15. Some do not identify vv. 6 and 14, and deny that a time=a

year, no definite measure of duration expressed. They see here merely 3½ mystic periods which, like the 3½ days of xi. 9, 11, denote a period of duration different from the 1260 days or 42 months—the half week of years.

15. cast out of his mouth after the woman water as a river... by the stream. St. John uses the imagery of the O. T., where imminent danger is expressed by the figure of a water-flood (cp. Ps. xviii. 4, 16; Isai. viii. 7; Jer. xlvii. 2; Dan. ix. 26, xi. 22). The 'river' is variously taken to be the Roman persecution, or the deluge of barbarous nations, the Goths and Huns, or—more specially still—the armies of Cestius and Vespasian; or the sects or heresies of which Jerusalem had been a hotbed. The Historical interpreters see here the Arian heretics, or the Saracens, or the hosts of Licinius and Maxentius at war with Constantine, or the Turks checked in the Asiatic earth by the Crusades, and checked still further from 1725 to 1836; or simply the irruption of the Mohammedan armies. On the Futurist theory, the words are an allegory of an host of armies, just as Pharaoh sent forth his armies and pursued the Israelites, which armies God destroyed by bringing the waters to the help of His people; or of the hosts of Antichrist; or of a deluge of godless people, and infernal spirits, as Satan's instruments.

16. According to some, the earth (used in a bad sense) helping the woman is the world becoming Christian; thence Antichrist arises [see xiii. 11], and this is the ensuing history. Others regard the imagery of this verse as borrowed from the deliverance of Israel from Egypt through the Red Sea (cp. Ex. xv. 12).

swallowed up the river. Cp. Num. xvi. 30-33. Some explain this rise of an earthly power against those who persecuted the Church to be the cultured Roman world receiving the wild Germanic masses, and reconciling them to Christianity. Others see here the triumph of the orthodox faith, in the early Councils, over heresy; others an attempt of the zealots, or sicarii of Jerusalem, to drown in the Jordan the Christians flying from the siege to Pella.

which the dragon cast out of his mouth] The Athiopic version adds: "and knew not that Wings had been given to her."

The narrative given in vv. 6, 15-16, now

17 his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

¹Gen. 3. 15.
ch. 11. 7.
²ch. 14. 12.
¹1 Cor. 2. 1.
¹John 5. 10.
ch. 1. 2, 9.
²Dan. 7. 2.

CHAP. 13. AND I stood upon the sand of the sea, and saw a beast

comes to an end; v. 17 takes up the narrative at the end of v. 5.

17. And the dragon waxed wroth. The Woman, in v. 5, was still the Church of the Elder Covenant; but after the Ascension she has become the Church of the New—which is now represented as the rest of her seed. With the Christian Church, therefore, the Dragon, baffled in his attempt to destroy Christ, turns to make war; and in ch. xiii. is an account of the agents by whom he carries on the warfare.

and went away &c. The rest of her seed are the "brethren" of Christ (v. 1; Micah v. 3; Heb. ii. 11)—the Church of God. The assault is described in xiii. 7. This war with the Dragon is the same as that in which the faithful are ever, in the end, victorious (see v. 11), and also the same as that described in vv. 15, 16,—the repetition of the fact being a warning that the Church is never, while in the wilderness, to enjoy external peace. The words, the rest of her seed have been variously interpreted: e.g. they refer to her seed that remained in the world, or to true Christians, or to the Gentile Christians (Rom. iv. 12; Gal. iii. 7), or to the individual members of the Church, or to the Eastern Church, or to the Western Church, viz. the Waldenses, Wiclyfites &c.; or to faithful witnesses, Vigilantius, Augustine &c., or to the 144,000 sealed, or to the Churches of the Dispersion which keep the commandments of God,—a feature added in order to exclude the Churches founded by St. Paul.

and hold the testimony &c. Omit Christ.

XIII. 1. and he stood upon the sand of the sea. Separate these words from ch. xiii. and add them to ch. xii. The Dragon now takes his stand amid the scene described in Dan. vii. The sea is the symbol of hordes of peoples (xvii. 15, xx. 8); and, in accordance with this idea, the Beast—the emblem of the World-power symbolized in the Book of Daniel by four beasts—rises from the sea. Some understand the literal sea; others, the sea which covers the Abyss, i.e. Hell (xi. 7, xvii. 8);—others, the sea "at Cæsarea," or on the coast of Palestine. Some expound: The flood of invading Goths is now absorbed in the Roman Empire. The Pagan Roman rule (2 Thess. ii. 7) has to give place to Papal Rome. Out of this flood of Gothic nations rises the Beast of xiii. 1, the substitute and successor of the Dragon.

In xii. 17, the wrath of the Dragon, and his resolve to make war against the rest of her seed, i.e. the Church of Christ, are described; and the last words of that chapter (see note) represent the Dragon

placing himself for this purpose upon the sand of the sea—in other words, beside the confused mass and turmoil of the nations. St. John next proceeds to foreshow the history of the Church in the world. In xii. 12 is contained the denunciation of "Woe for the earth and for the sea"; and now two Beasts "come up,"—the one from the sea (v. 1), and the other from the earth (v. 11),—representing the instruments by which the Dragon carries on his work.

The symbolic image, or the "Seven-Headed Beast," which the Seer now beholds is the chief point of connexion between the Apocalypse and the Book of Daniel. Here the Beast "comes up" from the sea, as do the four beasts in Dan. vii. 3;—here, the Beast has Ten Horns, like the fourth beast in Dan. vii. 7;—the Beast here is composed of the leopard, bear, and lion (v. 2), i.e. of the first three beasts in Dan. vii. 4-6, the fourth beast being indicated both here and in Daniel by the Ten Horns. In Daniel, the Vision represents the development of the World-power generally in four successive phases (Dan. vii. 17 note); but here there is a comprehensive representation, under one form, of the universal World-power which in Daniel is symbolized by four beasts.

The other chief subject of Daniel's prophecy was the "Little Horn," "little" in its beginning but soon increasing in power (see Dan. vii. 8 note; and cp. Dan. viii. 9, 10), which is usually taken to refer primarily to Antiochus Epiphanes, the O. T. type of Antichrist. Corresponding to this symbol in Daniel's Vision is the Beast from the earth (v. 11) or False Prophet (see xvi. 13). The first Beast is a material, political, World-power; the second Beast is a spiritual World-power—the power of learning and knowledge, of ideas, of intellectual cultivation. Both are from below, both are beasts, and therefore they are in close alliance. The worldly anti-christian wisdom stands in the service of the worldly anti-christian power.

As to the Beast of vv. 1-8, the following are the chief interpretations:—I. This Beast is a symbol of Rome, either (a) The Roman Empire, Pagan; or (b) The Roman Empire, Papal. Many Protestant commentators see in this whole chapter Papal Rome under two aspects—the Beast of vv. 1-8, signifying the political, and the Beast of v. 11 the ecclesiastical character of the Papacy. The later writers of this school consider that the Papal power, which is here symbolized, does not yet appear as the Harlot (xvii. 1) or Church become apostate from Christ, but as a Beast or World-power;

^bch. 12. 3

& 17. 3, 9.

^cDan. 7. 6.

rise up out of the sea, ^bhaving seven heads and ten horns, and upon his horns ten crowns, and upon his heads the ¹name of 2 blasphemy. ^cAnd the beast which I saw was like unto a leopard,

¹ Or, *names*, ch. 17. 3.

not until ch. xvii. does Babylon acquire the character, and present the "signature," of the Apostate Church. II. The Beast denotes the God-opposing power of this world. Of this power, with some writers (1) Pagan Rome is the emblem: with a further reference, by means of one of the *Seven Heads*, to Rome Papal;—(2) Other interpreters seek to exclude any reference to Rome. III. Others combine these interpretations, regarding the Beast as the symbol of a single World-kingdom combining in itself all former World-kingdoms: such as is personified by a single "King," viz. the "Head smitten unto death" (v. 3). The single World-kingdom is identified with the Roman Empire; and the single "King" with Nero. IV. Others discern in this chapter an exhibition of the power which is to persecute the Gentile-Christian Church during "the three and a half years" before Israel's conversion.

1. *And I saw a beast.* All Versions begin ch. xiii. with these words. Note in the Apoc. the contrast between "the Lamb of God" (John i. 36) and the 'wild beast' or chief instrument by which the Dragon works.

coming up out of the sea. The Beast here is taken to be the same as that referred to by anticipation in xi. 7, and more fully described in ch. xvii.

On the subject of Antichrist see note at the end of this chapter.

having ten horns and seven heads. Note the different order of the *Heads* and *Horns* in the description of the *Dragon* (xii. 3) where Satan assumes a form similar to that of his instrument the Beast in this place. The *Horns* here appear first, because the Beast is seen *coming up* from the sea;—after he has risen (xvii. 3, 7), the *Heads* are mentioned first. The *Seven Heads* are those of Daniel's four beasts, the *leopard* having four heads in Dan. vii. 6. As in Dan. vii. 7, 20 the *Ten Horns* belong to the *fourth* or *last* beast; so here they seem naturally to belong to the *seventh* or *last* Head.

and on his horns ten diadems. The "diadems" are not now on the Heads (as in xii. 3) because, according to some, the Beast acts not *directly* as the Dragon but *mediately* by other potentates (xvii. 12); or according to others, the fact denotes that both *Heads* and *Horns* refer to kingdoms; because both are said (xvii. 10, 12) to be *kings*—i.e. as with Daniel, the *kingdoms* whose personal heads they are. This explanation is preferred by the writer of these notes, who also interprets the *Heads* and *Horns* as not denoting *persons*, or personal rulers, but

the *kingdoms* over which they rule (see on xvii. 10, 12).

Writers who interpret this Symbolism of actual rulers, find here allusion to the military despotism of Rome; which, after passing through its different stages of development in Augustus, Tiberius, Caligula, Claudius, Nero, was subjected to its great trial-day in the turbulent reigns of Galba, Otho, and Vitellius, and came forth in its form of consummate brutality in the person of Vitellius, who is taken to be the Wild-Beast in which the *Dragon* saw his own image reflected. The *Ten Horns* are then the *Legions* in the different Provinces.

names of blasphemy. Cp. xvii. 3. By some understood as the assumption of the titles of Christ (xix. 12, 16); by others, the titles by which divine honours were ascribed to the Emperors (cp. 2 Thess. ii. 4).

The correct interpretation of this symbolism depends on the signification of the *Heads* (see the notes on ch. xvii.):—meanwhile it is to be observed that the *Seven Heads* do not represent the kingdoms which were to arise out of the *fourth* World-empire; for that element of the symbol is represented by the *Ten Horns* bearing "diadems" (cp. xvii. 12), and these, according to Dan. (vii. 7, 24), arise out of his *fourth* Monarchy. The symbol *Head* itself (explained in xvii. 9 to be a *mountain*) denotes a World-monarchy (cp. Jer. li. 25; Isai. xiii. 2; Zech. iv. 7; Dan. ii. 38). The *Horns* denote *kings* or *kingdoms*, but not kingdoms in the same extensive sense as the 'beast' symbolizes a 'kingdom' (see Dan. vii. 24 note). The mystic number *Seven* is the signature of what is absolute and complete, as *Ten* is the signature of worldly power—see p. 497 &c.: the *Seven Heads*, accordingly, without any special identification, combined with the *Ten Horns*, represent, in its different phases, the historical concentration of absolute worldly rule and power; and this is what the Beast is designed to signify.

A more special identification of the *Heads* is, however, required by the additional revelation of xvii. 10. As St. John looks farther into the future than Daniel, so he looks farther into the past, to the earliest time whence the conflict dates (see on xii. 7). Thus the *Seven Heads* are (1) Egypt, (2) Assyria, (3) Babylon, (4) Medo-Persia, (5) Greece, (6) Rome, (7) that aspect of the world which the *Ten Horns* symbolize, and under which we live. According to others the *Seven Heads* denote the Seven Hills of Rome (xvii. 9), or seven successive powers ending in the Beast (xvii. 7-10).

2. *a leopard*] The *third* of the four beasts

^aand his feet were as *the feet* of a bear, ^eand his mouth as the mouth of a lion: and ^fthe dragon gave him his power, ^gand ^hhis seat, ⁱand great authority. And I saw one of his heads ^jas it were ^kwounded to death; and his deadly wound was healed: ^land ^mall the world wondered after the beast. And they wor-

^a Dan. 7. 5.
^e Dan. 7. 4.
^f ch. 12. 9.
^g ch. 16. 10.
^h ch. 12. 4.
ⁱ ver. 12. 14.
^k ch. 17. 8.

¹ Gr. *slain*.

in marg. ref. (see note), the Græco-Macedonian kingdom.

a bear] The second beast in marg. ref. (see note), the Medo-Persian kingdom.

a lion] The first of the four beasts in marg. ref. (see note), the Babylonian kingdom.

The four (Dan. vii. 7) forms of worldly dominion which Daniel had symbolized separately (whether all four Kingdoms had passed away, or whether one of them, the Roman Empire, still existed when St. John wrote), are here combined into one form representing the universal World-power; and of that one form, as ch. xvii. will show more clearly, the Empire of Pagan Rome, as the Seer beheld it, supplied the outlines.

and his throne &c. The world is not Satan's own; nor his at all except in so far as it has been 'delivered' to him. He is now, in Christ's own words, 'the Prince of this world' (John xii. 31); in the words of His Apostle, 'the god of this world' (2 Cor. iv. 4); and it is thus that the Dragon is spoken of in this verse. In this antichristian power is a counterpart to one of the *Two Witnesses* for Christ (xi. 3). Some interpret that the Dragon who had ruled over Pagan Rome, gave authority to the Beast to rule over Papal Rome.

3. as though it had been smitten unto death. Since he bore the scar of a mortal wound: the words which follow express how he could still exhibit vitality. The Head of the Beast which was "as though it had been smitten unto death," is placed in significant contrast to the "Lamb standing, as though it had been slain" (v. 6): and thus the Beast becomes an object of worship (vv. 4, 12) to the godless world.

and his death-stroke was healed: and the whole earth wondered after the beast; i.e. "wondered at, and followed after" (cp. John xii. 19). The godless world will wonder and worship (cp. xvii. 8). Christian faith had seemed to triumph in the victory of the Cross, but now the world triumphs. The true believer can never cease, on his side, to marvel at this, even as St. John himself marvelled (xvii. 6, 7).

As to the interpretations:—i. The revival of the World-power, after a grievous blow has been received, seems to be what is intended by St. John in the present passage (see v. 14). It may be that the overthrow of the Beast's power is meant, especially as represented here by Pagan Rome which was equivalent to the whole World-power. The victory of Christ was the one event in the

world's history by which the whole Beast was smitten in the one Head; but yet the earthly power of heathenism continued—"the death-stroke," contrary to Christian hopes, was healed, as shown, e.g. in the persecution of the Church.

ii. Others behold in prophetic symbol this wounding of the sixth (or Rome) Head as an event still future, and as having regard to one form only of the World-power, namely the overthrow of the Roman Empire by the Germanic and Slavonic Tribes:—consequently "the healing of the wound" does not denote the reappearance of the Beast from the Abyss (xvii. 8).

iii. Others conclude that the Head "smitten unto death" was the seventh, or "Germano-Slavonic" kingdom. The first six World-kingsdoms had been heathen; it is only the seventh kingdom (or the German Tribes) which became a Christian World-kingdom, and this is meant by the deadly wound. Christianity, however, has become worldly; a new heathenism breaks in upon the Christian world; and so the Beast's wound is healed. Another interpretation is that the seventh diademed Headship, that of Diocletian, was struck down by Constantine; or that the Popes, especially Gregory the Great, began to be a new Head of Empire to Rome; and that thus the deadly wound of its last Pagan Head was healed.

iv. Another understands the Roman Pagan Empire, apparently exterminated, but restored in the establishment of the Christian Empire. The Imperial power of Rome was succeeded by the Papal; the wounded Head was the Imperial Head of Rome, wounded in A.D. 476, when, on the abdication of Augustulus, the Roman Empire ceased to be; a notion refuted by the fact that there was legally no extinction of the Western Empire at all, but only a reunion of East and West.

v. According to the whole school of Rationalists, St. John now repeats the popular fable that Nero [the sixth of the Cæsars] is really the fifth, or the Head "smitten unto death"; and that, being the fifth or last of the five Kings in xvii. 10, he was to be restored to life after his suicide, and to become Antichrist. It was thus the "death-stroke" of the Beast was healed.

If the Head which received the wound is the symbol of the Roman Empire, "the stroke of the sword" (v. 14) may signify the blow which the Empire received from the sword of the Barbarian invaders; while the

- shipped the dragon which gave power unto the beast: and they worshipped the beast, saying, ¹Who is like unto the beast? who is able to make war with him? And there was given unto him ^ma mouth speaking great things and blasphemies; and power ⁿwas given unto him ¹to continue ⁿforty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, ^oand his tabernacle, and them that dwell in heaven. ⁷And it was given unto him ^pto make war with the saints, and to overcome them: ^qand power was given him over all kindreds, ⁸and tongues, and nations. And all that dwell upon the earth
- ¹ ch. 18. 18.
^m Dan. 7. 8.
ⁿ ch. 12. 6.
^o John 1. 14.
 Col. 2. 9.
^p Dan. 7. 21.
 ch. 12. 17.
^q ch. 11. 18.
 & 17. 15.

¹ Or, to make war.

healing of the wound may signify the continuance of the Empire, secular and political. The Spirit of Prophecy would thus indicate, by the element of evil adhering to every form of World-power, the permanence of the antichristian spirit throughout the future.

4. because he gave his authority unto the beast. See v. 2; cp. Luke iv. 6: Men worship Satan on account of the wealth and power of the world which he bestows, under this sway of Antichrist. As the Roman adored his Rome and its World-power, and offered sacrifice to the statues of his Emperors, so will men do at the end of all things in the kingdom of Antichrist.

Who is like unto the beast? See on xii. 7. **and who is able to war with him?** The words seem to refer to the great battle for which all things in the Apoc. are preparing (see v. 7, xix. 19). It is generally noted that this passage presents a blasphemous parody of the praise given in Scripture to the Living God (Ex. xv. 11; cp. Ps. cxlii. 5; Isai. xl. 18, 25; Micah vii. 18). The Devil still exercises his power revived and restored in Antichrist; i.e. by means of some spiritual idolatry equally extensive but of a more subtle kind, operating universally against Christ, through all time and place unto the end. Some see in vv. 3, 4, a description of the Empire after the death of Nero. The beast then seemed to be wounded to death; but the wound was healed; the Beast was not really gone, only one of the forms in which its nature had been for a while exhibited; another more complete incarnation of the devilish was ready to take the place of the old.

5. And there was given to him...blasphemies. Cp. the description of the "Little Horn" (marg. ref.). The utterance of blasphemies is the note of Antichrist (v. 1).

and there was given to him authority to continue &c., or (al.) 'to do his work during' &c.

forty and two months] This period, being that of the Woman in the Wilderness (xii. 14)—of the Holy City trodden down (xi. 2)—and also of the Witnesses (xi. 3), again indicates that the sway of the Beast is co-extensive with the course of the Church: it is the signature of the world's dominion over

the Church, or of the temporary subjection of the people of God (see note at the end of this chapter). The Futurist interprets this number—"the broken week" as before—the well-known period of Antichrist—to signify that in the midst of its development and at the height of its increase the power of Antichrist will be suddenly broken. The Historical school generally counts from the edict of Justinian which styles the Pope the "Head of all the Churches" (A.D. 533), or from the confirmatory edict of Phocas (A.D. 606). The former date added to 1260 years (or 42 months, see on xi. 2) gives 1793—the date of the First French Revolution, which struck a blow at the Pope's supremacy; the latter date similarly gives 1866. The Preterist makes the 42 months to denote the whole of that time of lawlessness which preceded the accession of Vespasian.

6. for blasphemies against God. For the nature of this sin see Lev. xxiv. 16; it is the note of God's servants "to fear His Name" (see xi. 18).

and his tabernacle] The Temple of God bears the name of *Tabernacle* or "tent" which was its original form; because the Church, which the Tabernacle designates, is now once more in the wilderness (xii. 6, 14). See Ex. xxvi. 1.

[even] them that dwell in the heaven; or 'have their tabernacle' there. On the connexion between the Temple and those that worship in it, cp. xi. 1:—and on Heaven as the abiding place of the faithful, see iii. 12; Phil. iii. 20; Heb. xii. 22.

7. And it was given...to overcome them] This clause exactly resumes what had been said by anticipation in xi. 7—the *Saints* here corresponding to the *Witnesses* there. Both passages rest on Dan. (marg. ref.), where what is said of the "Little Horn" is here applied to the Beast (see on v. 5); while Dan. vii. 22 supplies the Church with consolation under this prospect. *The Saints*, according to the usage of the N. T. are the believers on earth (see Acts ix. 32).

and there was given unto him authority over every tribe and people and tongue and nation. This fourfold enumeration embraces all the dwellers upon earth (see on v. 9).

shall worship him, "whose names are not written in the book of
 9 life of the Lamb slain "from the foundation of the world. "If
 10 any man have an ear, let him hear. "He that leadeth into
 captivity shall go into captivity: "he that killeth with the sword
 must be killed with the sword. "Here is the patience and the
 11 faith of the saints. ¶ And I beheld another beast "coming up out
 *Ex. 32. 32.
 Dan. 12. 1.
 Phil. 4. 3.
 ch. 3. 5.
 & 21. 27.
 *ch. 17. 8.
 *ch. 2. 7.
 *Isai. 33. 1.
 *Gen. 9. 6.
 v ch. 14. 12. *ch. 11. 7.

8. *worship him*] i.e. the Beast, regarded as Antichrist; or, as some interpret, the worship of the *Dragon*; the worship of whom is the result of the activity of his instrument the Beast (see v. 7).

[everyone] whose name hath not been written...that hath been slain &c. See Heb. ix. 26; 1 Pet. i. 19, 20; and cp. Matt. xxv. 34; Eph. i. 4. As He was 'the Lamb slain from the foundation of the world,' so all atonements which were ever made, were only effectual by His Blood. Relying, however, on xvii. 8, many connect from the foundation of the world with *written*. The theological significance of this interpretation is this: The Book of Life is the book of God's elect, a catalogue of the names of all that are destined to life everlasting. As having the 'names' of all that are in it 'written from the foundation of the world,' it teaches the origin of the choice of each and all of them in the everlasting electing love of God. When those 'on the left hand' find not one of their names in the book of life, they will discern therein God's eternal purpose, that they should be left to show what a fallen state is, and that what God might righteously have done with all, He resolved to do with them as 'vessels of wrath fitted for destruction'—to glorify his justice in their everlasting destruction. Cp. iii. 5 note.

Observe that in this description of the first Beast there is something wanting to complete our idea of Antichrist; there is none of that hypocrisy and deceivableness which other parts of Scripture lead one to expect. This is supplied by the second Beast (v. 11; see 2 Thess. ii.; 1 John ii. 18).

9. *If any man hath an ear.* For a pause of a like nature, see xiv. 12, xvi. 15.

10. *If any man [is] for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed.* Cp. Jer. xv. 2, xliii. 11; Matt. xxvi. 52. This verse is designed either as a consolation, or as a warning. As a consolation, it intimates that the persecutors of the Church shall experience the vengeance of God, and suffer the same evils as they had inflicted on the Saints (Deut. xxxii. 43). As a warning, it foreshows the fate of Christians in the days of the Beast's persecution. The former sense seems to be the true one; considering the import of the words which follow as to the *patience of the Saints*, showing that the Empire of the Beast would be of wide extent, and of long duration.

Here &c.] i.e. during the rage of the

Beast, in the endurance of persecution, must the patience—the *wisdom* (v. 18, xvii. 9)—of the faithful show itself.

11. *And I saw another beast;* of the same nature as the Beast in v. 1, with whom he is contemporaneous. Mention is never made of the *second* Beast without the first. The Beast from the earth is identical with the *False Prophet* (cp. xix. 20 with xiii. 13, 14).

In vv. 5, 7 certain particulars in the description of the "Little Horn" (Dan. vii. 8, 21) are found in the *former* Beast of this chapter. The "Little Horn," however, has a special feature to which there is nothing analogous in the *first* Apocalyptic Beast—namely "eyes like the eyes of man," or the symbol of intelligence. The symbol answers to the character of the *second* Beast as *False Prophet*. Accordingly, in this chapter, this *one* symbol of Daniel is reflected under two forms. The emblem of Antichrist in O. T. prophecy is now represented by two figures—those of the *Beast* and *False Prophet*—which are contrasted with, and correspond in number to, the *Two Witnesses* (see on xi. 3). It may also be that as the first Beast is the *Anti-Christ*, so this second Beast, or *False Prophet*, is the *Anti-Pneuma* (or Opponent of the Holy Spirit); and thus, the *two* Beasts with the *Dragon* (see xvi. 13) form a hellish trinity, in contrast to the Divine Trinity of i. 4-6. Or differently:—Antichristian prophecy, in the last times, converging to one personal agent, a false Elijah (see v. 13), prepares the way for Antichrist.

coming up out of the earth] Another correspondence with Daniel:—the four symbolic forms (Dan. vii. 3) came up from the sea, as the first Beast here in v. 1; but they shall also "arise out of the earth" (Dan. vii. 17), as we are now told of the second Apocalyptic Beast. In this the character of the second Beast is symbolized (cp. James ii. 15).

Of interpreters, some think that this Beast from the earth may represent what is subsequently seen as the Harlot or Babylon; or limit the exercise of this Beast's power over the earth and its inhabitants. According to others the first Beast was an Empire rising up out of confusion into order; while this Beast from the earth arises out of human society and its progress, and is a type of the sacerdotal persecuting power, either Pagan or Christian, or symbolizes both. With others the first Beast was the Empire divided between

- of the earth; and he had two horns like a lamb, and he spake as
 12 a dragon. And he exerciseth all the power of the first beast
 before him, and causeth the earth and them which dwell therein
 to worship the first beast, ^awhose deadly wound was healed.
 13 And ^bhe doeth great wonders, ^cso that he maketh fire come down
 14 from heaven on the earth in the sight of men, and ^ddeceiveth
 them that dwell on the earth ^eby the means of those miracles
 which he had power to do in the sight of the beast; saying
 to them that dwell on the earth, that they should make an
 image to the beast, which had the wound by a sword, ^fand did
 15 live. And he had power to give ¹life unto the image of the

^a ver. 3.

^b Deut. 13. 1,
 2, 3.

^c ch. 16. 14.

^d 1 Kin. 18. 38.

^e 2 Kin. 1. 10,

12.

^f ch. 12. 9.

¹ & 19. 20.

² 2 Thess. 2.

9, 10.

³ 2 Kin. 20. 7.

¹ Gr. *breath*.

Gratian and Theodosius, and the second Beast the Greek empire. With others the two Beasts denote the *civil* and *ecclesiastical* Latin Empire.

two horns like unto a lamb; i.e. like the horns of a lamb (see on v. 6; cp. ix. 10). This emblem of the *False Prophet* appears in form as a *lamb*—innocent and harmless in appearance, though speaking as a *dragon*,—indicating here the working of Antichrist. Cp. Matt. vii. 15. Interpreters understand by the *two Horns* the Law and the Prophets; or the power of binding and loosing claimed by the Roman Pontiff; or the Franciscan and the Dominican Orders; or the Regular and the Secular Clergy.

and he spake as a dragon] The treacherous and seductive character ascribed to this lamblike Beast in v. 14, is included in the name of that evil power which is described in xii. 9, and points to Gen. iii. 1. Some Preterists make this Beast from the *earth* to be that which sustained the Imperial tyranny of Rome,—namely, the religion of Rome. Rationalistic Preterists identify it with Simon Magus (Acts viii. 9-24), or with St. Paul, or with the Pauline party in the Church.

12. all the authority of the first beast in his sight. Under his supervision (cp. viii. 2; Deut. i. 38). Notwithstanding his lamb's form he performs all the acts of authority of the symbolic wild beast, which represents the other aspect of antichristian power, in its presence and in its service.

And he maketh &c. Not absolutely all inhabitants of earth, but the earthly-minded (cp. Phil. iii. 19).

whose death-stroke was healed. See v. 3. The relation between the two Beasts or two forms of Antichrist—the secular World-power, and the spiritual World-power—is expressed in this verse. To the former Beast the *Dragon* had given his external power (v. 4); to the latter intellectual gifts (see on v. 11). The *False Prophet* who causes the dwellers on earth to worship the Beast symbolizes the deification of the World and of the World-power. No explanation is given of this second Beast such as is given of the first Beast and of the Harlot in ch. xvii. Observe also that Babylon, or

the Harlot which sits upon the first Beast (xvii. 5), arises *after the False Prophet* (xiv. 8), and appears to be destroyed *before* him (see xviii., xix. 20).

13. great signs = *σημεία*,—the word always used by St. John. That Antichrist is to possess miraculous power is intimated by our Lord and by St. Paul (Matt. xxiv. 24; 2 Thess. ii. 9); but there is also a reference to the wonderful power over Nature which the spirit of man has attained to, and which has too often been abused to the deification of Nature and her laws, and to the disparagement of the Divine action which is ever present in Creation.

that he should even make fire to come down. Cp. marg. reff. Another analogy to the description of the *Two Witnesses* (see on xi. 5). How mighty a power this was in the eyes of St. John is evidenced by the fact that when in the Apoc. he records the great wonders and lying signs of the False Prophet, the only sign which he specially names is that spoken of here. Observe that this is the miracle which Christ forbade to be repeated if attempted in its literal sense (Luke ix. 55).

14. And he deceiveth them . . . by reason of the signs which it was given unto him to do . . . that they should make an image to the beast; i.e. in his honour (see on v. 15). The foundation of this symbolism is to be found in the erection of statues to the Roman Emperors to which divine honours were paid (cp. also Dan. iii. 1, 14, 15). This worship of the Beast through his image denotes the deification of the World and the World-power throughout the conflict between the Church and Antichrist. Some understand by the *Image* the personification of the Papacy in the visible form of the Pontiff for the time being; and the "worship" to be the *Adoratio Pontificis* prescribed in the *Ceremoniale Romanum* and performed after each Papal election; others see here the Papal General Councils of Western Europe, which answer to the symbol of the *image* of the Ten-horned Beast, i.e. of Papal Antichristendom, and Antichrist.

who hath the stroke of the sword, and lived. The *pron.* is *masc.*, showing the personality of the former Beast.

15. And it was given [unto him] to give

beast, that the image of the beast should both speak, ^oand cause ^och. 18. 2.
that as many as would not worship the image of the beast ^{& 20. 4.}
16 should be killed. And he causeth all, both small and great, rich
and poor, free and bond, ^h1 to receive a mark in their right hand, ^ach. 14. 9
17 or in their foreheads : and that no man might buy or sell, save ^{& 19. 20.}
he that had the mark, or ⁱthe name of the beast, ^kor the ⁱch. 14. 11.
18 number of his name. ⁱHere is wisdom. Let him that hath ^kch. 15. 2.
understanding count ^mthe number of the beast : ⁿfor it is the ⁱch. 17. 8.
^mch. 15. 2.
ⁿch. 21. 17.

¹ Gr. to give them.

breath to it, [even] to the image of the beast. Commentators see here a reference to the power of speech ascribed to images of the gods. St. John may also have intended here to signify that demon-power which was present in heathen idolatry (cp. 1 Cor. x. 19, 20). Some explain : The Papal Hierarchy gives breath to the image which they themselves have made [the Pope], and then the image speaks.

as many as should not worship...should be killed. Pliny writes to Trajan that he made it an ordeal for the Christians to offer incense before the image of the Emperor, and punished them if they persisted in refusing. This has been quoted as the foundation of this symbolism.

The writer of these notes sees in the Image of the first Beast those forms of seduction in which that emblem of the material World-power is reflected, and to which the second Beast, or intellectual World-power gives their vitality,—thus causing men (see v. 14) to make of such objects “images” to receive their worship.

16. all the small and the great, and the rich and the poor, and the free and the bond, that there be given unto them a mark on...or upon their forehead. The badge of Antichrist, in contrast to the “sign upon thine hand” and the “memorial between thine eyes,” given to the people of God (Ex. xiii. 9; Deut. vi. 8, xi. 18). In the hellish caricature of the heavenly kingdom (vii. 3, ix. 4, xiv. 1, xxii. 4), the votaries of the Beast are stigmatised, having his name upon their foreheads. Commentators refer this mark or brand either to the heathen custom of branding slaves and soldiers in token of their obedience to their master or general (3 Macc. ii. 29); or to the branding slaves attached to some temple, as well as other persons devoted to the service of some deity. Consecration to the service of the Beast is what is signified here. Further, this mark (χαραγμα) means an incision or “cutting” such as was forbidden under the Old Law to the people of God (Lev. xix. 28). Some explain the mark on the hand to mean slavish obedience; and the mark on the forehead to symbolize that men will exalt the Beast, as the forehead elevates a crown.

17. that no man should be able to buy or to sell, i.e. to carry on social intercourse (see on xviii. 11). Ancient expositors see

in the mark of the Beast an imitation of the Church's Creed, *Symbolum*—a term which (in the plural) also means, in the language of commerce, a covenant or treaty. Hence the “mark of the Beast” is the *professio illiciti cultus*. By this prohibition, some understand the commercial and spiritual interdicts, and civil disabilities, which have, by Pagan, Papal, and Protestant persecutors, been laid on nonconformity; others, a general declaration that the Church is outlawed; it being the time of the last persecutions announced in the fifth Seal, and a time when promises such as that in Matt. x. 41, 42, may acquire an unforeseen importance. To some, this symbolism means that the Romans forced on the Jews in all mercantile transactions that Roman coinage which bore the effigy of Nero, together with the titles ascribing divinity to him, and which the Jews looked upon as blasphemous. Others see a reference to that gradual extension of the right of Roman citizenship by Nero, Galba, and others, to the remote Provinces, which imposed on the Christians the necessity of transacting all business under the seal of the Satanic Roman power. Nothing, according to other critics, can show more eloquently the precarious state of the Christians in face of the state-law under Nero. Theirs was a ‘*religio illicita*.’

save he that hath the mark, [even] the name of the beast &c. The mark consists either of the name of the Beast written in express letters, or of the number which is the sum of the numerical value of the successive letters of the name.

18. Here is wisdom] Or, “Herein Wisdom shows itself” in deciphering the letters of the name. Some explain : As the first Beast is to be met by patience and faith (v. 10), the second Beast must be opposed by true wisdom; others take *Wisdom* to be a wise utterance, intelligible only to the wise Kabbalist; others, when he shall appear whose name gives the number 666, the Christian who has the true *Wisdom* knows what he has to expect from him.

He that hath understanding, let him count the number &c. i.e. of the first Beast (see xix. 20). Some see here a challenge to solve an enigma which the words that follow pronounce to be soluble. This inference by no means follows from the text. It is not inconsistent with the firmest belief in

number of a man; and his number is Six hundred threescore and six.

the inspiration of the Apocalypse, to hold that the name was unknown even to St. John himself. Had St. John intended the enigma to be solved at that time, the Apostle would himself have given the solution.

the number of a man] Either (1) a symbolical number denoting a person—a man, and bearing the name of a man,—thus implying that Antichrist will be a man; or (2) we are to count as men usually count.

his number is Six hundred and sixty [and] six. This number is represented by three different Greek letters, χ ξ ς , corresponding to these three components. The method generally adopted to read the enigma is that known as the *Ghematria* (Γεωμετρία) of the Rabbins, and is as old as the beginning of the Cabbala; viz. that of assigning to each letter of a name its usual numerical value, and then giving the sum of such numbers as the equivalent of the name.

(1) The great majority of commentators, beginning with Irenæus, have made use of the Greek alphabet for this computation. Thus the numerical value of *Lateinos* written in Greek characters and of *ἡ Λατίνη βασιλεία* = 666.

(2) Others apply the numerical value of the Hebrew alphabet; and “Nero Cæsar,” written in Hebrew [and read from left to right] = 666. This solution was, however, totally unknown to Irenæus, who enumerates the different attempts made in his day to solve the mystery. How also, if the Western scribes had believed that “Nero-Cæsar” was intended, could the credit of the Apocalypse have been maintained, when the prophecy had been so signally falsified by the result?

(3) Others choose the numerical value of Roman characters—*DIOCLEs aVgVstVs*, i.e. the Emperor Diocletian = 666. To this solution the Huguenots gave as a parallel *LVDovicVs* (Lewis xiv.), or the *Grand Monarque*.

This famous number has in fact been made to yield almost all the historical names of the past eighteen centuries, Titus, Vespasian, and Simon Gioras; Julian the Apostate and Genserich; Mahomet and Luther; Benedict IX. and Louis XV.; Napoleon I. and the Duke of Reichstadt; and it would not be difficult for any of us on the same principles to read in it one another's names.

Other solutions remain:—

(4) Some regard the number as chronological. The first Beast, the representative of the Papal¹ Hierarchy, Gregory VII., came forward in 1073; and about or after 666 years from that date the Beast from the earth arises, which may be Jesuitism. Luther, while making the “Thousand Years” begin from the birth of Christ,

and end with Pope Gregory VII., reckoned 666 years from that Pontificate as the duration to be assigned to the Papacy; others took the period to denote the duration of Mohammedanism. The Magdeburg Centuriators understand A.D. 666, when Pope Vitalian ordered the public services to be only in *Latin*. To another school, the number 666 certainly has, as all Apocalyptic numbers, its special and exact chronological signification which time alone can explain: in the number *six* (cp. the *six* Seals and Trumpets) the judgments on the world are complete; and thus *six* is the signature of the world given over to judgment, the development of that number here (6 + 60 + 600) indicating that the Beast can only rise to greater ripeness for judgment. *Six* is the half of *Twelve*, which is the signature of the Church of God (as 3½ is the half of *Seven*); and this development of the number *six* corresponds to the development (cp. xii. 1, iv. 4, xiv. 3) of the number *Twelve* in the 144,000 of the sealed in xiv. 1—the judged World-power being contrasted with the glorified Church delivered from judgment.

(5) The number was originally represented by the letters $\chi\xi\xvarsigma$ —the true form. Now $\chi\xi$ is the name of Christ abridged; and ξ is the emblem of the Serpent,—as St. John styles Satan; and thus the emblematic sense of these three letters is *The Messiah of Satan*. Further: *Seven* is the Divine number, and 777 the complete cycle of Divine perfection which the false Messiah vainly endeavours to attain: John therefore sees in the cipher 666 the symbol of a threefold impotence—that of the Dragon to equal God, that of the Beast to equal Christ, that of the False Prophet to equal the Spirit. And thus, ξ being the emblem of the *Serpent*, the custom of the Gnostic heretics—especially the Ophites, or worshippers of the Serpent, who date from the first century (see on ii. 24)—may be alluded to, of using for amulets gems with certain symbolic inscriptions, in this case the mark of the Beast, $\chi\xi\xvarsigma$. The more this question is considered, the more one is inclined to accept the conclusion of Belarmine: ‘Verissima igitur sententia est eorum qui ignorantiam suam confitentur.’

It is to be borne in mind that the events under the *seventh* Trumpet (xi. 15) have not yet come to pass.

ADDITIONAL NOTES.

NOTE ON v. 1—ANTICHRIST.

Although the name “Antichrist” does not appear in the Apocalypse, the anti-Christian influence is again and again referred to under various figures,—as the Beast of xiii. 1;—as

CHAP. 14. AND I looked, and, lo, "a Lamb stood on the mount" ch. 5. 6.

Babylon (xiv. 8), the City of Confusion opposed to Jerusalem the City of Peace;—as the Harlot (xvii. 1) opposed to the Bride;—as the lamb-like Beast, or *False Prophet* (xiii. 11) opposed to the True Witness.

The word (*ἀντίχριστος*)—found only in 1 John ii. 18, 22, iv. 3; 2 John 7) signifies (1) a false Christ, such as the impostors, some *sixty* in number, who claimed among the Jews the dignity of Messiah; (2) an antagonist of Christ, an opposer of his doctrine such as St. John describes in his Epistles.

Is, then, Antichrist a *person*, or a *principle* hostile to Christ? That a *personal* Antichrist is to appear a short time before the Second Coming of Christ was the general opinion of the Fathers, from the earliest down to Thomas Aquinas. The texts usually relied on seem to have been John v. 43; Matt. xxiv. 24; 2 Thess. ii. 3-10.

There are three opinions as to a *personal* Antichrist: (1) He is Satan under a seeming human form;—(2) He is an incarnation of Satan, i.e. the prince of Hell united in essence to human nature, as it were an infernal imitation of the Logos become Man;—(3) He is an actual man who of his own free will has given himself over to the Devil. The type of Antichrist before the Christian era was Antiochus Epiphanes (cp. Dan. xi. 36).

That Antichrist is *not* a *person* is strongly maintained by others, arguing from 1 John ii. 18 &c., and the language of 2 Thess. ii., where *mystery* can be used only of a *thing*. Hence it is concluded: The question is not whether *person* or *not person*; but whether a real or an ideal person, such as we constantly meet with in the Psalms, of the wicked, the enemy, the adversary. Antichrist is an *incorporation* of those who set themselves against Christ, and the word represents a succession of persons, in different times, animated by a spirit of violent hostility to Christ. This conclusion is not inconsistent with a possible development hereafter, in some *personal* agent, of the antichristian spirit. Many parallel references to this spirit are to be found in the writings of St. John. The only distinction to be noticed—if it be a distinction—is that the idea is *symbolized* in the Apocalypse, and *spiritualized* in the Gospel and especially in the Epistles.

NOTE ON v. 5.

As to whether the three periods, of 42 Months, 1260 Days, and 3½ Times, assumed to be equal in duration, are successive, or contemporaneous, writers differ. Some make the three years and a half to be the duration of the exile of the "Woman" (xii. 14), which corresponds to the forty-two months of the reign of Antichrist (v. 5), and to the 1260 days during which the Two Witnesses prophesy (v. 3). These three periods are thus one and the same, applied successively, under these three forms, to the Church during the time of her emigration,—to Israel during the days of its future restoration purely external and national (see on xi. 13),—and to Antichrist during the time of his dominion. Others do not suppose them, in any two given cases, to be *identical*; two periods may be equal in duration, but independent of one another. Thus the 1260 days of xi. 3 are not the same period as the 42 months of v. 5 and the 1260 days of xii. 6,—but an equal period preceding this. If the 1260 days of xii. 6, or the 42 months of v. 5 (= 3½ years) be taken together with the other 1260 days of xi. 3 they make a period of seven years, divided into two equal parts. The *first* half is occupied with

the preaching of the *Two Witnesses*. With the victory of the Beast (xi. 7),—who is proved by ch. xiii. to be the Antichrist,—its *second* half opens; i.e. the 42 months of xi. 2, or the time of the decided ascendancy of Antichrist as described in v. 5. Both halves together give the *last* "week" predicted in Dan. ix. 27. In xi. 1, 2, is described the state of the Church under the *seventh* Trumpet (see x. 6, 7). From xi. 3-12 we learn what will immediately *introduce* this last period, and, at the same time, reveal what was not revealed under the first *six* Trumpets—namely, the Visitation with which God will strengthen His Church and vouchsafe the last testimony to the unbelieving world, before man's enmity to heaven has reached its utmost intensity. This *latter* Vision accordingly—that of the "Two Witnesses"—falls under the Second Woe, before the *seventh* Trumpet (xi. 15); and the 42 weeks of xi. 2, and xiii. 5, beginning with the close of the 1260 days of the prophesying of the "Two Witnesses" and with the victory of the Beast (xi. 7) over them, are included under the *seventh* Trumpet. This result is thought to remove the difficulty of understanding how the victory of the Beast could take place at the close of the 42 months of his rule, which would be the case if the spaces of time described in vv. 2, 3, were the same: why also the *Little Book* (see on x. 2) should form a part of the *Sealed Book* of ch. v., as relating to the state of the Church in "the last times;" while light is also thrown on x. 11, because xi. 1-12 certainly contains a prophecy "concerning many nations." Others conclude that the explanation of this period is still among the things unknown to the Church;—no satisfactory solution having ever yet been given of any one of these periods.

XIV. The Fifth chief Vision of the Revelation Proper now opens and is contained in this chapter (see p. 505). The Seal-Visions, speaking generally, have occupied the section from v. 1 to viii. 1; and the Trumpet-Visions have extended from viii. 2 to xi. 19. In chs. xii. xiii. the origin and fortunes of the Church Militant, as well as the source of her conflict with the world, have been represented; and now, in order to fill up the break between xi. 19 and ch. xii., and immediately before the *Seven last Plagues* (xv. 1), the present chapter is interposed. It contains three principal Visions (a) vv. 1-5, (b) vv. 6-11, (c) vv. 14-20,—each opening with the formula, *And I saw*,—an episode (vv. 12, 13) separating the *second* Vision from the *third*. As in ch. vii. a Vision of the glory of heaven was given in order to animate and support the Church at the approach of the *great tribulation* (vii. 14), so here, before the Seven Vials are poured out, a Vision of the Redeemed sets forth (vv. 1-5) the recompense reserved for those that *overcome* (ii. 11).

1. *And I saw*. The same formula introduces a separate Vision in v. 6, 14.

and behold, the Lamb standing &c. Note the definite article, the Lamb (i.e. of marg. ref.). Christ, in the form of a Lamb, appears in contrast to the Dragon-form of Satan in xiii. 4. Here only, and in Heb.

^b ch. 7. 4.

^c 3. &

^{ad. 10.}
^d ch. 1. 15. &

^e 16. 8.

^f ch. 5. 8.

^g ch. 5. 9. &
^h 15. 3.

ⁱ ver. 1.

^k 2 Cor. 11. 2.

^l ch. 3. 4. &
^m 17. 14.

Sion, and with him ^ban hundred forty and four thousand, ^chaving his Father's name written in their foreheads. And I heard a voice from heaven, ^das the voice of many waters, and as the voice of a great thunder: and I heard the voice of ^eharpers ^f3 harping with their harps: and ^gthey sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song ^hbut the hundred and forty ⁱ4 and four thousand, which were redeemed from the earth. These are they which were not defiled with women; ^kfor they are virgins. These are they ^lwhich follow the Lamb whithersoever

xii. 22, is Mount Zion ("Jerusalem which is above," Gal. iv. 26) mentioned in the N. T. In Heb. xii. 18 the spiritual Zion is contrasted with the outward and earthly Zion which was the seat of the old Covenant; here the heavenly Zion, the seat of the heavenly Temple, is related to the ancient Tabernacle, or "Tent of meeting" (Num. xvii. 4; cp. Ex. xxv. 21, 22), as the substance to the shadow (Ex. xxv. 40). It is the place where God and Angels meet with men, and the righteous are eternally blessed. Some, however, understand here the *actual, earthly* Zion, or Jerusalem, to which converted Israel is hereafter to return. At all events, Zion, "the City of the Lamb," is opposed to Babylon, the city of the Beast (v. 8).

an hundred and forty and four thousand. In v. 3 the hundred &c. Hence reference is thought to be now not *directly* to the 144,000 of vii. 4, but to the innumerable multitude of vii. 9. In vii. 4 the 144,000 were the Sealed on earth; what is now intended is to exhibit by anticipation the Redeemed in heaven; and the same sacred number is employed by which the Sealed had been designated, because it is that very body, consisting of "the Israel of God," for whose consolation this Vision of heaven is designed.

having his name, and the name of his Father, written on their foreheads. All who have been sealed throughout the ages as the servants of God, and who have come out of the great tribulation (vii. 14), are now beheld by the Seer—as if their conflict were past and over—bearing the Name wherewith they had been sealed. Observe here the fulfilment of the promise given in iii. 12.

Some understand by the 144,000 the converted or the elect from among the Jews; others identify them with the armies which were in heaven (xix. 14).

2. a voice from heaven [If the scene be the heavenly Zion (see on v. 1), the Voice may be taken to proceed from the 144,000. If the scene be the earthly Zion, then the voice (the speaker being left undefined) comes down from heaven, and the 144,000, "the Israel of God," listen to it on earth.

and the voice which I heard was as [the voice] of harpers &c. The strength of the heavenly Voice is attuned to harmony with

the notes of the harp (cp. Ps. xliii. 4). These words join on to v. 3.

3. and they sing &c. The song is *new*, because the adoration of the Lamb is introduced (cp. Deut. xxxi. 19–22); or because a new act of Divine power, viz. the Judgment close at hand, is now to be praised (cp. Ps. xxxiii. 3, xl. 3, xcvi. 1, cxliv. 9). Some see a reference in the word *new* to the idea of *first-fruits* (v. 4);—the 144,000 are the *élite* of the Redeemed.

and before the four living creatures &c. The symbolism of iv. 4–11.

the song save...[even] they that had been purchased out of the earth. A comparison with v. 9 renders it still more probable that the 144,000—who symbolize the innumerable multitude of vii. 9—are beheld, by anticipation, in heaven. On the other hand, some pronounce it essential to the right understanding of the Vision, that the harpers and the song are in heaven, the 144,000 on earth.

4. A Vision of the Redeemed, as if their course were past and over, is exhibited to the Church on earth: accordingly, here and in v. 5 the *past* tense is necessarily used—*were not defiled, was found*; and each is followed by the *present*, *they are*, expressive of a permanent state.

for they are virgins [They represent "the faithful Bride" married to the spotless Lamb (xix. 7, 9). These words may imply (if understood literally) the state described in 1 Cor. vii. 1, 7; or (if understood spiritually) the state of those, whether married or unmarried, who are *sp. ren.* in marg. ref. When understood in this latter sense, the words may imply either purity of soul (cp. v. 5); or the chastity which is opposed to the fornication of Babylon (v. 8)—viz. spiritual loyalty to God, as opposed to spiritual disloyalty (cp. ii. 4, 20–22). That the words can only be understood spiritually seems to follow from the whole tone of Apocalyptic symbolism. The title *ἡγάθης* was sometimes given to St. John because the words of this verse, together with the absence of his name from 1 Cor. ix. 5, suggested the belief held by many in early times that the Apostle was unmarried.

These are they &c. [The present tense denotes their existing state of glory (cp. vii. 17). Or, on another view of this passage,

he goeth. These ^{1k}were redeemed from among men, ^lbeing
5 the firstfruits unto God and to the Lamb. And ^min their mouth
was found no guile: for ⁿthey are without fault before the
6 throne of God. ¶ And I saw another angel ^ofly in the midst of
heaven, ^phaving the everlasting gospel to preach unto them that
dwell on the earth, ^qand to every nation, and kindred, and
7 tongue, and people, saying with a loud voice, ^rFear God, and
give glory to him; for the hour of his judgment is come: ^sand
worship him that made heaven, and earth, and the sea, and the
8 fountains of waters. ¶ And there followed another angel, saying,
• ‘Babylon is fallen, is fallen,’ ^tthat great city, because she made

^m Ps. 32. 2.
ⁿ Zeph. 3. 13.
^o Eph. 5. 27.
^p Jude 24.
^q ch. 8. 13.
^r Eph. 3. 9.
^s Tit. 1. 2.
^t ch. 13. 7.
^u ch. 11. 18.
^v & 15. 4.
^w Neh. 9. 6.
^x Ps. 33. 6.
^y Acts 14. 15.

¹ Gr. *were bought*.

² Jer. 51. 8. ch. 18. 2. ³ ch. 11. 8. & 16. 19. & 18. 3.

the entire obedience of the Redeemed during their earthly life is implied, “following” their Lord even to death (Matt. x. 38; John xiii. 36, 37; Heb. xiii. 13).

These were redeemed &c. Rev. V. ‘these were purchased...to be...and unto the Lamb.’ Separated from the entire mass as the best absolutely (see Num. xviii. 12); chosen by God as *first-fruits* (marg. ref.), they had while on earth been consecrated to His service (cp. Titus ii. 14).

5. *was found no lie*. The most general sense of “a lie” is to be understood (see xxi. 8, 27, xxii. 15; cp. the title “False Prophet,” xvi. 13).

they are without blemish. Omit *for*, and *before the throne of God*. Ps. xv. is the best commentary on this passage.

The Historical interpretations at this point are of the usual character. The 144,000, according to one, are the Waldenses and Albigenses, who first dared to abandon the communion of the Mystic Babylon, the harpers being Wiclif, Huss, and other Reformers. Others see in v. 2 the Reformation; the *new song* being the union of all the Reformed Confessions, and the 144,000 the elect among Protestant nations. Among Futurists the 144,000 are “the rest of the Woman’s seed” (xii. 17), who are to pass into the presence of the Lamb: or, the event seen in this Vision occurs after the revelation of Antichrist, and immediately before the proclamation ‘that the hour of God’s judgment is come.’

The Visions which now follow announce judgment on the world which worships the Beast, and thus serve to cheer and support, throughout all the ages from the beginning, believers who are the sufferers from the Beast’s oppression.

6-11. Cp. ch. xviii. with these Visions of the three Angels of Judgment. Some take these verses to foretell that three great events at the end of the last World-week are immediately to precede Christ’s Second Advent:—(1) The announcement of “the eternal Gospel” to the whole earth (Matt. xxiv. 14);—(2) The fall of Babylon;—(3) A warning to all who worship the Beast.

6. *another angel* Different from those who appeared in the earlier scenes (see on x. 1).^a

flying in mid-heaven. Cp. marg. ref.

the everlasting gospel Rev. V. ‘an eternal gospel,’ of which the contents are contained in v. 7 (cp. x. 7); i.e. ‘a message of good news,’ relating to the Lord’s Second Coming; ‘eternal’ because it is the same Gospel for all nations, and for all ages.

to proclaim unto them that dwell; Gr. ‘sit’ (cp. Matt. iv. 16). For the thought, intimating the false security of mankind, see Matt. xxiv. 37 &c.; 1 Thess. v. 2.

and unto every nation, and tribe &c. The Historical school illustrate this description by the fervour which animated many of the 144,000 at the close of Cent. xviii. in the establishing Evangelical Missions to the heathen. The Futurist holds that the conversion of the world is to be the work of Christ’s Second Advent, and understands the preaching of the Gospel in this verse as designed to test, not convert, the nations.

7. *and he saith with a great voice,...*
give him glory...the heaven and the earth and sea and fountains of waters. The judgments of the Seals, the Trumpets, and the Vials are poured out on the objects of Creation here specified. In viii. 7-12 the first four Trumpets relate to this same four-fold division—the earth, the sea, the sweet waters, the heaven.

8. *And another, a second angel, followed*. Expressly distinguished from *another Angel* in v. 6. It belongs to the dramatic animation of the scene that each new announcement is committed to a special angelic messenger.

saying, Fallen, fallen is Babylon the great. The tense (ἐπεσεν) expresses the certainty of the fall. The language is taken from Isai. xxi. 9, the verb denoting the violent fall and overthrow of kingdoms (cp. Ezek. xxx. 6). With the fall of Babylon, the capital of the ungodly World-kingdom, the O. T. connects the redemption of the people of God (Isai. xiii. 19, xlvii. 1; Jer. li. 1-10). The name of the O. T. World-power is now transferred to the N. T. World-power (ch. xiii., xviii. 10). The title *Great* was applied to Babylon by Nebuchadnezzar (Dan. iv. 30, see note). Babylon, in its first form on the plain of Shinar, was the living type of the idolatrous city;

all nations drink of the wine of the wrath of her fornication.

* ch. 13. 14.

† Isai. 51. 17.

Jer. 25. 15.

* ch. 18. 6.

* ch. 16. 19.

† ch. 20. 10.

* ch. 19. 20.

† ch. 19. 3.

* ch. 13. 10.

† ch. 12. 17.

† Eccles. 4. 1,

2.

ch. 20. 6.

† 1 Cor. 15. 18.

1 Thess. 4. 16.

9 ¶ And the third angel followed them, saying with a loud voice,

* If any man worship the beast and his image, and receive *his*

10 mark in his forehead, or in his hand, the same *shall* drink

of the wine of the wrath of God, which is *poured out without*

mixture into *the cup of his indignation*; and *he* shall be

11 tormented with *fire and brimstone* in the presence of the holy

angels, and in the presence of the Lamb: and *the smoke of*

their torment ascendeth up for ever and ever: and they have

no rest day nor night, who worship the beast and his image,

12 and whosoever receiveth the mark of his name. ¶ *Here is the*

patience of the saints: *here are they that keep the command-*

13 ments of God, and the faith of Jesus. And I heard a voice from

heaven saying unto me, Write, *Blessed are the dead which die*

and Shinar, as an ideal land of unholiness, is contrasted with Israel, "the Holy Land" (Zech. ii. 7, 12). Many understand by Babylon Pagan Rome; others Papal Rome; some the evil world, *Diaboli civitas*; others adulterous Jerusalem; others the chief City of the Antichristian World-power of the Last Days. Note in Scripture the contrast is maintained between Babylon as the type of the World, and Jerusalem as the type of the Church (cp. xxi. 2). This contrast is introduced by the foundation of Babel soon after the Deluge; and it is completed by the establishment of the house of David in the City of Zion. Babylon is ever the scene of confusion;—"Jerusalem is built as a City that is at unity in itself." This contrast between the two Cities—the worldly and the heavenly—supplied St. Augustine (*De Civitate Dei*) with an interpretation of the whole Bible. Their actual relations gave shape to the entire history of the ancient people of God.

which hath made all the nations to drink &c. The whole passage as to Babylon is founded on Jer. li. 7, 8 (see on xvii. 4). On the symbolism here see also Ps. lx. 3, lxxv. 8; Isai. li. 17, 22; Jer. xxv. 15. Two ideas are here combined:—Babylon has made the nations to drink of the wine of her fornication (xvii. 2, 4); and in retribution God shall give her to drink the wine of His wrath (v. 10, xvi. 19).

9. And another angel, a third, followed them, a great voice, worshippeth... and receiveth a mark on his forehead, or upon his hand. Note that the Beast has not fallen with the fall of Babylon, which is but one of the Heads of the Beast: this some take to be the sixth "Head"—(see xvii. 10, 11).

10. he also shall drink; i.e. as well as Babylon and the nations (v. 8).

which is prepared unmixed in the cup of his anger. Some refer to Ps. lxxv. 8 (LXX) and take the word "unmixed" to mean not "unmixed or undiluted wine," but "undiluted mixture," consisting of the ingredients by which the Orientals added

strength to their wine, viz. spices, myrrh, opiates &c. (cp. Mark xv. 23); the sense being 'he shall drink of the wine of God's wrath—the undiluted mixture poured out in the cup'; others prefer the sense, 'the wine of God's wrath is mingled [with strength-giving ingredients], itself being undiluted [with water], in the cup':—i.e. the wine of God's wrath, though its intoxicating power is increased, is tempered by no clemency.

in the presence of the holy angels] Cp. Luke xv. 10. An aggravation of their punishment is signified by the fact that Angels are spectators.

11. goeth up. The source of this description is Gen. xix. 28; Isai. xxxiv. 9, 10.

they have no rest day and night, they that worship... and whoso receiveth. Contrast this eternal unrest of the apostate worshippers of the Beast, with the blessed rest reserved for the faithful (v. 13). Some have accounted for the imagery in this passage by the natural convulsions which the Seer is supposed to have witnessed; such as the great eruption of Vesuvius (A.D. 79) which occurred (according to their own theory) some ten years after the Apocalypse was written.

12. In order to comfort and support the Church still militant on earth, three Angels have proclaimed the history of the Christian ages:—the diffusion of "the eternal Gospel" (vv. 9-11); the fall of the World-power (v. 8); the doom of the ungodly (vv. 9-11). And now, lest the faithful should be discouraged by the prospect opened out in vv. 10-11, the loving admonition of xiii. 10 is repeated.

Here is the patience of the saints] The end which the preceding description is intended to enforce is here laid down.

they that keep the commandments of God. Omit here are. The faith of Jesus rests on the testimony of Jesus (xii. 17).

13. The voice, as before, is left undefined. Omit unto me.

Blessed] This epithet is applied only to men by St. John—John xiii. 17, xx. 29; Rev. i. 3 &c.

which die in the Lord] Cp. marg. ref. Not

in the Lord ¹from henceforth: Yea, saith the Spirit, ²that they may rest from their labours; and their works do follow them. ³¶ And I looked, and behold a white cloud, and upon the cloud one sat ⁴like unto the Son of man, ⁵having on his head a golden crown, and in his hand a sharp sickle. And another angel ⁶came out of the temple, crying with a loud voice to him that sat on the cloud, ⁷"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest ⁸of the earth is ⁹ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; 17 and the earth was reaped. ¶ And another angel came out of the 18 temple which is in heaven, he also having a sharp sickle. And

¹ Or, *from henceforth saith the Spirit, Yea.*

² Or, *dried.*

² Thess. 1. 7.
Heb. 4. 9.

³ Ezek. 1. 26.
Dan. 7. 13.
ch. 1. 13.
⁴ ch. 6. 2.
⁵ ch. 16. 17.
⁶ Matt. 13. 39.
⁷ ch. 13. 12.

merely martyrs (as many hold), not merely those who suffer in time of persecution, but each member of the Church;—every one in glory;—each of the 144,000 *redeemed from the earth* (v. 3), whose "blessedness" is now the theme. *Which die*,—not "who have died": thus including those also who die in later times.

from henceforth [i.e. from the time beginning with the era of Redemption. The words *from henceforth* are most commonly connected with the words that precede; either with *Blessed* or with *die*; but by some they are joined (see margin) with the words that come after.

Yea, saith the Spirit [Cp. the Divine confirmation similarly added (xix. 9). It is the Spirit Who gives this assurance, as the milder echo of Christ's more powerful voice. This is the "Amen" of the Spirit of Prophecy. Some consider that two voices are heard—the first that of the speaker who is not defined; the other that of the Spirit of Prophecy; others take this second clause to be uttered by St. John himself, appealing in confirmation to the Spirit of Prophecy.

that they may rest [Various connected with "saith," or with "the Spirit saith that they shall," or with "Blessed"; or "Yea [the intent is] that they may rest" &c.

for their works follow with them. The phrase *to follow with* is found out of the Apoc. only in Luke ix. 49 where St. John is the speaker. Cp. vi. 11, as explained by xix. 8, 1 Cor. xv. 58 supplying the commentary: see also Matt. xxv. 34-40. The sense is, 'Yea, they shall rest in death from their heavy troubles! their works are so far from being lost through their death, that they follow them into eternity.'

14. And I saw... a white cloud. The colour of heaven (see on ii. 17), always in the Apoc. denoting Christ's Presence.

and upon the cloud [I saw] one sitting like unto the Son of man. Rev. V. 'a son of man' [cp. Dan. vii. 13]. Here, as in i. 13—the only instances in which the title occurs in the Apoc.—the articles are not found; hence some understand an Angel, and not Christ; but the whole tone of this verse forbids such a conclusion.

a golden crown] The conqueror's crown (see on vi. 2). He has not as yet assumed His diadem as King (xix. 12, see on ii. 10). This is the fulfilment of Matt. xxiv. 30; Luke xxi. 27.

and in his hand a sharp sickle] As "Lord of the harvest" (Matt. ix. 38):—on the imagery see Joel iii. 13; John iv. 35-38. The picture is itself a parable:—the golden-crowned Reaper on the symbolic cloud, and that cloud illumined by the presence of the Son of Man seated thereon, as on His throne! The Son of Man is related to the three Angels which follow in vv. 15, 17, 18, as the Rider in vi. 2 to the three who come after Him (vi. 3-8); and He is distinguished from them by his titles "Son of Man," "He that sitteth on the cloud" (v. 15), and by His "golden crown." This Vision (vv. 14-20) is related to the final judgment; just as the sixth Seal (vi. 12-17) is related to the completion of the mystery of God (x. 7).

15. Three prophetic types of approaching Judgment follow—the Harvest (Isai. xvii. 5; Jer. li. 33), the Vintage (Joel iii. 13), the Treading of the grapes (Isai. lxxiii. 2, 3). The thought conveyed is the nearness of the judgment. Many regard the *Harvest* as signifying the gathering in of the godly; the *Vintage* and *Wine-press* as signifying the crushing of the wicked. This scarcely agrees with Matt. xiii. 30, 38-42. Godly and ungodly alike may well be included in both the *Harvest* and the *Vintage*.

from the temple, or sanctuary (see on xi. 1) in heaven (v. 17), which (xi. 19, xv. 5) had been opened, and from which the Angels with the Seven Plagues proceed (xv. 6).

crying with a great voice... Send forth thy sickle: πῦλον here and in v. 18; βάλλω is used in vv. 16, 19. The sickle was a curved scimitar or knife used for reaping or pruning. Its use in this passage both for the Harvest and for the Vintage denotes that the term is to be taken figuratively.

for the hour to reap is come; (Omit for thee) for... over-ripe = ἐκπαύθη, "is dried up": in John xv. 6 = is withered.

16. cast his sickle upon the earth. See on v. 15. The Harvest is not to be restricted to the "gathering together the elect" (Matt. xxiv. 31); cp. Matt. xiii. 30.

- * ch. 16. 8. another angel came out from the altar, ^p which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, ^qThrust in thy sharp sickle, and gather the clusters of
 * Joel 3. 13. 19 the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into ^rthe great winepress of the
 * ch. 19. 15. 20 wrath of God. And ^sthe winepress was trodden ^twithout the city, and blood came out of the winepress, ^ueven unto the horse bridles, by the space of a thousand and six hundred furlongs.
 * Lam. 1. 15. **CHAP. 15.** AND ^aI saw another sign in heaven, great and marvel-
 * Heb. 13. 12. lous, ^bseven angels having the seven last plagues; ^cfor in them
 ch. 11. 8. 2 is filled up the wrath of God. ¶ And I saw as it were ^da sea of
 * ch. 19. 14. & 21. 18.

18. the altar] That mentioned in vi. 9, 10, viii. 3, which is the peculiar place of "the ministering spirit" who brings the command to execute judgment.

which had &c.] Rev. V. 'he that hath.. fire'; either *fire* generally (as in marg. ref.), or the *fire* (viii. 3-5) from the censer that kindled the judgments.

and he called with a great voice...Send forth &c. See v. 15.

the vine of the earth] Not the "vine out of Egypt" (Ps. lxxx. 8), or that to which Christ likened Himself (John xv. 1). Some take the words to indicate the Holy Land, or Syria and Egypt, or Italy.

In vv. 15, 17, 18 three Angels follow Christ (v. 14) as in the first four Seals (vi. 2-8); and three Angels having already appeared in vv. 6, 8, 9, the number Seven is thus a feature of this Vision also.

19. cast his sickle...gathered the vintage (Gr. "the vine")...and cast it into the winepress &c. The imagery corresponds with that of marg. ref.; it is founded on Isai. lxiii. 1-6.

20. without the city] The Holy City (xi. 2), Jerusalem; in the Apoc. always a designation of the Church. Hence we have here a judgment on the world as opposed to the Church (cp. vii. 1-8). Some understand the city to be the literal earthly Jerusalem, which the nations assail (xx. 9); others Rome.

and there came out blood from the winepress. The juice of the grape is a type of blood—cp. Isai. lxiii. 3.

even unto the bridles of the horses; i.e. such was the depth of the blood-stream. The mention of horses points forward to marg. ref., where Christ and His armies appear on white horses (cp. vi. 2), and where mention is again made of the winepress.

as far as a thousand...furlongs. The furlong or stadium is 600 Greek, or 606½ English feet; about ¼ of a Roman mile; 1600 is the square of 40, or the square of 4 multiplied by the square of 10; and thus, as Four is the 'signature' of the earth (see vii. 1) and Ten the 'signature' of completeness, this symbolic number denotes a space of vast magnitude: expositors understand

a judgment encircling the whole earth, or the whole surface of Judæa, Palestine being regarded as a type of the Church.

XV. 1. The Sixth chief Vision of the Revelation Proper opens here (see xiv. 1 note):—The Vision of the Seven Bowls themselves is deferred to ch. xvi.; but previously, in ch. xv., the Seer beholds *Seven Angels* (v. 1) as in viii. 2; and then, before the Angels execute their office, the "Just made perfect" sing the praise of God (vv. 2-4); just as in viii. 2-5 there is a solemn offering of prayer and its results before the Trumpet—Angels *prepare themselves to sound*. The Bowls—unlike the Seals and Trumpets which are divided into groups of four and three (see vi. 1 note)—are divided, like the Seven Epistles (see ii. 1 note), into groups of three (xvi. 2-4) and four (xvi. 8-17) by the voices in xvi. 5-7. As in the Visions of the Seals and Trumpets, the sixth Bowl is separated from the seventh by the episode announcing (xvi. 13-16) the assembling of the kings for Ar-Mageddon. Cp. also the episodes of ch. vii. x. 1-xi. 14. Here St. John again "recapitulates" (see viii. 1 note); he re-ascends to an earlier point in the Prophecy; and enlarges on the judicial chastisements to be inflicted on the Empire of the Beast.

sign] σημεῖον. On the word, as indicating what is figurative, see on i. 1, xii. 1, 3.

great and marvellous] Surpassing, the "signs" in xii. 1, 3, and, in this respect,—that the Angels, who have power to inflict the coming trials, themselves have the Seven Plagues (see vv. 1, 6) and direct the Divine judgments (xvi. 9, 21). These Angels had not been seen before; and as implied in xvi. 5, they have each a distinct office.

having seven plagues, [which are] the last. They are the Plagues leading to the final judgment which belongs to the seventh Trumpet (see x. 7).

is finished the wrath of God. See x. 7, xiv. 8: ἐτελέσθη, the prophetic aorist speaks of a thing foreseen, and decided by God as already done.

2. And I saw] The formula announcing a new Vision (iv. 1, xiv. 1). He had already seen the Seven Angels (v. 1), and

glass 'mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the 3 harps of God. And they sing ^athe song of Moses the servant of God, and the song of the Lamb, saying, 'Great and marvellous are thy works, Lord God Almighty; ^kjust and true are thy 4 ways, thou King of 'saints. 'Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*: for 'all nations shall come and worship before thee; for thy judgments are made 5 manifest. ¶ And after that I looked, and, behold, ⁿthe temple of

• Matt. 3. 11.
f ch. 13. 15.
g ch. 5. 8.
h 14. 2.
i Deut. 31. 30.
j Deut. 32. 4.
k Ps. 111. 2.
l Hos. 14. 9.
ch. 16. 7.
m Ex. 15. 14.
n Isai. 66. 23.
o See Num. 1. 50.
ch. 11. 19.

¹ Or, nations, or, ages.

now, before the Vision of v. 5—before the Angels enter on the scene—this Vision of the Redeemed is interposed. For the *third* time, the promised and imminent accomplishment of God's decrees is celebrated beforehand by those who shall find in them rest and felicity (xi. 15, xiv. 1 &c.).

a sea of glass] Or a **glassy sea**. The material or the appearance is, as it were, of glass. In iv. 6, the *sea of glass like unto crystal* denoted the purity and calmness of God's rule. The intermingling of mercy with justice is there symbolized in v. 5; and so here the same conjunction is signified by the altered words, *mingled with fire*:—fire denotes judgment; and thus both aspects of the Divine rule are exhibited.

them that come victorious from the beast. They have vanquished by flight, escaped from the net of the fowler (Ps. cxxiv. 6); the present tense denoting that the act of overcoming still continues (as in v. 3). These words are an ideal anticipation (as in vii. 9). The palm-bearing multitude may be recognized as reappearing here, just as the 144,000 of vii. 4 reappear in xiv. 1.

and from his image, and from the number of his name. Omit *over his mark, and*. The words refer back to xiii. 4, 15, 16, xiv. 9. This Vision brings us down to the fall of Babylon (xvi. 19); and therefore precedes the events disclosed in xiv. 14–20.

standing by the glassy sea. A sea that might be compared to glass in its clearness and transparency. Standing on its shore are seen those who are delivered from his [the Beast's] sway as the Israelites were in their Exodus from the land of Pharaoh. Some apply them allegorically to the mass of heathen Christians animated by the love of God; or to the Baptism of water, and the Baptism of fire (Matt. iii. 11), denoting their purification by trials.

having harps of God. Instruments of music wholly dedicated to His praise (see 1 Chron. xvi. 42). They denote the harmony of the virtues modulated by the Spirit.

3. *the song of Moses*] Cp. Ex. xv. 1—the song of triumph sung by delivered Israel after the Egyptian plagues: here the hymn of praise is sung by the Redeemed before the last victory of the Church over the anti-Christian world.

the servant of God] For this title see Ex. xiv. 31; Num. xii. 7; Josh. xiv. 7; Ps. cv. 26; Mal. iv. 4; cf. Heb. iii. 5.

and the song of the Lamb] Not so much the song in honour of the Lamb; or the song composed at once by Moses and the Lamb—betokening the essential unity of the Churches of the O. and the N. T. (cp. xii. 1, 17); but the song, in which Moses celebrated the deliverance from Egypt, is now renewed, and receives its perfected close when God's people are finally delivered by the Lamb. In the Apocalyptic song which follows are distinct echoes of the O. T.

O Lord God, the Almighty; righteous and true [are] *thy ways*. Cp. on iii. 7; and see Deut. xxxii. 4; Ps. cxlv. 17. The word "righteous" (*dikaïos*) is used by St. John to signify both the rectitude of the *Judge*, and the rectitude of the person *judged* who comes up to the required standard.

thou King of the ages; or, thou eternal King. Cp. 1 Tim. i. 17. There is no authority for the reading of the A. V.: many ancient authorities read 'thou King of the nations' (cp. Jer. x. 7; Ps. xxii. 28, and v. 4 below).

4. *Who shall not fear, O Lord &c*. Omit *thee*. These words also rest on Jer. x. 7.

holy] *ἅγιος* is applied to God only here and in xvi. 5. It is applied to Christ in Acts ii. 27, xiii. 35 (Ps. xvi. 10); and Heb. vii. 26. If applied here to *Man*, it signifies one who diligently observes all the sanctities of religion; as applied to God it denotes that He is One in Whom these sanctities reside.

for all the nations shall come. See Ps. lxxxvi. 9; Isai. ii. 2–4; Micah iv. 2–4; Zech. viii. 22. The words contain the sum of the O. T. predictions as to the conversion of the heathen.

for thy righteous acts have been made manifest; the reason why "all the nations shall come and worship before" God. **Thy righteous acts** (cp. xix. 8): i.e. Thy deeds in righteousness towards the nations,—*Thy judgments*: *δικαιώματα* in the plural signifies (1) 'ordinances,' Luke i. 6; Rom. ii. 26; Heb. ix. 1, 10; (2) as here, actions corresponding to the *righteousness* fulfilled by them.

5. *And after these things I saw, and the temple &c*. The Tabernacle of the Testimony (cp. Acts vii. 44) was so called as containing

• ver. 1.

• Ex. 28. 6.
Ezek. 44. 17.
ch. 1. 13.
• ch. 4. 6.
• 1 Thess. 1. 9.
ch. 10. 6.
• 2 Chr. 5. 14.
• 2 Thess. 1.
9.

6 the tabernacle of the testimony in heaven was opened: ^aand the seven angels came out of the temple, having the seven plagues, ^bclothed in pure and white linen, and having their breasts ^cgirded with golden girdles. ^dAnd one of the four beasts gave unto the seven angels seven golden vials full of the wrath of ^eGod, ^fwho liveth for ever and ever. And ^gthe temple was filled with smoke ^hfrom the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues ⁱ16 of the seven angels were fulfilled. AND I heard a great voice

the Ark with the Law of God which *testifies* against sin (Ex. xxv. 16, 21, xxx. 36). The pattern existed in heaven (see Ex. xxv. 40; Heb. viii. 5), and was that which St. John now beholds. The **Sanctuary** or *Temple* (see on xi. 1)—the structure which belonged to “the Tabernacle of the Testimony” as enclosing it—is what is here meant. The Temple, so far as it was the place of the Ark of the Covenant, and therefore ‘The most Holy place,’ is here opened. With this act of *opening*, the last and deepest mystery is unveiled. In xi. 19 the Ark had become visible,—as in viii. 3, before the Temple was opened, there had been a preliminary Vision of the Altar *through* the Veil. Now the Holy of Holies is opened, and the Veil is withdrawn. While the Church is still struggling and suffering, the Ark appears for a moment (xi. 19); now, when the Holy of Holies is thrown open, St. John is shown the Church triumphant in the New Jerusalem (see on xix. 11).

6. and there came out from the temple the seven angels that have the seven plagues, arrayed in lizen, pure [and] bright; as in the angelic priestly attire (cp. iv. 4; Acts x. 30). For *ἐνδεδυμένοι λίνον* (in Matt. xii. 20 *flax*) the Rev. V. reads *ἐ. λίθον* ‘arrayed with [precious] stones,’ a thought borrowed from Ezek. xxviii. 13, where the stones named are found in the High Priest’s breastplate (Ex. xxviii. 17–20). This reading gives the sense that each Angel wore raiment studded with precious stones. Cp. Ps. cxviii. 22; Isai. xxviii. 16.

girt about their breasts. Cp. i. 13.

7. *beasts* Rev. V. ‘living creatures’ (see on iv. 7). As representing “the creaturely life of nature” one of the Living Creatures now reappears, and takes part in sending forth the coming plagues *into* the Earth (xvi. 1). Cp. the action here with that of the Cherub in Ezek. x. 2, 7.

vials [φιάλας (see on v. 8). Rev. V. ‘bowls,’ in which men drew from larger goblets. For the figure of the pouring out God’s wrath in judgment see Ps. lxxix. 6; Jer. x. 25; Zeph. iii. 8. The *Trumpets* (viii. 6) announce judgment on God’s enemies; the *Bowls* execute His judgment on the Empire of the Beast. They are *seven* in number because “in them is *finished* the wrath of God” (v. 1). The function of the Four Living Creatures here is more significant than that which is assigned to them in vi. 1, 3, 5, 7.

Note that the Bowls do not constitute the Third Woe (xi. 14), but are merely the preparation for it; and note also that these plagues run out quickly.

8. Cp. Isai. vi. 4; Ex. xl. 34; 1 K. viii. 10. In the *smoke* (often “the cloud”) is a symbol of the glory of the Divine Presence; but many, with reference to the *fire* of judgment, understand the *smoke* as the token of Divine wrath. Both ideas are, perhaps, combined.

should be finished. “While God strikes, man flies from His presence, or rather tries to conceal himself. When God ceases to send forth his plagues we may then again enter into His Sanctuary, to consider there the order of His Judgments” (Bossuet).

XVI. 1–21. The Seven Bowls are divided, like the Seven Epistles (ch. ii.; ch. iii.), into groups of *three* and *four* (vv. 2–4; and vv. 8–17)—vv. 13–16 forming an episode between the *sixth* and *seventh* Bowls: (1) In each of the first *three* the preposition *into* (εἰς) is used, to designate the object of the *wrath of God*;—in the last *four*, the preposition *upon* (ἐπὶ) is used for the same purpose. (2) The *third* Bowl is separated from the *fourth* by a formal conclusion consisting of two solemn utterances in vv. 5–7, lauding the righteous judgments of God. (3) The last *four* are described with much greater minuteness, notwithstanding the brevity of this entire Vision. (4) The *fourth* Bowl is connected with the group containing the *fifth* and the *seventh*, by the statement that under each of these Bowls men *blasphemed* God. (5) The *fourth* Bowl differs essentially from the *fourth* Trumpet (viii. 12); in the case of the latter, “the sun is darkened, here its heat is intensified. The internal unity of the first three is marked by the fact that they are directed against the *two* sins to be punished (vv. 2, 6).

Some prefer to divide into groups of *four* and *three*,—the objects of the first *four* being the earth, the sea, the fountains of waters, and the sun (see viii. 7–12): in the last *three*, special objects are particularized—the throne of the Beast and the river Euphrates, while a certain vagueness also marks the *seventh*, as in the Seals and the Trumpets. Others conclude that there is no division here into groups as in the previous Visions; all Seven Bowls are poured out, one after the other, with a rapidity corresponding to that with which the End approaches, before which

out of the temple saying ^ato the seven angels, Go your ways, 2 and pour out the vials ^bof the wrath of God upon the earth. ¶ And the first went, and poured out his vial ^cupon the earth; and ^dthere fell a noisome and grievous sore upon the men ^ewhich had the mark of the beast, and upon them ^fwhich worshipped his 3 image. ¶ And the second angel poured out his vial ^gupon the sea; and ^hit became as the blood of a dead man: ⁱand every living 4 soul died in the sea. ¶ And the third angel poured out his vial ^kupon the rivers and fountains of waters; ^land they became blood.

^a ch. 15. 1.
^b ch. 14. 10.
^c ch. 8. 7.
^d Ex. 9. 9.
^e ch. 13. 16.
^f ch. 13. 14.
^g ch. 8. 8.
^h Ex. 7. 20.
ⁱ ch. 8. 9.
^j ch. 8. 10.
^k Ex. 7. 20.

se plagues only (xv. 1) are inter-
sed.

The analogy of the Bowls to the Trumpets is obvious: the chief feature in the analogy being the references to the plagues of Egypt, although the references are not strictly the same. The first Bowl recalls the sixth plague of boils (Ex. ix. 8-12);—the second Bowl, like the second Trumpet, the first plague, the waters “turned to blood” (Ex. vii. 19, 20);—the fourth Bowl, like the fourth Trumpet, and the fifth Bowl refer to the ninth plague—darkness (Ex. x. 21). As in the Egyptian plagues, so in these judgments also what God created to be beautiful and pronounced to be good becomes evil to man, because he does not in them worship their Creator (xiv. 7). Some find in the seven Bowls a reference to the seven sins which quench the Seven Gifts of the Holy Ghost. Under the Bowls there is no repentance (vv. 9, 11, 21).

Speaking generally, early expositors referred the Bowls to the future times of Antichrist; and modern expositions may be grouped under the usual headings of Preterist, Historical, Anti-Papal, Futurist, and Allegorical [see Archdeacon Lee’s additional note to ch. xvi. in the larger edition of this work].

1. *the temple*] Or **Sanctuary**, filled with the Divine Presence (xv. 8). Many think that as “no one was able to enter into the Temple” (xv. 8) the Voice must be the voice of God Himself. Cp. Ezek. ix. 1, 8.

Go ye, and pour out the seven bowls... into the earth. The mutual relation of the three great Visions illustrates very clearly the principle of Repitulation. The *Seal* is the emblem of an event still secret, but decreed by God;—the *Trumpet* sounded manifests the will that the Divine decree should be accomplished speedily;—the poured-out *Bowl* is the symbol of that decree identified with its execution. The *Seals* correspond to the first miracles of Moses before Pharaoh;—the *Trumpets* to the ten plagues;—the *Bowls* to the disaster of the Red Sea. The *Bowls* are introduced in xv. 1, as being the *last plagues*; they belong to the time when the End is near. The judgments accordingly fall on all created things. The events of the preceding Visions are, as it were, taken up and completed. The *Bowls* indeed to a great extent fall under the seventh *Trumpet*; and many

writers consider that the *Seven Trumpets* are contained in the seventh *Seal*, when “the mystery of God is finished” (see on ch. viii.). Some take the *Trumpets* as pointing to Jerusalem, and the *Bowls* to Rome.

2. *into the earth; not upon.*

and it became &c. The sixth plague of Egypt (marg. ref.). It is not without meaning that men here and cattle there were alike smitten with this distemper. Observe men are smitten here, not the trees and grass as in the first Trumpet (viii. 7);—and further the men, without exception, not the third part only. Omit upon them.

3. And the second poured... into the sea... blood as of a dead man. The first Egyptian plague (marg. ref.). The intensity of the second Bowl above that of the second Trumpet (viii. 8) consists in this that the blood is not fluid, living blood, but that of a dead man, and therefore tainted with corruption.

[even] the things that were in the sea. The art. refers to what is implied by every living soul (not the third part as in viii. 8, 9). By the sea is to be understood the restless wicked world. Some find here the fulfilment of the second day of the Creation (Gen. i. 6),—the dividing of the waters from the waters,—the sea of blood below, and the sea of glass mingled with fire (xv. 2) above.

4. And the third poured out his bowl into the rivers and the fountains of the waters.

The first Egyptian plague (marg. ref.)—as in the second and third Trumpets (viii. 8, 10)—is repeated here. This correspondence between the second and third Bowls, and the second and third Trumpets is designed. It indicates the internal connexion of the two groups. In the first Egyptian plague there was a twofold symbolism (cp. note on viii. 10),—the blood (1) denoted the slaying of the first-born, and the destruction of the Egyptian host in the Red Sea (Ex. xii. 29, 30, xiv. 28); and (2), it rendered the water of the Nile impure, denoting the loss of Egypt’s prosperity. And thus in the *Trumpets* and the *Bowls*, the symbolism exhibits both death and the result of the impurity of the waters.

and it became blood. Either, ‘it’ for they; or the sense may be (as also in vv. 2, 3) ‘there was,’ or ‘there resulted’ blood. The third day of Creation is pointed to in this Bowl, when the waters were gathered together into one place.

* ch. 1. 4, 8.
 & 4. 8.
 & 11. 17.
 * Matt. 23. 34, 35.
 ch. 13. 15.
 * ch. 11. 18.
 * 18. 20.
 * sai. 49. 26.
 h. 15. 3.
 * ch. 19. 2.
 * ch. 8. 12.
 * ch. 14. 18.
 * vor. 11. 21.
 * Dan. 5. 22, 23.
 ch. 9. 20.
 * ch. 11. 13.
 & 14. 7.

5 And I heard the angel of the waters say, "Thou art righteous, O Lord, "which art, and wast, and shalt be, because thou hast judged thus. For "they have shed the blood of saints and prophets, "and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, "Lord God Almighty, "true and righteous are thy judgments. ¶ And the fourth angel poured out his vial 'upon the sun; "and power was given unto him to scorch men with fire. And men were 'scorched with great heat, and "blasphemed the name of God, which hath power over these plagues: "and they repented not "to give him glory. ¶ And the fifth angel poured out his vial "upon the seat of the beast; "and his kingdom was full of darkness; "and they

* ch. 13. 2. b ch. 9. 2. c ch. 11. 10.

1 Or, burned.

5-7. Here follows the moral of the preceding verses, separating the first group of *three* from the second group of *four* Bowls; and in these verses is the reply to the appeal of the Martyrs (vi. 9, 10) under the *fifth* Seal.

5. *I heard the angel of the waters saying.* Angels are also set over the winds and over fire (vii. 1, xiv. 18); hence some infer that each of the Seven Bowl-Angels is set over a distinct element. It has been noted that the *Angel of the waters* might have complained to God at the change of the sea and rivers into blood, whereby an element essential to human life was tainted; but on the contrary, he confirms the justice of the punishment.

Righteous art thou which art and which wast, thou Holy One, because thou didst thus judge. *The thus* refers to the judgments described in vv. 2-4.

6. Rev. V. 'for they poured out.' 'To drink blood' is mentioned not as a crime (xvii. 6), but as a punishment (marg. ref.).

They are worthy. Omit *for*. The contrast between this solemn declaration of the *Angel of the waters*, and the same words in iii. 4, is expressed in Rom. vi. 23. Another voice is next heard in confirmation.

7. **And I heard the altar saying.** The great majority of writers see here a personification of the Altar,—including the souls of the martyrs beneath it, and the prayers of the Saints offered on it (vi. 9, 10, viii. 3). For such personification, cp. Heb. xii. 24; Luke xix. 40; 1 Kings xiii. 2. Many, however, understand here (cp. the A. V.) the *Angel of the Altar*—as in viii. 3-5: cp. Josh. xxii. 26-29.

Yea, O Lord God, the Almighty. The **Yea** expresses assent to what was said by the *Angel of the waters*.

8. **And the fourth poured out... and it was given unto him,** i.e. the Angel (cp. vii. 2); or unto it [Rev. V.] i.e. the sun, on which the effect was produced, as on the sea, and rivers (vv. 3, 4). 'It was given' intimates that the penal results are due to the permission of God (cp. ix. 5).
to scorch men with fire The plague con-

sists in this increased intensity of *heat*. For the contrast, see on vii. 16; and cp. Isai. xlix. 10. Under the *fourth Trumpet* (viii. 12) there is merely a diminution of *light*. The fourth Bowl is poured on the sun; as the sun was created on the fourth day; and as the sun was stricken under the fourth Trumpet. Only so far as relating to the sun, does this Bowl recall the *ninth* Egyptian plague (Ex. x. 21).

9. **and they blasphemed.** A note connecting this Bowl with the *fifth* and *seventh* (vv. 11, 21), as one of the *four Bowls* of the second group. Men blaspheme, as being conscious that the plagues come from God; they do not blaspheme under the *sixth* Bowl (vv. 12-16) for there the judgment has not as yet fallen, but is merely *prepared*.

the God . the power over these plagues, i.e. the Bowls. On vv. 8, 9, note how *Light* is without Love. The sun burns; life itself is as death. They are "tormented in the presence of the Lamb" (x. 7).

10. **Omit Angel.** With many writers the second group of the Bowl-Visions begins here:—The former group of *four* having been poured out on the earth and on the sun, the *fifth* Bowl (vv. 10, 11) is poured out on the throne of the Beast. As the result of this, Satan, by the *sixth* (vv. 12-16), assembles the world for the last conflict against God;—under the *seventh* (vv. 17-21) Babylon, the seat of the Anti-christian World-power, is destroyed.

upon the throne. Understanding by the Beast the ungodly World-power in its collective character, his **throne** is situated in different places at different periods:—in Babylon of old (Isai. xlvii. 1);—in Rome in the days of St. John;—and so on to the end of time. Some recall here the 'Angel of the Abyss' under the fifth Trumpet (ix. 11), the Destroyer who has given his **throne** to the Beast as the representative of the World-power.

and his kingdom was darkened. Th ninth Egyptian plague (Ex. x. 21) is more literally repeated here than under the *fourth* Bowl. Wisd. xvii. 21 supplies the comment on this verse.

- 11 gnawed their tongues for pain, and ⁴blasphemed the God of heaven because of their pains and ⁴their sores, ⁴and repented not of their deeds. ¶ And the sixth angel poured out his vial ⁴upon the great river Euphrates; ⁴and the water thereof was dried up, ⁴that the way of the kings of the east might be prepared.
- 13 And I saw three unclean ⁴spirits like frogs ⁴come out of the mouth of the dragon, and out of the mouth of the beast, and out of the

⁴ ver. 9, 21.
⁴ ver. 2.
⁴ ver. 9.
⁴ ch. 9, 14.
⁴ See Jer. 50. 38.
⁴ Isai. 41. 2, 25.
⁴ 1 John 4. 1, 2, 3.
⁴ ch. 12. 3, 9.

for pain] πόνος is found only in this passage, in xxi. 4, and in Col. iv. 13. This mention of pain or distress as the result of darkness naturally leads to the symbolical interpretation of this Bowl and also of the four previous Bowls.

11. and they blasphemed the God of heaven. In xi. 13, in contrast to the present verse, repentance follows. To blaspheme God, as here, is the token of entire allegiance to the Beast (xiii. 6).

and they repented not of their works. Cp. ix. 20, 21, and v. 21 note.

12. Omit Angel, and read the great river, the [river] Euphrates; cp. marg. ref. The hosts which invaded Palestine and resisted Israel used to come from beyond the Euphrates; and from that quarter Jerusalem, the type of the Church, was wont to be assailed; this imagery, therefore, symbolically represents the barrier, now to be removed, which opposed the progress of the ungodly World-power in its assault upon the Church. [That the symbolism here is borrowed from the capture of Babylon by Cyrus, who (according to Herodotus) effected his conquest of the city by diverting the waters of the Euphrates, cannot now be asserted as positively as of old. The account of Herodotus, if not contradicted by the account given in the cuneiform inscriptions, is not confirmed by them. See Budge, 'Babylonian Life and History,' p. 82.]

the water...dried up] For the sources of this imagery cp. the passage of the Red Sea (Ex. xiv.) or of the Jordan (Josh. iv. 23). The language of this verse, in fact, recalls more than one remarkable allusion in the former Scripture, to the people of God—e.g. Ps. cxiv. 3; Isai. xi. 15, 16, li. 10.

that the way might be prepared for the kings which [come] from the sun-rising. See vii. 2. That the destroyer of Babylon was to come from the East is constantly foretold (e.g. Isai. xiii.-xiv., xlv. 11); hence the imagery of this verse foreshadows the destruction of the mystical Babylon.

(1.) Some understand by 'the Kings from the sun-rising' the Saints who are made kings by Christ and form the armies of heaven that follow Him (xix. 14);—who are spoken of by Isaiah (lx. 3);—of whom the Magi from the East (Matt. ii.) were the first-fruits;—and who are to contend at Armageddon (v. 16), with the antichristian powers of the world let loose from the river Euphrates under the sixth Trumpet (ix. 15,

16). (2) Others include the kings here among 'the kings of the whole world' (v. 14), and regard them as instruments of the Dragon, or of the Beast, or of the False Prophet (v. 13), in leading men to war not against Babylon but against the Saints. (3) Others identify these Eastern Kings with the Ten Horns or Kings of xvii. 12, who are introduced here by anticipation, and whose fate is hinted at in v. 16, but not fully described until xix. 19, 20. This explanation connects itself with the notion that Nero (see on xiii. 3) will return as Antichrist, with the Parthians, to destroy Rome. For this the way is now prepared. According to this interpretation, the plague of the sixth Bowl consists in the assembling these kings, and annihilating them at Armageddon. The first of these interpretations is preferred by the writer of this commentary; he compares Isai. li. 10, 11.

13. The Vision of xiii. 2, 11 still continues:—see on xx. 8, to which place this episode (vv. 13-16) may look forward.

[coming] out of the mouth...of the false prophet] The second Beast (xiii. 11) appears for the first time in this place, under this name (cp. marg. ref.); he represents the power which, under the semblance of being Christ's, really brings the Church under bondage to "the Prince of this World." Observe that as St. John elsewhere (1 John iii. 8) speaks of "many Antichrists;" and as "Antichrist" represents "the Beast," so he elsewhere speaks of "many false prophets" (1 John iv. 1).

unclean spirits] The epithet ἀκάθαρτα (cp. Matt. x. 1; Mark i. 26; Luke iv. 33) implies their demoniacal nature (v. 14).

as it were frogs. Such was their form in the Vision; and to the intuition of the Seer these three forms have the same reality as those of the Dragon and the two Beasts from whose mouths they proceed. There may be a reference here to the second plague of Egypt (Ex. viii. 1-14). Commentators take the frogs to be an emblem of heretics, or of conjurors, or as a symbol of magic; and many, if Protestants, understand historically by these three unclean spirits, Roman Catholics; or if Roman Catholics Protestants.

Contrast with these forms of the unclean spirits, the Dove, the form under which the Holy Spirit was beheld by John the Baptist (Luke iii. 22).

"ch. 19. 20. 14 mouth of "the false prophet. "For they are the spirits of
 & 20. 10. devils, °working miracles, which go forth unto the kings of the
 "1 Tim. 4. 1 earth and of the whole world, to gather them to the battle
 Jam. 3. 15. "of that great day of God Almighty. "Behold, I come as a thief.
 °2Thess. 2. 9 15 Blessed is he that watcheth, and keepeth his garments, °lest he
 Luke 2. 1. 16 walk naked, and they see his shame. 'And he gathered them
 ch. 17. 14. together into a place called in the Hebrew tongue Armaged-
 °2 Pet. 3. 10. 17 don. ¶ And the seventh angel poured out his vial into the air;
 °2 Cor. 6. 3. ch. 3. 4, 18.
 °ch. 19. 19.

14. *For they are spirits of devils.* The symbolism of v. 13 is here explained. Some, however, take this to be a parenthetical remark, translating: 'For there are spirits' &c., the words being a solemn preparation for v. 15, "Watch and pray, for" &c.

miracles signs—the word (σημεία) always used by St. John—a means of seduction already ascribed to the *False Prophet* (xiii. 13), and now to each of the three enemies of God. Omit of the earth and. The evil influence falls upon the rulers of the world [ἡ οἰκουμένη, inhabited earth] as representatives of their subjects who worship the Beast. In illustration of this verse cp. 1 Kings xxii. 20-23.

to gather them together unto the war of the great day of God, the Almighty. Two descriptions of this gathering are given (xix. 17, xx. 8). For the relation of these kings to the "Kings from the Sun-rising" see on v. 12 (1). In v. 12 the action of God preparing the way for His armies is symbolized (cp. Micah iv. 11, 12): the means whereby the Dragon musters his hosts are described here. Note throughout the Apocalypse a secret gathering of armies as for some great war;—from the single mysterious Horseman in the *first Seal* (vi. 2) to the assembling of the fowls of heaven (xix. 17). The assemblage here is the signal for the Lord's Coming; and hence the exhortation in v. 15, which is interposed parenthetically.

15. When the forces of good and evil are mustering for the last great conflict, suddenly, for the pause and interval of one verse, the Spirit takes the reader aside and whispers—

Behold &c. See iii. 3; cp. Matt. xxiv. 42, 44; 1 Thess. v. 2. Either Christ Himself is the speaker; or St. John breaks off his narrative to introduce, in Christ's own words (see xxii. 7, 12, 20), a word of consolation amid the terrors which the mention of the *Great Day* excites.

keep his garments] Cp. iii. 17, 18. *lest he walk naked*] Cp. Isai. xlvi. 3; Ezek. xvi. 37; Hos. ii. 10; Nah. iii. 5. The nakedness is not the guilt, but the punishment; the exposure to the world that men lack what constitutes the Christian state.

16. *he gathered*] Rev. V. 'they gathered,' i.e. the three unclean spirits; or, according to some, the Kings of v. 12 combined with the Beast whose wound was healed (xiii. 3): who in confederacy with the *Ten Kings* (xvii. 12) assail and destroy Rome.

into the place which is called in Hebrew *Har-Magedon*. The name signifies either the 'City' or the 'Mountain' of Megiddo. In the O. T. mention is made of the plain or valley (2 Chron. xxxv. 22; Zech. xii. 11) or waters (Judges v. 19) of Megiddo, in the plain of Esdraelon; the plain which was the battle-field of Jewish history, and the chief scene of our Lord's ministrations. Here in the remote past Deborah and Barak had annihilated the hosts of the Midianitish oppressors (Judges v. 19); here in the latter days of the Jewish Kingdom, in battle with the overwhelming force of the Egyptians, Josiah received his death wound (2 Kings xxiii. 29; 2 Chron. xxxv. 20); and here is supplied the symbol of the great final conflict. So profound was the impression made upon the Jews by the defeat and death of Josiah, that the Prophet can describe the deepest affliction of Jerusalem by no stronger similitude than that of "the mourning of Hadadrimmon in the valley of Megiddon" (Zech. xii. 11). And this very passage in the Prophet (Zech. xii. 10) is expressly applied to our Lord (see i. 7; John xix. 37), the meaning of the symbolism being that what the enemies of the Church of old had once accomplished at Megiddo against Josiah, they would again accomplish against Jesus.

Note that a battle at *Har-Magedon* is not described here; but, as in the *sixth Trumpet-Vision*, the gathering together of armies in preparation for a decisive struggle. Further, the fact that St. John has employed a word (*Har-Magedon*) not found in connexion with any locality or historical event, of itself points to a figurative interpretation and not to a literal warfare. Under Judaism we read of a literal Egypt, of a literal Amalek, of clean and unclean animals;—in other words, we recognize the outward sign, the corporeal type. Under Christianity we can only see the broad line which will finally separate the righteous and the wicked.

17. Rev. V., 'And the seventh poured out his bowl upon the air.' The air is the laboratory of thunder, lightning, hail; and (Eph. ii. 2) the region of the power of evil. The seventh Bowl accordingly is poured out upon the throne of the Dragon (Satan), as the fifth had been poured out upon the throne of the Beast (v. 10). The Devil is cast into the lake of fire after the Beast and the *False Prophet* (xix. 20, xx. 10).

and there came a great voice out of the temple of heaven, from 18 the throne, saying, "It is done. And *there were voices, and thunders, and lightnings; *and there was a great earthquake, *such as was not since men were upon the earth, so mighty an earthquake, and so great. And *the great city was divided into three parts, and the cities of the nations fell: and great Babylon ^bcame in remembrance before God, ^cto give unto her the cup 20 of the wine of the fierceness of his wrath. And ^devery island 21 fled away, and the mountains were not found. ^eAnd there fell

^a ch. 21. 6.
^b ch. 8. 5.
^c ch. 11. 13
^d Dan. 12. 1.
^e ch. 14. 8.
& 17. 18.
^f ch. 18. 5.
^g Isai. 51. 17, 22.
Jer. 25. 15.
^h ch. 6. 14.
ⁱ ch. 11. 19.

and there came forth &c. Omit of heaven. The Codex Sinaiticus reads 'of God' in place of *from the throne* (as in xi. 1). Writers generally understand the voice of God Himself, as in v. 1.

saying, *It is done* This announcement refers back to v. 1,—*'That is done which was commanded.'* An old commentator translates by the expressive term *FUERUNT*; the old heaven and the old earth which ignorance and superstition had brought into the economy of the Church had passed away. Cp. also John xix. 30.

The *Bowls* run out quickly: the *souls* under the *fifth* are the same as under the *first*; and as the *first* comes after the reception of the *mark of the Beast*, so the *seventh* introduces the judgment on Babylon. The *Trumpets* affected temporal kingdoms; and here the *Bowls*, which are in the same order, affect the *Beast* now invested with power over those kingdoms.

18. *And there were lightnings, and voices, and thunders.* Cp. xi. 19: the order in which is exactly as here; there is also the *earthquake*, and (as in v. 21) *great hail*. Note how the seventh Bowl agrees exactly in its main features with the seventh Trumpet. Rev. V. 'since there were men upon the earth, so great an earthquake, so mighty.' In the case of this earthquake there is no repentance such as followed that in xi. 13.

The action now begins, and three conflicts follow: (1) The fall of Rome (chs. xvii., xviii.); (2) The conflict with Antichrist (xix. 11-21); (3) The defeat of Satan (xx. 7-10). While the *Seals* and *Trumpets* have to do simply with godless men, the reference here (in v. 19, 20) is to the God-opposing powers of the world.

19. *the great city* Differently interpreted; —(1) as identical with 'Babylon the Great' (xiv. 8), i.e. with the capital of the World-kingdom which appeared in ch. xiii. under the form of the *Beast* from the sea (cp. ch. xvii.); (2) the symbolical description of "Jerusalem" — although not "the geographical Jerusalem" — as in xi. 8, where it stands for the godless world absolutely; (3) Rome; (4) Jerusalem literally: the Holy City defiled, of which only a tenth part falls in xi. 13.

The signification of this verse seems to be that, understood in the most general manner, the *Great City* is the centre of the

World-power where the *throne of the Beast* (v. 10) is always to be found, whatever the forms of evil may be under which that power is exhibited—whether unbelief, or superstition, or sensuality; and that by "Babylon," i.e. the great World-city as represented in the language of prophecy, the particular locality is symbolized where the *throne of the Beast* may exist at any one period of history:—Rome as in St. John's day;—or Jerusalem;—or elsewhere at any subsequent time.

was divided] From the effects of the earthquake (cp. xi. 13). The number *three*, perhaps, refers to the threefold exercise of Satanic agency spoken of in v. 13, or to the *three* powers, the Dragon, the Beast, and the False Prophet. Others take the number to indicate the Jewish, Samaritan, and Christian dwellers in Jerusalem; or heathens, Jews, and heretics; or the division of the Roman Empire under Honorius, Attalus, and Constantine (A.D. 407-411).

and the cities &c.] Not only the great centre of the World-power, but every lesser stronghold of evil. The *nations* may mean the Gentiles as opposed to the Church, "the Israel of God"; or, if the *Great City* is taken to be Jerusalem (xi. 8), the *cities of the nations* may be named in contrast to the City of the people of God.

From here to the end of v. 20 the words are taken by some to be parenthetical; the fate of Babylon being reserved until chs. xvii., xviii.

and *Babylon the great.* The locality where, at this crisis, the *throne of the Beast* (v. 10) is to be found. In the land of Shinar the attempt was first made to array a World-empire against God. Babylon was the standing type of the idolatrous City. Shinar, as an ideal land of unholiness, is contrasted with Israel, "the Holy Land" (Zech. ii. 12). What Nineveh was under Sennacherib (2 Kings xix. 36), Babylon was under Nebuchadnezzar (2 Kings xxy. 1). The type remains, whatever may be the site of the World-city. Rev. V. 'was remembered in the sight of God.' Of this the earthquake was the token of warning.

to give unto her &c.] See xiv. 10.

20. Cp. the imagery under the *sixth Seal*, and especially marg. ref. Islands and mountains disappear, but the earth remains. The case is different in xx. 11.

21. *And the great hail [every stone]*

¹ ver. 9. 11.

² See Exod.
9. 23, 24, 25.

^a ch. 21. 9.

^b ch. 16. 19.

^c 18. 16, 17, 19.

^c ch. 19. 2.

upon men a great hail out of heaven, *every* stone about the weight of a talent: and ¹men blasphemed God because of ²the plague of the hail; for the plague thereof was exceeding great.

CHAP. 17. AND there came ^aone of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; ^bI will shew unto thee the judgment of ^cthe great whore

about the weight of a talent cometh down out of heaven upon men. Cp. marg. ref. See the *seventh* Trumpet. This hail is preternatural. Hailstones are a symbol of Divine wrath (Isai. xxx. 30; Ezek. xiii. 11). This *Bowl* seems to include all the *great tribulation* of vii. 14; Matt. xxiv. 21.

and men blasphemed God] Neither by the Bowl-plagues here, nor by the Trumpet-plagues (ix. 20) are men moved to repentance. In xi. 13, the effect of the judgment is different.

is exceeding great. From the fact that men continue to blaspheme, and also from the fact (xv. 1) that with the *Seven Bowls* the wrath of God shall be finished, some conclude that the seventh *Bowl* does not end here. Others consider that the events, which are comprehended with such brevity and in so summary a manner in vv. 18-21, are, on account of their importance, repeated and again described more minutely in the chapters which now follow.

XVII. The *Seventh* chief Vision of the Revelation Proper (xvii. 1-xxii. 5) begins here. It takes up the Vision of the *Seven Bowls* (xv. 1-xvi. 21) where the *seventh* Bowl seemed to close. The description of the Angel in v. 1 connects this Vision with that which precedes; just as the introduction of one of the Four Living Beings in xv. 7 connects the Bowl-Visions with iv. 1. Again, as the *seventh* Trumpet (xi. 15-19) is followed in chs. xi.-xiii. by the Visions which exhibit the history and character of the *Woman* (i.e. the Church), the Dragon, the Beast, and the False Prophet, so now the *seventh* Bowl is followed by a Vision in which the Seer beholds the destruction of the Harlot (c.l. xviii.)—introduced in direct contrast to the Church—and of the same *three* enemies of God (xix. 20, xx. 10). This enmity had been manifested in bloodshed, persecution, seduction, and blasphemy (xiii. 7, 12, xiv. 8, xvi. 6, 9, 11, 21); and here it is represented (v. 3) under the two connected forms of the antichristian World-power or Beast, and the antichristian World-city or Harlot—the seat of the Beast's authority.

Babylon had already been introduced (xiv. 8, xvi. 19); but not until now is the import of the symbol explained: in vv. 15-18, the Angel unfolds why, and by what means, the Harlot receives the judgment which is described in ch. xviii. The Beast had, in like manner, been already introduced (xi. 7, xiii. 1); and now the import of this symbol also is declared (vv. 8-13),

as well as why and by what means (v. 14) the destruction of his power is to be accomplished. Thus the sequel is described of the "Seven plagues which are the last," wherein "is finished the wrath of God" (xv. 1). After the destruction of the *three* great enemies of God, follows the universal Judgment (xx. 11-15); and then the glories of the New Jerusalem (xxi. 1-xxii. 5).

Commentators take Babylon or the Harlot to mean: I. (a) Pagan Rome, as in St. John's day; (b) Rome which shall become Pagan hereafter;—II. Papal Rome;—III. Jerusalem;—IV. The World-City or seat of the World-power, wherever that power may be concentrated at any period of history. The Beast is taken to mean: (1) The Roman Empire in St. John's day;—(2) The Papacy;—(3) The World-power of which Rome is the symbol;—(4) The World-power, all reference to Rome being excluded;—(5) The fulfilment of the symbol by Nero.

This chapter is divided into three parts by the three addresses of the Angel: (1) The Harlot and the Beast (v. 1-6);—(2) The signification of the symbolism (vv. 7-14); (3) The Judgment of the great Harlot (vv. 15-18).

1. Which of the *Seven* is left undetermined? Some decide that the *Bowls* have now been poured out; others that they are still full. Note also that as one of the *Seven Angels* now shows to the Seer the Harlot; so (xxi. 9) one of the same group shows to him the *Bride*.

and spake with me. Omit unto me.

I will shew thee the judgment. This is not really shewn till ch. xviii. The Harlot is here exhibited, not as judged, but as existing in her antichristian form: and this is required, because the special Vision of the World-city, as distinguished from the World-power in general, is a new revelation.

the great harlot; i.e. Babylon (v. 5; cp. xiv. 8), the *Great City*, or heathen Rome personified,—in other words, the chief centre of the God-opposing World-power, the *throne of the Beast* (xvi. 10).

Observe that St. John does not introduce here the idea of "adultery," which is founded on the fact of "marriage" (cp. Ezek. xvi. 38, xxiii. 37, 45), or covenant-relationship. In Scripture the term "adultery" is never applied to a heathen kingdom: but in such a case the term *harlot* is used, signifying that seductive influence or

- 2 ^athat sitteth upon many waters: ^ewith whom the kings of the earth have committed fornication, and ^fthe inhabitants of the earth have been made drunk with the wine of her fornication.
- 3 So he carried me away in the spirit ^ginto the wilderness: and I saw a woman sit ^hupon a scarlet coloured beast, full of ⁱnames of blasphemy, ^khaving seven heads and ^lten horns. And the woman ^mwas arrayed in purple and scarlet colour, ⁿand ^odecked with gold and precious stones and pearls, ^phaving a golden cup in her hand ^qfull of abominations and filthiness of her fornication.

¹ Gr. *gilded*.

^a Jer. 51. 13.
^b ch. 18. 3.
^c ch. 18. 3.
^d ch. 12. 6, 14.
^e ch. 12. 3.
^f ch. 13. 1.
^g ver. 9.
^h ver. 12.
ⁱ ch. 18. 12, 16.
^j Dan. 11. 38.
^k Jer. 51. 7.
^l ch. 18. 6.
^m ch. 14. 8.

crafty policy which seeks to draw others into subjection. The expressions "harlot" and "fornication" are used in this sense in the O. T. with reference to the World-cities (Isai. xxiii. 15-18; Nah. iii. 4); and so here the term "harlot" is applied to the godless centre of the World-power—the World-City. Some prefer to apply this passage to 'a Christian Church,' or to 'an apostate and faithless church' (cp. Matt. xiii. 47-50). The forms of evil (see on xvi. 19) symbolized by the World-city or 'Harlot' may be unbelief, or superstition, or sensuality; in any of which sins a section of the Church Catholic may share with the God-opposing world:—but it is not in accordance with Scripture to speak, with some, of 'the apostate Church of God.'

that sitteth upon many waters] The wealth of Babylon was caused not merely by the Euphrates, but by a vast system of canals; and *waters* in the symbolical language of Scripture are an image of *prosperity* (Hos. xiii. 15). The meaning which this imagery symbolizes is explained in v. 15.

2. *committed*. Omit *have*. The *kings* represent their subjects (as in xvi. 14) who yield to the seductions of the great World-city. Understanding the passage literally, some regard Papal, others Pagan, Rome as pointed out by the Harlot of this Vision.

Rev. V. 'and they that dwell in the earth were made drunken' &c. The imagery of this passage is applied to Babylon in Jer. li. 7; see xiv. 8. Both clauses of the verse are combined in marg. ref.

3. *And he carried... into a wilderness*. Many see in these words a reference to the approaching, but still future (v. 1), desolation of the Harlot. What is said here of Babylon, holds substantially in respect to every World-power that is opposed to God, and treads in her footsteps.

By the word *wilderness* in this place some understand 'divinitatis absentia'; or that part of the world where, in St. John's day, persecution and idolatry prevailed; or "the desert of the sea" (Isai. xxi. 1). Others refer it to Europe, especially Italy; or *literally*, to the Roman Campagna; and *spiritually*, to a wilderness.

a woman] Contrasted with the *Woman*, or the *Church*, in ch. xii. To the wilderness (xii. 6) the Apostolic Woman had fled,

and now we are carried there, and see her not; but instead the purple Harlot. The Apocalypse abstains from using the name of Jerusalem for this false Church.

sitting upon a scarlet-coloured beast. The Beast now presents some features different from those described in ch. xiii., because the "Harlot," or World-city, is expressly to be distinguished from the Beast, or World-power. This Beast is introduced as if a new appearance; but its identity with that mentioned before (xiii. 1 ff.), is plain as the description goes onward.

The description of the Harlot's attire in v. 4 (cp. xviii. 16) suggests the choice of the colour. Some refer the colour not to the Beast itself but to its trappings. Many identify this colour (*κόκκινος*) with that of the red (*πυρρός*, xii. 3) *Dragon*, whom the Beast serves: they see in it a symbol of the blood which he sheds (xi. 7, xvi. 6)—a sacrificial colour: cp. Heb. ix. 19.

names of blasphemy] In marg. ref. the Beast bears the *names* merely on the *Seven Heads*: the *names* have now spread over the whole body, doubtless owing to the fact that the influence of the Harlot is superadded.

seven heads and ten horns] Here and in xiii. 1, the Beast presents the characteristic features of the *Dragon* (xii. 3). The *Heads* are now seen without diadems; a circumstance which supports the explanation that rejects the application to personal *Kings*. The Beast reappears from the Abyss (see on xi. 7) without his diadems, as though, in this last stage, he would symbolize rather the violence of popular rage than the prescriptive sanctity of monarchical supremacy.

4. *Omit colour*. *Purple and scarlet* were the colours significant of sovereign rule (cp. the colours of the robe of mockery in John xix. 2; Matt. xxvii. 28). The *scarlet* may also indicate her blood-stained garments (v. 6).

Rev. V. 'abominations, even the unclean things of' &c. All actions to be condemned are called *abominations* (cp. xxi. 27; Luke xvi. 15).

her fornication] Some understand* here political enormities, others false and hypocritical Christianity.

2Thess. 2. 7.
 * ch. 11. 8.
 & 18. 2, 10.
 * ch. 18. 9.
 & 19. 2.
 * ch. 18. 24.
 * ch. 13. 15.
 * ch. 6. 9, 10.
 & 12. 11.

5 tion : and upon her forehead *was* a name written, 'MYSTERY, BABYLON 'THE GREAT, 'THE MOTHER OF 'HARLOTS
 6 AND ABOMINATIONS OF THE EARTH. And I saw 'the woman drunken "with the blood of the saints, and with the blood of 'the martyrs of Jesus : and when I saw her, I wondered with

¹ Or, *fornications.*

5. upon her forehead a name written. Either as was customary with harlots; or, not a title, but the expression of her nature. The name consists of a whole sentence. Contrast the name borne by the servants of God (xiv. 1).

MYSTERY] The name on the forehead of the High Priest (Ex. xxviii. 36, 37)—the ineffable NAME—was a mysterious secret; so here the Harlot's character is known to God only. Her name is "Mystery," and "Confusion" — so "Babylon" is interpreted; a character now added to the *names of blasphemy* borne by the Beast. Her title is *Mystery*, a secret spell, bearing the semblance of sanctity. Some interpret *A mystery*,—the word standing in apposition to *name*, and denoting the enigmatical sense in which the title that follows is to be taken—on the ground that the word *Mystery* (used on one occasion only by Christ, Matt. xiii. 11) always, and without exception, designates a subject which is hidden to the unassisted reason and eye of man, and can only be seen by a special Divine revelation (cp. Rom. xi. 25, xvi. 25; 1 Cor. xv. 51; Eph. iii. 3-5): "mystery" being the antithesis to "revelation" (see v. 7).

BABYLON THE GREAT] See xiv. 8, xvi. 19, where this, the Harlot's, title has been already introduced as the concrete representative of the collective World-kingdom.

Tertullian seems to have been the first of the Fathers who transferred the name Babylon to Rome; Irenæus understood by it the Roman Empire to be divided among the Ten Kings; and St. Jerome styled Rome, though Christian, *Babylon*.

In the Middle Ages Rome is not seldom styled "the Western Babylon;" the Papacy, while in Avignon, was regarded by Dante and Petrarch as fulfilling Rev. xvii. Later Reformers identified Babylon, in the character of the Harlot, with the Apostate Church. Calvin concluded that all the notes of Babylon, which he identifies with Antichrist, were to be found in the Papacy. He distinguished Roman Catholic Christendom from the Papacy existing in it, maintaining that the Papacy itself was an antichristian institution. Among the Lutherans it is a recognized doctrine that the Pope is the veritable Antichrist. In opposition to this Protestant interpretation there arose in the Church of Rome a school of expositors which adopted the formal principle of the Reformers, viz. the identification of Babylon with Rome, but who inferred from 2 Thess. ii. that Antichrist

will be a man living in the last times, and symbolized by the Beast of ch. xiii.

THE MOTHER OF THE HARLOTS] The word *Mother* signifies that she has made her daughters—the cities of the nations (xvi. 19)—to become Harlots also, and drunken with her cup, thus filling the world with her cruelty (xiii. 7, 14, xiv. 8, 11).

AND OF THE ABOMINATIONS OF THE EARTH] The Harlot is the type of all nations which practise idolatry. The sins of the World-city—unbelief, superstition, sensuality—are all included under the Harlot's title.

6. drunken] For the fact, cp. xvi. 6, xviii. 24.

the martyrs of Jesus] Cp. ii. 13. The Saints do not really differ from the witnesses, or *Martyrs of Jesus*; but the latter description states more plainly that the testimony of Jesus which the Saints have borne has been the cause of their death.

I wondered with a great wonder. The reason for the Seer's "wonder," the Angel explains (in v. 7), to be the *mystery* &c. Others account for his wonder variously, e.g. because St. John (as in v. 4) did not understand the symbolism; or because a change so extraordinary had passed over the Woman; or not because Heathen Rome persecuted the Saints, but because a Christian Church calling herself "the Mother of Christendom," i.e. the Church of Rome, should be "drunken with the blood of the Saints."

The Seer is now to behold the mystery of evil more closely; and the continued conflict of the Church with the "Prince of this world" is to be more distinctly revealed. Daniel (vii. 1-7) had already symbolized, under the image of four Beasts, the four successive World-empires: and, borrowing from Daniel's figurative language, St. John has composed the symbol of one Beast, with *Seven Heads* and *Ten Horns*, designed to typify, throughout all time, the antichristian World-power. This form, Satan, in his character of "Prince of this world," has assumed in ch. xii., where his hostility to the Church of God is described; and under this form, as the actual World-power, the embodiment of Satan's influence is represented in ch. xiii. In ch. xvii. is added, as the contrast to the Church, the symbol of the "Harlot" representing the local centre, or World-city, whence the antichristian spirit is to be diffused at any particular period;—and the special features of this symbolism are now developed by the Angel. The events themselves are not pre-

7 great admiration. ¶ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads 8 and ten horns. The beast that thou sawest was, and is not; and ^vshall ascend out of the bottomless pit, and ²go into perdition: and they that dwell on the earth ^ashall wonder, ^bwhose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, 9 and yet is. And ^chere is the mind which hath wisdom. ^dThe seven heads are seven mountains, on which the woman sitteth.

^v ch. 11. 7.
^a ch. 13. 10.
ver. 11.
^a ch. 13. 3.
^b ch. 13. 8.
^c ch. 13. 18.
^d ch. 13. 1.

sented here (as hitherto) in a Vision: the Angel predicts them.

7. The interpretation given by the Angel is directed to the two chief figures—to that of the Beast (rv. 8-14) and to that of the Harlot (rv. 15-18): the latter interpretation is divided from the former by the customary formula, *And he saith unto me* (v. 15).

Wherefore...wonder...the mystery. The mysterious signification of the symbolism. We have here the two chief forms introduced in this section (rv. 7-18) which, though typifying different objects,—the World-city and the World-kingdom—are essentially connected together (cp. v. 3). Hence St. John speaks of but one mystery—the mystery of the Woman and of the Beast; treating in the first place of the more general subject, “the mystery of the Beast” (rv. 8-14); and then of the more special subject, “the mystery of the Woman” (rv. 15-18).

the seven heads] Two interpretations are given by the Angel (rv. 9, 10).

and the ten horns. The imagery of ch. xiii. is resumed; but there is no mention here of diadems as in xiii. 1. The ten Horns have not yet—so far as this Vision has proceeded—surrendered their kingly power to the Beast (see rv. 12, 13); and, hence, the diadems are absent.

8. was, and is not] This fact is three times insisted upon; twice in this verse and in v. 11. The words *is not* are generally allowed to signify the reception of the deadly wound by one of the Heads, as stated in xiii. 3 (see note).

and is about to come up out of the abyss. This fact is implied in the last words of this verse (cp. also v. 11). It is thus that the healing of the death-stroke (xiii. 3) is now expressed,—the wound of one Head being ascribed to the whole Beast, because the antichristian character of the Beast culminates in this one Head. The Beast—the symbol of the ungodly World-power in its universal form—is here the symbol of the Roman Empire. The paganism of the world had received its fatal wound from the sharp sword of the Archangel (xii. 7), and absolutely from the Cross of Christ (Col. ii. 15). The shattered, pillaged, dilapidated Empire, however, was still one state, one community: and thus the godless World-power (note xiii. 14) still lived.

Heresy, unbelief, and worldliness, moreover, sprang up to trouble the Church also:—and so time has gone on; and revived paganism has never ceased to be combative. Observe that St. John speaks in this passage of the revival of the Beast as *about to be*, not as present when he wrote. The Beast now returns, not only from the sea but out of the Abyss (see on ix. 1), whence it has drawn new antichristian strength (see xi. 7). He now appears scarlet-coloured, a symbol of blood-guiltiness; and the names of blasphemy, formerly written only on his Horns (ch. xiii. 1), now cover his whole body (v. 3).

and to go into perdition; xix. 20 is the commentary.

shall wonder] At the reappearance of the Beast just described (cp. marg. ref.).

[they] whose name hath not been written in the book of life (see on iii. 5) from world. See Matt. xxv. 34.

The cause of the Seer's “wonder” is now explained:—how that he was (as in John ix. 8), and *is not*, and *shall come*. The Gr. *kai napéσtaí* is equivalent to *is about to come up out of the Abyss*. Note the contrast between this title of the Beast, and that of our Lord in i. 4, and the correspondence of *napéσtaí* with the established expression (*napovσία*) of the Evangelists (Matt. xxiv. 3); of St. Paul (2 Thess. ii. 1, 8); of St. James (v. 7); of St. Peter (2 Pet. iii. 4)—to denote the Lord's Second Coming. The same term is likewise used to denote the coming or presence of the “man of sin” (2 Thess. ii. 3, 9).

9. Omit *And*. The formula, “here is the mind” is to the same effect as in marg. ref.:—the sense being that the interpretation of what follows belongs only to an understanding gifted with wisdom.

The seven heads] See xii. 3. The absence of “diadems” marg. ref. here may be explained by the following reference to mountains. Observe the merely passing notice, in this one place, of the *Seven Mountains*. It is thus indicated in the slightest manner how Rome, the ‘Urbs septicollis’ of the period was the City in which the World-power was concentrated in the days of St. John. It is contrary to the analogy of Scriptural symbolism to understand by “heads” literal “mountains.” Hence to “the mind which hath wisdom” the Ange

* ver. 8.
f Dan. 7. 20.
Zech. 1. 18.

- 10 And there are seven kings : five are fallen, and one is, and the other is not yet come ; and when he cometh, he must continue a
11 short space. And the beast that was, and is not, even he is the
12 eighth, and is of the seven, *and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with

explains *Mountains* to symbolize seats of power ; and *Kings* to represent kingdoms (Dan. ii. 38, vii. 17, 23). The *Mountains* stand in the same relation to the *Kings*, as (v. 15) the *waters*, where the Harlot sitteth, stand to the *peoples*. The two symbols, the Beast and the Harlot, are here intermingled ; and what is now explained is their mutual relation.

Others interpret the *Seven Mountains* not literally but spiritually, and understand, not the local city of Rome, but the principle of worldly greatness and ambition. The Greek interpreters conclude that the Seven Heads and Seven Hills on which the Universal Babylon is seated are seven places pre-eminent in power, on which the kingdom of the world is established.—Nineveh, Ecbatana, Babylon, Susa, the kingdom of Macedon, the ancient Rome, and the new Rome. With these they connect as Kings, —Ninus, Arbaces, Nebuchadnezzar, Cyrus, Alexander, Romulus, and Constantine. Others find here an allusion to Jerusalem with its surrounding hills.

10. And they are *seven kings*. Representing not individual rulers, but “kingdoms ;” seven great World-monarchies, each in succession impersonated as a *King*, who in his day is representative of the antichristian World-power. All this might and all this energy are now beheld concentrated—under the mystic signature *Seven*—in the one symbol of the Beast ; and this, it is important to bear in mind, is not Rome, nor the Roman Empire, but a general symbol of secular antichristian power.

Rev. V. ‘the five are fallen, the one is, the other’ &c. The five are the five World-empires anterior to Rome. *Egypt* is fallen, the first Head of the Beast that persecuted God’s people (Ezek. xxix., xxx.) ;—*Nineveh* is fallen, the bloody city (Nah. iii. 1-19) ;—*Babylon* is fallen, the great enemy of Israel (Isai. xxi. 9 ; Jer. 1., li.) ; *Persia* is fallen (Dan. x. 13, xi. 2) ;—*Greece* is fallen (Dan. xi. 3, 4). Those who take the five *kings* to be individuals reckon them as the five Emperors beginning with Augustus and ending with Nero. Others interpret allegorically ; or understand the successive forms of government over Rome &c. Such interpretations assign to *eneas* the forced sense ‘have passed away,’ or ‘are dead,’ for which it would not be easy to find a precedent.

The ‘one’ is with some the *sixth* World-Empire, or the Imperial power of Rome, as it existed in the days of St. John. Ac-

cording to the personal interpretations the *sixth* “Head,” is the Roman Cæsar, when St. John wrote ; or Galba, or Nero, or Vespasian &c. ; the holders of these interpretations fixing the date of the Apocalypse accordingly.

the other] (Omit and here and before ‘one’) i.e. the *seventh*, or antichristian World-power which is to succeed to the power of Pagan Rome :—in other words the World, in the broadest sense of the word, as opposed to the Church. They who apply this to a person understand by this *Head*, Otho, or Vitellius, or Titus, or Galba.

he must (be) continue a little while ; i.e. must needs by God’s decree (i. 1) continue, emphatic. Stress is laid on the fact of some endurance, that by means of it the Church should be exercised in patience.

11. even...the eighth] is himself also an eighth : “an eighth King” ; not one of the Seven Kings, but cometh of the seventh. In the person of this eighth “King” the Beast himself is embodied. It is he in whom the Beast from the Abyss (xi. 7), which now is not, will appear again. There is considerable difficulty in determining who this eighth “King” is to be (cp. a similar ambiguity in the case of the “Little Horn” in Daniel). Some see in him the returning Nero, founding their interpretation on the “Nero-Fable” which supposed his miraculous recovery, and gave birth to three false Neros. Others see in him the personified Beast himself, who is still future ; others, the personal Antichrist of the future ; others, a Kingdom which is the full manifestation of the Beast-nature.

and he goeth &c. Cp. 2 Thess. ii. 3.

12. On the meaning of the word *Kings*, see on r. 10 ; and on the symbol *Horns*, as well as on the symbolical significance of the numbers “Seven” and “Ten,”—the former denoting *totality* in the abstract, the latter *completeness* as regards the world,—see on xii. 3, xiii. 1. The *Horns* are probably to be regarded as borne by the *seventh* “Head” (see on xii. 3), or *seventh* phase of the godless World-power. The *Ten Kings* symbolize the collective powers of the earth. The *Horns* are thought by some to denote *division*, not *concentration* ; this seventh power is known by a plurality, not by a unity of crowns and thrones. On this principle the *Ten Horns* denote the kingdoms of the earth,—be their number what it may,—ending in the State-system of the “Last Times,” which is completely under the rule, and at the command of Antichrist.

13 the beast. These have one mind, and shall give their power and
14 strength unto the beast. ^aThese shall make war with the Lamb,
and the Lamb shall overcome them: ^bfor he is Lord of lords,
and King of kings: ^cand they that are with him *are called*, and
15 chosen, and faithful. ¶ And he saith unto me, ^dThe waters
which thou sawest, where the whore sitteth, ^eare peoples, and
16 multitudes, and nations, and tongues. And the ten horns which
thou sawest upon the beast, ^fthese shall hate the whore, and

^g ch. 13. 14.
^h Deut. 10. 17.
ⁱ Tim. 6. 15.
^j Jer. 50. 44.
^k ch. 14. 4.
^l Isai. 8. 7.
^m ch. 13. 7.
ⁿ Jer. 50. 41,
42.
ch. 16. 12.

Among the interpretations of the "Ten Horns" are the following:—

I. (i.) They are Kings or Kingdoms (cp. Dan. vii. 24) growing out of the Roman Empire at its dismemberment;—(ii.) Ten European powers arising out of Daniel's Fourth Kingdom, but in the precise number and form here indicated, not yet arisen (see on xiii. 2);—(iii.) These *Ten Horns* are not the same as the ten in Daniel, or the Kings that destroyed the Roman Empire. *Ten* signifies universality of dominion; and as the seven heads in Daniel, all meeting here in one, intimate that the kingdoms of the world will form this one body, so its *Ten Horns* represent all the great and powerful of the world which it sways. Antichrist leagued with the world will war with the Lamb (Ps. ii. 2, 3). (iv.) Individual small kingdoms which give their power to the antichristian Kingdom.

II. The Preterists consider that these "Horns" are significant of that military force upon which the Empire rested. The "Ten Kings" are the commanders of the Legions in the different provinces.

III. The rationalistic school find in the historical circumstances of St. John's age, the interpretation of this symbol. The Ten Horns are (a) the Proconsuls and Imperial Legates of the ten chief provinces, or nationalities of the Empire: the *one hour* (v. 10) being the short continuance of Nero as Antichrist; (b) or the Parthian Kings who were to cross the Euphrates (xvi. 12) as allies of Nero.

no kingdom as yet] The words may intimate that what is spoken of is a something to arise subsequent to the ten horns on the Beast in Daniel, with which the *Ten Horns* here have been erroneously identified. *but they receive authority as kings*. By the expression *as Kings*, some understand the plenitude of regal power; others, the precariousness of their power; others, the reservation of their kingly rights in their alliance with the Beast.

for one hour = shortness of duration (see v. 10); it may be the brief duration of Antichrist's reign at the End (cp. Matt. xxiv. 22). In v. 17 the duration of their authority is limited to the time required for fulfilling "the words of God." With others it is the limited period for which the Proconsuls and Imperial Legates of the Ten chief provinces, who are not true Kings, receive their power from the Emperor.

with the beast] i.e. in alliance with him.

13. and their power and authority they give unto the Beast. The expression of v. 12, *with the Beast* is enlarged upon in this verse; and then the unity of purpose of the *Ten Kings* and the Beast is referred to in v. 17:—they are to war (1) with the Lamb, and (2) with the Harlot (vv. 14, 16).

14. These shall war against the Lamb ... overcome them. This result is the reverse of that stated in xi. 7, xiii. 7. It points, by anticipation, to xix. 11–21.

and they [also shall overcome] that are with him, called and chosen and faithful; i.e. the armies in heaven are to share in overcoming the *Ten Kings* (xix. 14). *The armies which are in heaven* consist of those who, having been *called and chosen* on earth, in their Baptism, "to fight manfully under Christ's banner," have continued His "*faithful* soldiers and servants unto their lives' end" (cp. on iii. 22). The Redeemed are represented as sharers in the victory; as also they are sharers in the conflict (cp. Eph. vi. 10–17). These words supply a distinct echo of Pauline doctrine. In its theological sense—"nemo vocat nisi Deus"; *called* is found in the writings of St. John only here and in ix. 9; *chosen* only here and 2 John i. 13; *for faithful*, cp. ii. 10; John xx. 27; 3 John 5.

15–18. The judgment of the **Harlot**, the chief figure in this Vision (see v. 1), is now to be set forth. This judgment could not be comprehended without a previous insight into the relation between the **Harlot** and the Beast; and without understanding what the Beast symbolizes.

The waters ... are peoples &c.] This explanation is in harmony with marg. ref. (cp. Ps. cxxiv. 4). All inhabitants of the earth are thus symbolized, the number *four* being employed—the signature of the *earth*—see v. 9.

16. upon the beast] Rather, **and the beast**. The alliance of the *Ten Kings* with the Beast—of the collective powers of the earth with the embodiment, at this particular time, of the principle of evil—as described in v. 12, 13.

these shall hate the harlot. The reference is to what is still future:—the moving cause is God (v. 17), the immediate occasion is not revealed, but the World-city, in which the sources of the godless World-power are concentrated, is to become an object of hatred to the former subjects of the "**Harlot**." Cp. the marg. ref. to Ezekiel.

* Ezek. 18.
37—44.
ch. 18. 16.
* ch. 18. 8.
* 2 Thess. 2.
11.
* ch. 10. 7.
* ch. 16. 19.
* ch. 12. 4.
* ch. 17. 1.

shall make her desolate *and naked, and shall eat her flesh, and
17 *burn her with fire. *For God hath put in their hearts to fulfil
his will, and to agree, and give their kingdom unto the beast,
18 *until the words of God shall be fulfilled. And the woman
which thou sawest *is that great city, *which reigneth over the
kings of the earth.

CHAP. 18. AND *after these things I saw another angel come down

and shall eat her flesh] The token of extreme hostility (Ps. xxvii. 2; Micah iii. 3). Some explain this figure as referring to the symbol of the *Harlot*; and the burning, in the next clause, as referring to the symbol of the *City* (v. 18). Others understand the carnal element of her power, as distinguished from the spiritual.

and shall burn her utterly with fire.

Cp. Gen. xxxviii. 24.

The severance of the World-power from the World-city, together with the destruction of the latter by the former—is an event which marks the beginning of God's judgments on the Antichristian World-power. This important feature of the Divine scheme is unfolded in ch. xviii.

Various are the interpretations; e.g. I. The nations of the Germanic race are intended who were destined by God to avenge the cause of Christ upon the persecutor Rome.

II. The ruin of Papal Rome, effected not by Protestant Nations but by Papal Princes and People rising against her.

III. Generally: The Church which, instead of witnessing against the apostate World-power, committed fornication with it, shall be judged by that World-power.

IV. Babylon (Rome) is the capital of the universal monarchy which Antichrist will found (see on v. 11). As God has made use of Rome to chastise Israel; so He is about to make use of Israel to judge Rome. It is the old antagonism between Jew and Pagan which now attains to its supreme crisis. After this act of vengeance, Antichrist will go to establish (xi. 7, 8) at Jerusalem his natural capital.

V. The return of Nero and his allies to take vengeance on Rome.

17. Rev. V. *For God did put in their hearts to do His mind, and to come to one mind,....should be accomplished.*

the words of God] i.e. the expressed will of God, at once the *end* and the *limit* of the action of the Ten Kings. When they have thus acted their power is over (see v. 12).

18. *the great city, that reigneth*; Gr. *that hath a kingdom*. Expositors of every school generally agree that Pagan Rome, or Papal Rome, or Rome under both aspects, is intended here (see on v. 9). Whatever applications may be made of this prophecy, and wherever the concentration of the World-power may be placed at any period of history, it is plain that when St. John wrote Pagan Rome was

such a City as this verse describes. The use of the present tense in the expressions "The Woman is," "which reigneth," is urged by many as proof that, by the *Great City*, Rome only—the capital, when St. John lived, of the World-empire typified by the Beast—can be meant. But these present tenses, interpreted from the standpoint of the Vision (cp. iii. 12, xi. 7), rather signify, not the City which now rules the world in the days of the Seer, but the seat where the World-power is concentrated at each crisis of history; especially in the days of Antichrist—to which time, however, the words need not be restricted. How the World-ruling City may be called in the last times, we do not know; how at any previous time, we need not absolutely determine.

XVIII. 1-24. The approaching fall of Babylon is announced in this chapter (v. 21). The actual overthrow is assumed to have taken place between xviii. 24, and xix. 1. In xix. 1-10 that overthrow is celebrated. The appearance of *three* Angels (cp. xiv. 6-13) exhibits the chief stages of the Vision:—(i.) In vv. 1-3 the announcement of xiv. 8 is repeated and developed;—(ii.) The fall of Babylon (xvi. 19), an event still future (cp. vv. 4, 8, 9), is described with minute details in vv. 4-20;—(iii.) The overthrow of the City is represented by a significant action in vv. 21-24. The narrative follows the division, which has marked the Seals, Trumpets, and Bowls, into seven clauses, the sixth being divided from the seventh by an interposed section:—(1) vv. 1-3;—(2) vv. 4, 5;—(3) vv. 6-8;—(4) vv. 9, 10;—(5) vv. 11-16;—(6) vv. 17-19. On this is interposed a brief utterance of triumph in v. 20;—and then; (7) vv. 21-24.

The severance between the World-power and the World-City (xvii. 16), and the consequent destruction of the latter by the former is a leading event in the history of the Church of God, because it signifies the beginning of the Divine judgment on the anti-christian World-power itself, and on its prince, Antichrist. This event is announced by Heaven; and all the dwellers on earth who previously had served the "Harlot," lament over it. In order to typify this event, the present chapter combines the overthrow of Babylon—the City which desolated Israel by its power (see Isai. xiii. 18, xiv. 22, 23, xlviii. 20, lii. 11; Jer. l. ii. 6-9), and the ruin of Tyre—which led Israel astray by its idolatry and lascivious-

from heaven, having great power; ^band the earth was lightened ^bEzek. 43. 2.
2 with his glory. And he cried mightily with a strong voice, saying, ^cBabylon the great is fallen, is fallen, and ^dis become the habitation of devils, and the hold of every foul spirit, and ^ea
3 cage of every unclean and hateful bird. For all nations ^fhave drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, ^gand the merchants of the earth are waxed rich through the ^habundance
4 of her delicacies. ¶ And I heard another voice from heaven, saying, ⁱCome out of her, my people, that ye be not partakers of
5 her sins, and that ye receive not of her plagues. ^jFor her sins ^khave reached unto heaven, and ^lGod hath remembered her
6 iniquities. ^mReward her even as she rewarded you, and double unto

¹ Or, power.

^o Isai. 13. 19.
^p Jer. 51. 8.
^q Jer. 50. 39.
^r Isai. 14. 23.
^s Mark 5. 2.
^t ch. 14. 8.
^u & 17. 2.
^v ver. 11. 15.
^w Isai. 47. 15.
^x Isai. 48. 20.
^y & 52. 11.
^z 2 Cor. 6. 17.
^{aa} Gen. 18. 20,
21.
^{ab} Jonah 1. 2.
^{ac} ch. 16. 19.
^{ad} Ps. 137. 8.
^{ae} 2 Tim. 4. 14.

ness (Ezek. xxvi., xxvii.). Hence it is that the language of this description is borrowed from the language of the former prophets respecting the fate of these two cities.

1. Omit *And*. The Angel is other than the Angel of xvii. 1; cp. x. 1.

coming down out of heaven, having great authority. Of this a visible sign is added in the next words.

2. *And he cried with a mighty voice*. A more searching denunciation than xiv. 8.

Fallen, fallen is Babylon the great. Cp. Isai. xxi. 9. The ruin of the World-city is here developed.

a habitation of devils; i.e. demons, evil spirits of an inferior order (see the note on ii. 10). Cp. Isai. xiii. 19-22, xxxiv. 14 (LXX); Jer. li. 37. Babylon, destroyed by the Beast from the Abyss (xvii. 16), naturally becomes the habitation of his agents, the demons.

and a hold of every unclean spirit, and a hold of every...bird. Another prophetic symbol of desolation (Isai. xxxiv. 11). The hold is with some a prison or place of custody (ii. 10); with others, a place where they are safe; where these ill-omened birds resort or keep their vigils.

Rev. V. 'For by the wine of the wrath of her fornication, all the nations are fallen.' Some omit the wine of.

3. the kings of the earth committed &c. Cp. xvii. 2. The kings are with some the allies of Antichrist come from the East; with others the numerous minor vassals of the Empire, who, protected by the central authority, tyrannized over the unhappy populations.

the merchants of the earth waxed rich by the power of her wantonness. This noun (*τὸ σπράγος*) occurs only here in the N. T.; the verb only in *rv*. 7, 9; and the compound verb only in 1 Tim. v. 11. The verb expresses the insolence of wealth, the wantonness and petulance from fulness of bread (cp. Deut. xxxii. 15). The two expressions "merchants of the earth" combined with "kings of the earth," denote the different aspects of the phrase so often

used to embrace the mass of mankind, viz. "they that dwell on the earth" (iii. 10).

4. This Voice proceeds to develop "in strophic form" what the Angel (*rv*. 2, 3) had briefly announced. The passage accordingly may be divided into six strophes, viz. *rv*. 4, 5; *rv*. 6, 7^a; *rv*. 7^b, 8; *rv*. 9, 10; *rv*. 11-16; *rv*. 17-19.

Come forth, my people, out of her. The Angelic voice, speaking with God's authority (as in xi. 3) urges His people to depart out of the World-City where all evil is concentrated, almost in the very words in which Israel of old had been exhorted to flee from Babylon (Jer. i. 8, li. 6, 45). It is thus that at all times the people of God have been warned to flee from the City of Destruction (cp. Gen. xix. 15).

Commentators find special applications of the words in—(1) the Lord's care for His people when Rome was sacked by Alaric; or (2) in the faithful who, in the *Last Days*, shall be found in Rome. Or, more generally, as the people of God were called from Egypt, from Sodom, from Babylon, from Jerusalem, before the judgment came on those places; so now they are called out of the mystic Babylon, from the alliance between Christianity and the world.

that ye have no fellowship with her sins (cp. Eph. v. 11); and as a result receive not of her plagues. Luke xvii. 32 supplies the comment.

5. have reached even unto heaven; ἐκολληθήσαν: the metaphor is borrowed from Jer. li. 9, her sins reach to heaven and adhere to it. Recall the first mention of Babylon in the Bible (Gen. xi. 3, 4).

6. Render unto her even as she rendered. Omit *you*. The words are founded on Jer. i. 15, 29, li. 24. The "Voice," speaking in the Name of God, now turns to address those who are to inflict the judgments, thus marking the third division of the chapter.

and double [unto her] the double &c. Cp. Jer. xvi. 18. This was the ordinary rule according to the Law (Ex. xxii. 4, 7, 9). The double was the fixed, legal retribution (cp. Isai. lxi. 7; Zech. ix. 12).

- ^m ch. 14. 10. her double according to her works: ^m in the cup which she hath
ⁿ ch. 16. 19. 7 filled ⁿ fill to her double. ^o How much she hath glorified herself,
^o Ezek. 28. 2, and lived deliciously, so much torment and sorrow give her: for
 &c. she saith in her heart, I sit a ^q queen, and am no widow, and
^p Zeph. 2. 15. 8 shall see no sorrow. Therefore shall her plagues come ^q in one
^q Isai. 47. 9. day, death, and mourning, and famine; and ^r she shall be utterly
^r ch. 17. 10. burned with fire: ^s for strong is the Lord God who judgeth her.
^s Jer. 50. 34. 9 ¶ And ^t the kings of the earth, who have committed fornication
ch. 11. 17. and lived deliciously with her, ^u shall bewail her, and lament for
^t Ezek. 26. 16, 17. her, ^v when they shall see the smoke of her burning, standing afar
ch. 17. 2. 10 off for the fear of her torment, saying, ^w Alas, alas that great city
^u Jer. 50. 46. Babylon, that mighty city! ^x for in one hour is thy judgment
^v ver. 18. 11 come. ¶ And ^y the merchants of the earth shall weep and mourn
ch. 19. 3. 12 over her; for no man buyeth their merchandise any more: ^z the
^w Isai. 21. 9. merchandise of gold, and silver, and precious stones, and of
ch. 14. 8. pearls, and fine linen, and purple, and silk, and scarlet, and all
^x ver. 17, 19. 27–36.
^y Ezek. 27. ver. 3.
^z ch. 17. 4.

in the cup which she mingled, mingled into her double. A double portion of the wine of God's wrath (v. 3). The cup which she had used as a means of seduction, shall now be changed into the instrument of her punishment.

7. How much soever she glorified herself, and waxed wanton (see on v. 3), **so much give her of torment and mourning. and shall in no wise see mourning.** See Isai. xlvii. 8; and cp. Lam. i. 1. See, i.e., learn from experience this sorrow.

8. in one day shall her plagues come. The singular, "in one day," is in contrast to the plural, "her plagues"—three in number—which shall come with a sudden destruction: death by the hand of enemies, mourning for the loss of her people, and famine; the red horse, and the black, and the pale of the four Seals (ch. vi.).

which judged her. Cp. xvii. 17, where the event is expressly declared to have been overruled by God.

9-19. These verses comprise (1) *Kings*, the rulers of the world, who are combined in this lament with (2) the *merchants* of the earth, and (3) those who *traffic on the seas*; —indicating the universal character of the World-City. This varied imagery prevents an exclusive application to any one City—Babylon, Tyre, Jerusalem, or Rome.

who committed. lived wantonly shall weep and wail (i. 7 note) **over her when they look upon &c.** Note,—in this, the first lament, the tense used is the *future*; in the second, the *present* (vv. 11-14); in the third, the *past* (vv. 17-19). This verse gives the standpoint of the *prediction*: what is still future is described here.

10. saying, Woe, woe, the great City, Babylon, the strong city! Observe the *nominate* here,—not the *accusative* (as in viii. 13, xii. 12).—indicating not a denunciation of woe, but an exclamation of sorrow.

in one hour! i.e. suddenly (see Jer. li. 8), or in the same hour, rather than swiftly, in the space of one hour.

11. As the *Kings* represent the world's secular and political power, so the *Merchants* all who engage in the world's struggle for mammon (cp. Ezek. xxvii. 3, 12-25).

weep and mourn. The tense is present, the tone being descriptive (see on v. 9).

for no man buyeth xiii. 17 illustrates the suitability of this judgment. Babylon had deprived all who would not serve her of the social right to *buy or sell*; and now she is herself compelled to buy no more.

their merchandise] Their cargo, *τὸν νόμον*, as in Acts xxi. 3. For the imagery cp. Isai. xliiii., and especially Ezek. xxvii.

Those who feel that the features of this descriptive passage do not suit Rome, which was never at any period of her history the centre of the world's commerce, refer it allegorically to spiritual wares; but the whole passage points not to any single city, at any one single period, but to the World-City throughout all time.

12. merchandise. Omit the article. The articles of luxury in this passage may be divided into *seven* classes:—(1) Precious wares. (2) Materials of rich attire. On *fine linen* see xv. 6 note.

purple, and silk, and scarlet] Each article specified here is an extreme instance of luxury:—the principal distinction of the *Cæsars* was the *militaria*, of imperial robe of *purple*. The *silk* is the soft wool which was combed from the trees of the *Seres* or Chinese. So costly was it that in the reign of Tiberius a law was passed against its use; and it was not till the reign of Heliogabalus (A.D. 218) that this law was despised, and the Emperor first wore a dress composed wholly of silk. On *scarlet*, see on xvii. 3.

(3) Materials for costly furniture. *Thyine wood* was commonly used for inlaying. The *Thuja* is one of the cupressineous division of *conifera*, of which one species, the *arbor vitæ*, is common in English gardens. Here is meant the *Callitris quadrivalvis*, a large tree of Barbary, yielding a hard, fragrant

- thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and
 13 marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ²slaves, and ³souls of ⁴Ezek. 27. 13.
 14 men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
 15 ⁵The merchants of these things, which were made rich by her, ⁶ver. 3, 11. shall stand afar off for the fear of her torment, weeping and
 16 wailing, and saying, Alas, alas that great city, ⁷that was clothed ⁸ch. 17. 4. in fine linen, and purple, and scarlet, and decked with gold, and
 17 precious stones, and pearls! ⁹For in one hour so great riches is ¹⁰ver. 10.

¹ Or, *sweet*.

² Or, *bodies*.

wood, and also the aromatic gum-resin called *Sandarach*.

and all manner vessels &c.] And every vessel of ivory, and every vessel [made] of most precious wood &c.

(4) Precious spices. The bark of the *Cinnamomum Zeylanicum*, a lauraceous tree, native of Ceylon, was imported into Judea, by the Phenicians or Arabians. It was used in the holy oil (Ex. xxx. 23).

and spice; Gr. *amomum*,—an addition to the *Textus Receptus*, a zingiberaceous plant with aromatic seeds, much employed under the name of *cardamoms*, *grains of Paradise* &c.; found only in the hot parts of India and Africa. The Romans prepared from it a fragrant balsam, and unguents for the hair.

odours] *incense*. See on v. 8.

(5) Articles of food.

(6) Merchandise for agricultural and domestic uses.

beasts] *cattle*.

and [merchandise] of horses, and chariots. The chariot (*ῥέθῃ*,—not ἄρμα used in ix. 9; Acts viii. 28) was a Gaulish carriage with four wheels. Roman senators had carriages of this kind ornamented with silver.

(7) The traffic in men.

slaves] *σώματα*, bodies; cp. Tob. x. 10 (A. V. servants). In classic Greek the expression was *σώματα δοῦλα*.

souls of men] In marg. ref. the souls of men (A. V. the persons of men) are enumerated as part of the traffic of Tyre. The A. V. translates by *persons* in Gen. xxxvi. 6 (LXX, τὰ σώματα); Num. xxxi. 35;—by *souls* in Gen. xii. 5;—by *men* simply in 1 Chron. v. 21 (where the Hebrew and the LXX have *souls of men*). *Slaves and souls of men* are referred by some to different kinds of slaves; e.g. *bodies* are slaves [at. hired persons] employed about horses and chariots (with which they are united by construction), and *souls* slaves in general. They who take *souls of men* literally apply this text to the spiritual danger to the soul resulting from this luxurious traffic; *souls* were ruined, and sold into the slavery of

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the Dragon. The commerce of Rome is a commerce in bodies and souls of men; a spiritual slave trade.

14. the fruits] ἡ ὄψωπα—only here in the N. T.; the summer fruits of Jer. xl. 10.

things that were dainty (τὰ λιπαρά), oily, and hence splendid,—found only here.

goodly] τὰ λαμπρά, sumptuous (Luke xvi. 19), are perished from thee.

and [men] shall find them no more at all. The connexion of this v. 14 with the rest of the passage has greatly perplexed commentators. The change to the second person has led some to conclude that the verse should come between vv. 23 and 24. Others suggest that it is a marginal note by St. John himself, who for the moment found no suitable place for the thought; or that it is an apostrophe, after the manner of the Hebrew Prophets, resulting from excitement in the mind of the writer (cp. Isai. xiv. 10, xlvii. 1-3). But it is best to regard the whole passage (vv. 4-20) as uttered by the Voice from Heaven directed to Babylon. In like manner (v. 22) Babylon is addressed by the Angel of v. 21, after he had spoken of her in the third person.

15. who were made rich by her. The cause of the lamentation is specified.

shall stand afar off...mourning. The future is now used.

16. Saying, Woe, woe, the great city, she that was arrayed. Omit *and*. This verse corresponds closely to v. 10, the lament of the *Kings*. Cp. this description with that of the *Woman* (marg. ref.); and on this alternation of *Woman* and *City* cp. xvii. 16. The *Kings* (v. 10) mourn over Babylon as "the mighty City;" the *Merchants* mourn for the City of luxury. The description entirely confirms the conclusion that the "Harlot" is the great World-City of the last World-Empire—the Babylon of the Last Times, whose judgment, announced in xiv. 8, is recorded in xvi. 19.

17. for...is made desolate.* These words belong to v. 16, as in the Gk. texts.

Here, as in v. 10, mention is made of

Q Q

- ^v Isai. 23. 14. come to nought. ¶ And ^v every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, ^h ver. 9. 18 ^h and cried when they saw the smoke of her burning, saying, ⁱ ch. 13. 4. 19 'What city is like unto this great city! And ^k they cast dust on their heads, and cried, and weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! 'for in one hour is she made ⁱ ver. 8. 20 desolate. ¶ ^m Rejoice over her, *thou* heaven, and *ye* holy apostles ^m Isai. 44. 23. 21 and prophets; for "God hath avenged you on her. ¶ And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, ⁿ Luke 11. 48, 60. 22 ⁿ Thus with violence shall that great city Babylon be thrown down, and ^o shall be found no more at all. ^o Jer. 51. 64. 23 ^o And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and ^p no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; ^q Jer. 7. 31. 24 ^q and the light of a candle shall shine no more at all in thee; ^r Jer. 25. 10. 25 ^r and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for 'thy merchants were the great men of the earth; ^s Jer. 33. 11. ^s Isai. 23. 8. ^t 2 Kin. 9. 22. ^t Nah. 3. 4. ^u for by thy sorceries were all

one hour as the period within which all this magnificence is to come to an end.

Verses 17-19 form "the sixth Strophe" (see on v. 4):—

and all the company in ships] and every one that saileth any whither (πάς ὁ ἐπὶ τόπον πλεύων). After (1) the shipmaster (pilot, κυβερνήτης, cp. Acts. xxvii. 11), the person who navigates the ship, (2) the Captain is mentioned; then (3) all mariners who work the ship; then (4) as many as gain their living by sea (ἐργάζονται τὴν θάλασσαν), whether as sailors, or fishermen, or divers for pearls &c. The fundamental passage here is Ezek. xxvii. 26 &c., where the subject is the fall of Tyre.

stood afar off] Cp. vv. 10, 15. Note that in vv. 17, 18, 19, the past tense (ἔστησαν) is used. In v. 15 (as in vv. 8, 9) the tense is the future; and in v. 11 the present. The change of tenses rests on the animated character of the description.

18. and cried out as they looked upon...like the great city. Cp. Ezek. xxvii. 32.

19. Woe, woe, the great city...their ships...by reason of her costliness; τιμότης is found only here. By reason of her costly treasures of gold and silver, all that trade by sea were made rich (cp. Ezek. xxvii. 33).

20. The section interposed between the sixth and the seventh clause. Ch. xix. is the response to the invitation to "rejoice," uttered by the celestial voice (v. 4).

and ye saints, and ye apostles, and ye prophets. Not only Heaven, but those also who belong to the Lord on earth (Phil. iii. 20) are invited to rejoice over the fallen City. The word Apostles need not be restricted to the Twelve. By prophets some understand the Christian orators known from the Acts and the Epistles.

God hath judged your judgment on her.

If this passage refers to the prayer of the Martyrs under the fifth Seal (vi. 10), and to the acknowledgment of God's judgments under the third Bowl (xvi. 5-7), your judgment, may be (1) Either 'what you have judged;' or 'what she hath judged concerning you,' your condemnation (vi. 10, xiii. 10);—(2) After the analogy of Isai. x. 2; Micah vii. 9 (LXX), 'what seemed right to you.' According to some it is called a judgment of believers (your judgment), so far as this judgment executed on the City is the justification and satisfaction of the believers who had been persecuted by the World-City, but who are now avenged on her.

21. And a strong Angel took up a stone as it were a great millstone, and cast it into the sea. The figure is borrowed from Jer. li. 61-64: the image being intensified by being changed into that of a great millstone,—with plain reference to Matt. xvii. 6.

The Euphrates, the river of Jeremiah's prophecy, has now become a sea.

with a mighty fall shall Babylon, the great City, be cast down &c. The total disappearance is denoted, as a great stone sinks beneath the waters (cp. Ex. xv. 5).

22. the voice of harpers and minstrels and futeplayers. This imagery, expressive of complete desolation, is borrowed from Isai. xxiv. 8; Ezek. xxiii. 13.

Render, the voice of a millstone.

23. a candle] a lamp. The imagery of the whole passage is founded on marg. ref.

the great men] the princes. The expressions here are founded on the language used of Tyre in marg. ref. The words refer not to the merchants of Babylon itself, but to the merchants of the earth who "waxed rich by the power of her wantonness" (v. 3). The cause of "the princes of

24 nations deceived. And *in her was found the blood of prophets, and of saints, and of all that †were slain upon the earth.

CHAP. 19. AND after these things †I heard a great voice of much people in heaven, saying, Alleluia; †Salvation, and glory, and 2 honour, and power, unto the Lord our God: for †true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and †hath 3 avenged the blood of his servants at her hand. And again they 4 said, Alleluia. And †her smoke rose up for ever and ever. And

* ch. 17. 6.
† Jer. 51. 49.
‡ ch. 11. 15.
§ ch. 4. 11.
|| 7. 10, 12.
¶ 12. 10.
‡ ch. 15. 3.
§ 16. 7.
|| Deut. 32. 43.
¶ ch. 6. 10.
‡ 18. 20.
|| Isai. 34. 10.
¶ ch. 14. 11.
|| 18. 9, 18.

the earth" waxing rich, by means of that traffic with Babylon which supplied the luxury and the enjoyments that are now no more, is added in the next clause,—

for with thy sorcery were all the nations deceived; i.e. because all the nations had been allured by her seductions (xvii. 2); and all the world's treasures had flowed into her lap. By the guilty seductions of Babylon (Isai. xlvii. 9-12), as described in xiv. 8, xviii. 3, all the nations have been deceived, and subjected to her dominion.

The last two clauses of this verse, each beginning with "for" (ἐπεὶ), give separate and co-ordinate reasons for the ruin that had just been predicted.

24. The Angel now ceases to address the fallen City; and, adopting the narrative style, speaks out this last great cause of her overthrow as a fact respecting her.

all that have been slain. An addition to those named in v. 20. From this passage the prophecy is seen to be of the world, and not of one city. As Jerusalem filled up the measure of its sin by the rejection of the Saviour, and must also now expiate the guilt which had been incurred by Israel in past generations (Matt. xxiii. 35), so must the World-City of the Last Days. With this Vision the judgment on Babylon is completed and sealed.

XIX. 1-8. The response to the invocation of xviii. 20. Judgment has been inflicted on the Harlot (xvii. 1); and as the downfall of the "Accuser" had been followed by a hymn of praise (xii. 10), so now a heavenly Hallelujah celebrates the first act of the final sentence upon the anti-christian powers which served as Satan's instruments. At each crisis in the Apocalypse there is a similar hymn of praise—iv. 8, v. 9, vii. 10, xi. 15, xv. 3, xvi. 5.

Note that from this point onwards the Apocalypse follows the course of the closing chapters of Ezekiel:—There, the land of Israel is comforted, and a resurrection of the dead is described (Ezek. xxxvi., xxxvii.); then comes "the Gog-catastrophe" (Ezek. xxxviii., xxxix.); then we read of a new Heaven and a new Jerusalem in a new Holy Land resembling Paradise.

Interpretations vary. According to one, the Church of the just made perfect here celebrates God's judgment on Rome; the Song of praise and the Vision of the Bride

(vv. 1-10) being intended to give support under the sad picture of ch. xviii. This is followed by a description of the victory of Christ over the "Ten Kings," and of the destruction of the enemies of God's Kingdom (v. 11-xx. 6). Others regard vv. 1-10 as marking the transition to the second part of the seventh Bowl (see on xvi. 21). The first judgment under this Bowl, or the fall of Babylon (xvi. 19), having been developed in ch. xvii. and ch. xviii., the second judgment, or that on the Beast from the Abyss and the agents by whose aid the sentence on Babylon had been executed, is now recorded in xix. 11-21. Others note that in the description of the Apocalyptic judgment (xvii.-xix.), the Harlot is judged first by the Beast and his Kings, and that afterwards the Beast and their allies are judged by the 'Parusia' (see v. 11 note) of the Lord Jesus Himself.

1. As it were a great voice of a great multitude. As it were denotes that what St. John now hears resembles the voice of a multitude. Omit And.

Hallelujah. The first Hebrew words of Ps. cxxxv. 1, signifying "Praise ye the Lord." In v. 5, after St. John's manner (cp. ix. 11), is a translation of this Hebrew formula, which occurs in the New Test. only in this chapter (four times; some think in reference to the victory of God over the Earth, the signature of which is four). It is borrowed from the Psalms, of which fifteen either begin or end with Hallelujah. It is found in the Psalter for the first time in the last words of Ps. civ. 35, and it has been noted that in the Psalms and elsewhere (e.g. here) Hallelujah chiefly appears where mention is made of the punishment of the ungodly. The Jewish *Te Deum*, consisting of Ps. civ.-cix., chiefly sung at the Feasts of the Passover and of Tabernacles, derives its title of "The great Hallel" from the frequent use in those Psalms of the phrase Hallelujah. Here is the great Hallelujah of the Apocalypse; and the Christian *Te Deum* has thus its counterpart in Heaven.

Salvation, and glory, and power, belong to our God (cp. Ps. iii. 8). Omit and honour, and the Lord. This doxology is threefold.

2. the great harlot, which did corrupt the earth. Cp. xi. 18, and Jer. li. 25 (LXX).

3. And a second time they say (Gk.

q q 2

- ¹ch. 5. 14.
²1Chr. 16. 36.
³Neh. 5. 13.
⁴ch. 5. 14.
⁵Ps. 134. 1.
⁶ch. 11. 18.
⁷& 20. 12.
⁸Ezek. 1. 24.
⁹& 43. 2.
¹⁰ch. 14. 2.
¹¹ch. 11. 15.
¹²& 12. 10.
¹³& 21. 22.
¹⁴Matt. 22. 2.
¹⁵Ps. 45. 13. Ezek. 16. 10. ch. 3. 18.
- 'the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, ^oAmen; Alleluia.
 5 And a voice came out of the throne, saying, ^aPraise our God, all ye his servants, and ye that fear him, ^bboth small and great.
 6 ¶ And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for ^cthe Lord God omnipotent reigneth.
 7 Let us be glad and rejoice, and give honour to him: for ^dthe marriage of the Lamb is come, and his wife hath made herself
 8 ready. And ^eto her was granted that she should be arrayed in

have said), **Hallelujah**. And her smoke goeth up &c. The first Hallelujah corresponds to the Angel's voice (xviii. 4-19) and is the response to v. 20; this second Hallelujah corresponds to xviii. 21-24.

4. **the four living beings**...God that sitteth. See on iv. 4, 6: the twenty-four Elders, the heavenly representatives of the Church, and the Four Living Beings the representatives of the living Creation upon earth, re-echo the strain of adoration.

saying, Amen; **Hallelujah**. Cp. Ps. cvi. 48. Like the Song of Moses (xv. 3), the Amen and Hallelujah of the Temple Service are used in Heaven.

Some find here the close of what the Seer announces as to the fate of Babylon or heathen Rome, in her Imperial power (xvii. 18). What was historically realized in the course of centuries is here compressed into one scene. Hence neither the calamities inflicted upon Rome by Alaric, nor by Attila, exhaust the sense of this prophecy. The appearance of the "Four Living Beings," and the going forth of the Word of God (vv. 11-16) to smite the nations after this thanksgiving is ended, denote that the Kingdom of God is still making progress on earth.

5. **came forth from**; ἀπὸ denotes the direction merely, not the source of the voice. The speaker is left quite indefinite, as is the case so often in the Apoc. (i. 10, x. 4, 8, xiv. 2). This verse is not a continuation of the Hymn of praise in vv. 1-4 proceeding from those martyrs whom Babylon had slain, but is rather anticipatory of the future, as in xv. 4.

Give praise to our God. The translation of **Hallelujah** (v. 1); our being added.

the small and the great. Omit and before ye. The servants here are the Saints on earth (cp. xviii. 20).

6. **mighty thunders**. The Nations of xvii.-15, now repentant (xi. 13), are thought to be here symbolized:—the many waters point to the troubled sea of the peoples; and the mighty thunders to the mysterious acts and influences of God which lead to repentance (x. 3, 4). Some consider that all the heavenly voices now combine,—the Four Living Beings, the Elders, the Angels and Saints; and thus the chorus rings forth in louder harmony.

the Lord God omnipotent] Rev. V. 'The Lord our God, the Almighty.'

That God takes possession of His Kingdom is the great theme of this verse, the full import of which is exhibited in xx. 11-15. This event is connected with the Marriage of the Lamb, vv. 7, 8;—cp. Isai. liv. 4-8. Negatively the foundation of God's Kingdom is placed in the overthrow of His enemies (xii. 10); and positively, as soon as this event takes place, in the glorification of the Church.

7. **Let us rejoice and be exceeding glad, and let us give the glory unto Him**. All is said in anticipation. The punishment of the Beast and of the "False Prophet" (v. 20)—or the beginning of the Last Judgment—follows the fall of Babylon; and thus the reign of the Almighty (v. 6) and the full glory of the Church are yet to come.

the Marriage of the Lamb] The blessed union of the Lord with His chosen Bride the Church. Although betrothed to Him she has not yet been brought to perfect union, but still lives in hope (Rom. viii. 24, 25). The figure of marriage is borrowed from the O. T.,—cp. Isai. liv. 1-8; Ezek. xvi. 8; Hos. ii. 19. On this passage compare Matt. xxii. 1-14. The event does not come to pass until xxi. 2. The union of the Lamb with the "Bride," or Church of the Redeemed (xxi. 9, xxii. 17), signifies the final imparting to the faithful of their eternal reward (xi. 18, xxii. 12). Observe that in John xiii. 29 it is not explained who is "the Bride." In 2 Cor. xi. 2 St. Paul approaches the full explanation, which he gives in Eph. v. 22-32.

ready] i.e. for the Bridegroom (see xxi. 2; Matt. xxv. 10). The "Bride" had already been referred to under the figure of "a great multitude which no man could number" (vii. 9),—as the "Woman" with the Crown of Stars (xii. 1),—as the 144,000 on "the Mount Zion." She is the Church of the Last Days—the Elect of Israel and of the Heathen. She has been made ready in the wilderness (xii. 6); and having remained faithful in the time of tribulation, recompense (v. 8) awaits her.

8. **And it was given unto her (by Divine Grace, cp. vi. 4) that she should array herself in fine linen, bright [and] pure**. The adjectives signify the brightness of a

fine linen, clean and ¹white: ^ofor the fine linen is the righteousness of saints. And he saith unto me, Write, ^vBlessed are they which are called unto the marriage supper of the Lamb. And ¹⁰he saith unto me, ^qThese are the true sayings of God. And ^rI fell at his feet to worship him. And he said unto me, ^sSee *thou do it not*: I am thy fellowservant, and of thy brethren ^tthat have the testimony of Jesus: worship God: for the testimony ¹¹of Jesus is the spirit of prophecy. ^u¶ And I saw heaven opened,

¹ Or, *bright*.

^o Ps. 132. 9.
^v Matt. 22. 2, 3.
Luke 14. 15, 16.
^q ch. 21. 5.
^r ch. 22. 6.
^s ch. 22. 8.
^t Acts 10. 28.
^u & 14. 14.
ch. 22. 9.
^v 1 John 5. 10.
^w ch. 15. 5.

holy life, and the purity of the Christian character; the grave attire of the matron, not the gaudy splendour of the harlot (xvii. 3). [•] Some consider the heavenly song as ending with the words **bright and pure**; the rest of the verse being added parenthetically by the Seer from his reminiscence of vii. 14.

For...the righteous acts of the saints.

The comment of St. John. By *δικαιοματά* the Saints have manifested their fidelity. Others understand by the word 'the large freeness of the righteousness bestowed by the infinite merits of Christ's obedience.' The Wedding Garment must be woven and fashioned on earth. It must be brought from thence with each happy spirit to Heaven.

^{9, 10.} An episode, resembling that in xiv. 12, 13, representing the guests who are symbolically described as the "Bride" (Matt. xxii. 1-14, xxv. 10). The true object of the Church's worship is pointed out, as in a parable.

^{9. he} Probably the Angel of i. 1.

Blessed are they which are bidden to &c. Cp. xiv. 13. Both denote the first stage of blessedness, and both form a comment on 1 Thess. iv. 17. The *Marriage* (v. 7) is to be distinguished from the "Marriage Supper:" The betrothal and union of Grace in this life passes over into the union of Glory.

These are true words of God. According to some the words of xviii. 1 to xix. 9; according to others the truths of vv. 5-8.

^{10. And I fell down before his feet to worship him.} See marg. ref.; the natural meaning in both passages being that St. John took the Angel to be the Lord Himself and not a fellow-servant. Others see in this act a token only of exaggerated gratitude or reverence paid to one who had imparted such great things.

I am a fellow-servant with thee and with thy brethren that hold &c. Cp. xxii. 9. *worship God*] Whose servants we both are—of Whose prophetic Spirit we alike partake in this our common ministry; we may not worship the one the other.

for the testimony &c.] A parenthetical explanation given by St. John himself (cp. v. 8). The meaning of the words is: 'I am the fellow-servant of thy brethren that have the testimony of Jesus—that is of thy

brethren the Prophets; for (as St. John here explains) *the testimony of Jesus is the spirit of prophecy.*' "The testimony of Jesus" (see on i. 2) is to be understood both *subjectively*, and *objectively*; as denoting both the testimony borne by Jesus (John iii. 31-33, viii. 14), and the testimony borne to Jesus (John v. 37; 1 John i. 1-3). Many, however, understand these words as spoken by the Angel; thus—The gift of prophecy is thy reward for holding fast the testimony of Jesus, for having faith in Him, and bearing witness to it before all the world.

^{11-16.} The Lord—"The WORD of God"—now comes forward to fight the last fight, and to bring comfort and peace to His Church.

This description of Christ sums up the features and attributes of earlier descriptions:—The White Horse (vi. 2); the Titles (iii. 14, xvii. 14); the Eyes (i. 14, ii. 18); the unknown Name (ii. 17); the Sword (i. 16); the Rod of iron (ii. 27); the Winepress (xiv. 20); the many Diadems which signify that He combines in His Person all royal dignity and power; and thus is "King of kings" (xvii. 14). But is this description symbolical or literal? The writer of these notes affirms with confidence—in accordance with the entire character of the Apocalypse—that the scene is altogether figurative and spiritual; and that the conflict described is neither literal nor visible. Hence the connexion seems to be:—The *seventh* and last scene of the Revelation proper begins with the victory of Heaven over the hostile World-power (xvii. 1-xviii. 24). Then in xix. 1-10 follow the voices of triumph, and the announcement of the *Marriage of the Lamb*; the picture of the overthrow of Satan and his allies (xix. 11-xx. 10); the universal Judgment (xx. 11-15); and the glories of the New Jerusalem (xxi. 1-xxii. 5).

Several centuries have elapsed since this passage (vv. 11-21) was written. Other Babylons, on a smaller scale, and with features less precisely marked, have come and gone since St. John's prophecy against Rome was fulfilled. The Beast still is, and still develops himself from time to time in new forms and shapes. Wherever he develops himself, there arises another Babylon. Yet here we read of the closing

- *ch. 6. 2. and behold ^aa white horse; and he that sat upon him *was* called
 v ch. 3. 14. ^vFaithful and True, and ²in righteousness he doth judge and
 *Isai. 11. 4. 12 make war. ^aHis eyes *were* as a flame of fire, ^band on his head
 a ch. 1. 14. *were* many crowns; ^cand he had a name written, that no man
 & 2. 18. 13 knew, but he himself. ^dAnd he *was* clothed with a vesture
 b ch. 6. 2. dipped in blood: and his name is called ^eThe Word of God.
 *ver. 16. 14 ^fAnd the armies *which were* in heaven followed him upon white
 *Isai. 63. 2. 15 horses, ^gclothed in fine linen, white and clean. And ^hout of
 *John 1. 1. 1 John 5. 7. sch. 14. 20. ch. 4. 4. ⁱIsai. 11. 4. ver. 21.
 v Matt. 28. 3.

scene of the period of the last supremacy. It is the last of the Empires: there is none to follow it. It is to terminate in that great outbreak of evil which under many different figures appears both in O. T. and in N. T. prophecy, as the sure token of the last end of all (xvi. 13-16, xix. 19).

11. *the heaven opened.* In iv. 1 *a door* is opened in heaven in order that the Seer may ascend thither, in spirit, and gaze within and learn the secret things of God. Here the *Heaven* itself is opened in order that the Lord may issue forth with His hosts, identified by some with the 144,000 of xiv. 1-5, as there seen prepared for their victory.

a white horse; and he that sat thereon. Cp. vi. 2. Under the *first* Seal the Rider on the White Horse went forth to his work of conquest; here He comes forth to strike the last blow and to execute the last acts of judgment. In neither case does the Rider come forth *visibly*.

Controversy has arisen at this point in modern times respecting the Second Coming of Christ,—"Will it be pre-Millennial?"

The *Second Advent*,—the *Presence*,—the "*Parusia*" of Christ (ἡ παρουσία τοῦ Χριστοῦ),—is frequently spoken of by the writers of the N. T. *in connexion with* the Last Judgment (Matt. xxiv. 3, 37; 1 Cor. xv. 23; 2 Thess. ii. 8; James v. 7, 8; 2 Pet. i. 16 &c.). In St. John's writings the word *παρουσία* is found only in 1 John ii. 28, and does not occur in the Apocalypse. Now the Last Judgment is not described in this Book until xx. 11; and Scripture recognizes only *one visible* Return, or Coming, or "*Parusia*," of Christ. The question, therefore, arises, Is the Second Advent of Christ to *reconstitute*, or to *terminate* the present state of things?—to establish an earthly (Millennial) kingdom illuminated by the beams of His Glory, and pervaded by the sense of His *visible* Presence? that is to say, Is the doctrine of what is called the "Premillennial Advent" true? That doctrine is as follows:—The present earthly state of things is not to terminate with the Second Coming of Christ, but to be then set up in a new form; when the Redeemer with His glorified Saints will reign in Person for a Thousand Years over a world of men still in the flesh. See p. 605.

The majority of expositors, of the most

different schools, decide that the Second Advent of Christ is to be *visible*: and many writers further insist that the Second Advent is to *precede* the Millennium.

called Faithful and True. Omit *was*. In marg. ref. the same epithets are applied to Christ. Some authorities omit *called*.

in righteousness...war] Cp. marg. ref. The nature of the judgment is indicated in conformity with *vv.* 14, 19.

12. *And his eyes [are] a flame of fire.* Contrast with vi. 2. Here He comes not to seek and to save that which was lost, but to scorch and to consume.

[are] *many diadems.* Not now the *crown*, the Victor's wreath, but the kingly "*diadem*," the emblem of His own proper Regal authority; "*many diadems*," denoting the concentration of all kingly authority in His Person (r. 16). Thus Ptolemy Philometor set two diadems on his head, that of Asia and of Egypt (1 Macc. xi. 13).

he hath a name written, which no one knoweth &c. See Matt. xi. 27. The *New Name* of ii. 17, iii. 12, which will finally be disclosed to those bidden to the Marriage Supper of the Lamb. St. John *sees* the *Name*; it appears *written*; but he can neither read nor express it (cf. Judges xiii. 18).

13. *And he [is] arrayed in a vesture sprinkled with blood.* Cp. marg. ref. The blood of His enemies.

The Word of God] No *new name*: by this title of "THE WORD" Christ is designated only by St. John. He is the Personal Revelation of God Himself—in Whom dwells the fulness of the Godhead bodily (Col. ii. 9). The phrase; "*the word of God*" (also ὁ λόγος)—when not used as a title of the Personal Word—occurs in i. 2, 9, vi. 9, xx. 4. At His first coming in humility He is known as "The Son of Man;" at His Second Coming in glory as "THE WORD OF GOD."

14. *the armies which [are] in heaven.* The heavenly Host (Luke ii. 13), which accompanies Christ in this His manifestation as Judge, is composed of Angels only.

followed him upon white horses] Symbolizing a triumphant march (see on vi. 2).

linen, white [and] pure. For *white* see on i. 14; here the holiness and purity of the heavenly host are symbolized. This Host is without sword or spear—arms of actual warfare are assigned only to the W.C.A.D.

his mouth goeth a sharp sword, that with it he should smite the nations: and 'he shall rule them with a rod of iron: and 'he treadeth the winepress of the fierceness and wrath of Almighty God. And 'he hath on *his* vesture and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS.

17 ¶ And I saw an angel standing in the sun; and he cried with a loud voice, saying "to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God; "that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. ¶ "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he

'Ps. 2. 9.'
ch. 12. 5.
"ch. 14. 19.
'ver. 12.
"Dan. 2. 47.
1 Tim. 6. 15.
ch. 17. 14.
"ver. 21.
"Ezek. 39. 17.
"Ezek. 39. 18, 20.
"ch. 16. 16.
& 17. 13, 14.
"ch. 16. 13.

15. *proceedeth a sharp sword.* See on i. 16. Cp. 2 Thess. ii. 8. The description is symbolical.

he treadeth] In marg. ref. it was another Angel who gathered the vintage of the earth; but how the wine-press was trodden (v. 20) is not stated. As in Isai. lxiii. 3, Christ treads the wine-press alone.

the winepress of the fierceness of the wrath. The two images of the "cup of wrath" and of the wine-press (xiv. 10, 19) are here combined. He comes to execute judgment on the godless, as described in Jude vv. 14, 15.

16. *on his thigh*] The thigh is introduced as the place where the sword is usually found (cp. Ps. xlv. 3). Cp. the custom of engraving the artist's name on the thigh of a statue.

KING...LORDS] Cp. marg. ref. The names of Christ in this Vision are four—(1) in v. 11; (2) in v. 12; (3) in v. 13; (4) here. Before this sacred number four, the earth, whose signature is four, must tremble.

17. *standing in the sun*] From which station, as well suiting the glory of the Angel, he can best summon the birds in mid-heaven, who surround the place where the Angel stands; and whence his voice can be heard by the whole earth.

The birds that fly in mid-heaven, Come [and] be gathered together. This call of the Angel directs us to the same memorable call in Ezek. (marg. ref.), and to the mysterious gathering against Israel, there described, of Gog and Magog (cp. xx. 8). The usual imagery, signifying a disastrous defeat, is employed (see 1 Sam. xvii. 46; Isai. xviii. 6). Universal nature is summoned to rejoice at this consummation of God's purpose.

unto the great supper of God. Contrast the Marriage Supper of the Lamb (v. 9). This passage gives one aspect of the war of the Great Day of God, the Almighty (xvi. 14). For the other aspect see xx. 7-9.

It is the great Epiphany. The first Epiphany was by a Star, this in the Sun.

18. *captains*] Or military tribunes. In this enumeration are four classes (*Kings, Captains, Mighty men, Riders*), cp. vi. 15; or classes composed of four members, the free and bond, the small and great.

19. The past tenses here, and in vv. 20, 21, import that this act of the judgment was represented in Vision; not described, as in ch. xviii.

the beast] Of xiii. 1. Some understand the World-power, the Beast from the Abyss, —Antichrist (xvii. 8).

the kings of the earth] The allies of the Beast—the Ten Kings (xvii. 12, 13), who are called up by demons (xvi. 13-16). The phrase *kings of the earth* is the contrast to the King of Kings, Who is of Heaven.

their armies] Consisting of the inhabitants of the earth (xiii. 4, 8, 16).

to make war] Gr. the war:—the great last struggle for which they had assembled under the sixth Bowl (xvi. 12-16, xvii. 14), but which does not take place until now.

his army] The sing. is in contrast with armies above. The unity among Christ's followers is signified; He has but one army, composed of various hosts (v. 14).

The appearance of Christ has put an end to the attack on the Church (xii. 15). Antichrist now turns against the Lord Himself. The rationalistic interpretation of this passage is:—Although Rome is destroyed, the Roman world, represented by Nero, the Antichrist, is not annihilated. The prophet sees the Beast (Nero), and the kings of the earth (the Generals of the Provinces, almost independent) and their armies, united to make war against Him Who is seated on the White Horse.

20. *taken*] *πιάσω* is characteristic of St. John's style:—it occurs 8 times in his Gospel; 3 times elsewhere in the N. T.

that wrought the signs in his sight. The False Prophet is thus identified with the second Beast (xiii. 11); hence he receives a like punishment with the Beast.

The connexion with ch. xiii. is thus ex-

* ch. 13. 12.
 * See Dan. 7.
 11.
 ch. 20. 10.
 * ch. 14. 10.
 & 21. 8.
 * ver. 15.
 * ver. 17, 18.
 * ch. 17. 16.
 * ch. 1. 18.
 * See 2 Pet.
 2. 4.
 Jude 6.

deceived them that had received the mark of the beast, and
 *them that worshipped his image. 'These both were cast alive
 21 into a lake of fire *burning with brimstone. And the remnant
 *were slain with the sword of him that sat upon the horse, which
 sword proceeded out of his mouth: 'and all the fowls *were
 filled with their flesh.

CHAP. 20. AND I saw an angel come down from heaven, 'having
 2 the key of the bottomless pit and a great chain in his hand. And
 he laid hold on 'the dragon, that old serpent, which is the Devil,
 3 and Satan, and bound him a thousand years, and cast him into

plained by some :—The agency of the *False Prophet* is carried on in the *sixth* World-Kingdom, risen again from apparent destruction. The World-power has parted into *three* powers—(1) the "Ten Kings" (as a *seventh* World-power); (2) the Beast from the Abyss; (3) Babylon, the "Woman." After this, Babylon has been utterly and for ever overthrown; the "Ten Kings" have given up their power to the Beast from the Abyss; and this Beast then reigns as the *eighth* World-power. As the *False Prophet* (xiii. 11) had come to help the Beast from the *Sea* in his *sixth* form; so now an analogous lying power—(that of the Dragon) comes to help the Beast in his *eighth* form—i.e. the Beast from the Abyss—and will exercise anew his old arts until Christ's Second Coming.

they twain...the lake of fire. This language rests on such passages as Isai. xxx. 33, lvi. 24. Note the distinction between the place of Satan's abode, the *Abyss* (ix. 1), and the place of Satan's punishment the *Lake of Fire*.

that burneth with brimstone. Contrast the casting alive into the "Lake of Fire" with the Ascension of the "Two Witnesses" (xi. 11, 12) to heaven. They are cast *alive*, for they have not a human nature; they are purely ideal forms. Those who are human suffer a bodily death (v. 21).

21. and the rest were slain. The kings and their armies (v. 19).

[even the sword] which came forth out of his mouth. Death—spiritual death (see Isai. xi. 4)—falls on them as a preliminary punishment.

and all the birds. Various explained as the Goths and Vandals who desolated the Roman Empire; the Turks who after the fall of Constantinople devastated the Catholic countries of the West; or the Emperor Julian and his partizans (v. 19); or the abolition of pagan sacrificial rites by Theodosius and Justinian (v. 20). Some understand a description of the miserable deaths of heretics; or that the leaders as well as their followers in the persecutions directed against the Christians will be subjected to a speedy and dreadful punishment; and final, complete, and certain victory over heathenism be achieved.

XX. In the different stages of the final Judgment the Three great Enemies of God receive their doom. These are the Dragon (ch. xii.), and his two agents, the Beast from the *Sea*, or World-power (xiii. 1), and the Beast from the *Earth*, or "False Prophet" (xiii. 11). The enmity of these two agents of the principle of evil derives its source from Satan himself; and is realized throughout the Visions which follow, in bloodshed, persecution, seduction, and blasphemy. This God-opposing power is further manifested in xvii. 3 under the two connected forms of the World-kingdom, or Beast, and the World-city, or "Harlot." In the description of the Last Judgment this order is reversed. Satan is now introduced and judged, not first of all but last of all (v. 10). In xix. 20, his two agents, the Beast and the "False Prophet," had been subjected to the same sentence; while earlier still, the seat of the World-power, Babylon, the "Harlot," had been destroyed (ch. xviii.).

But what is the place of the opening verses of this xxth chapter in this symbolical picture of the final triumph of the Divine kingdom over the kingdom of evil? There are two opposite systems of interpretation :—I. This chapter takes up and continues in historical order the narratives of the preceding Visions. II. In vv. 1-9 is, not a continuation of what went before, but a "Recapitulation" of events dating from the First Advent of Christ.

1. coming down out of heaven. Where Satan has no longer a place (xii. 9, 12). The punishment of Satan is always done by ministering Angels (cp. xii. 7 &c.).

having the key of the Abyss. The present abode of Satan and his evil spirits (ix. 1-11); distinct from the *Lake of Fire* (v. 10).

a great chain in his hand] Gr., upon (ἐν) his hand,—lying on it, and hanging from it, prepared to execute the Divine Will, and bind Satan. The chain figuratively expresses the inviolable commands of God, and the impress of His Eternal Will.

2. The same titles used in xii. 9 are here repeated verbatim. Satan being a spirit, the binding by the chain must be understood figuratively;—he is not permitted to exercise his whole power of temptation.

for a thousand years] The accusative

the bottomless pit, and shut him up, and 'set a seal upon him, 'that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little 4 season. ¶ And I saw 'thrones, and they sat upon them, and 'judgment was given unto them: and I saw 'the souls of them that were beheaded for the witness of Jesus, and for the word of

• Dan. 6. 17.
• ch. 16. 14
ver. 8.
• Dan. 7. 9.
Luke 22. 30.
1 Cor. 6. 2.
• ch. 6. 9.

signifying the duration of this binding of Satan (cp. ix. 5). The importance of this period of duration is indicated by its being repeated *six* times in vv. 2-7. That the period is to be taken figuratively, is in accordance with Ps. xc. 4; 2 Pet. iii. 8. A space of time absolutely *long* is denoted, —just as *half an hour* (see on viii. 1) denotes a space of time absolutely *short*; in fact, a long, though finite duration, beginning from the First Advent of Christ (1 Cor. xv. 24, 25). Some note that *Ten*, the number which symbolizes the World in its completeness, is here raised to the power *Three* ($1000 = 10^3$), the number of God (p. 496):—i.e. the world is penetrated perfectly and thoroughly by the Divine element.

The conception of a Kingdom of Christ upon earth which should endure for a "Thousand Years"—by some taken literally of spiritual felicity, by others ideally—passed from Judaism to Christianity. Indeed the general notion of a future age of perfect earthly happiness, and also of a period of a "Thousand Years" in connexion with man's future destiny, was in like manner entertained among the heathen, as we learn from Plato. A world-wide belief, accordingly, such as this, naturally supplied St. John with symbols and with language wherein to clothe his revelation of the fortunes of the Church,—just as he has employed for the same purpose the details of the Theocracy, or the imagery of war, or the phenomena and the convulsions of Nature.

Our Lord's words (Luke xi. 21, 22) clearly refer to the restraining Satan's power (v. 3). Accordingly, as history has proved, heathen idolatries, sacrifices, oracles, have gradually ceased; and Christian civilization and Christian morality have been developed where the Gospel has prevailed.

3. *cast him into the abyss.* Cp. John xii. 31. Here Satan is cast out of the earth; in xii. 9 he was cast out of heaven. From the *abyss*, partially unlocked (ix. 2), the smoke of the Locust-plague issued; thence, too, the Beast ascended (xi. 7, xvii. 8) to whom Satan gave authority (xiii. 4, 7). From this locality Satan himself has been allowed, by God's permission, to come forth; and in Job i. 7 is revealed the liberty conceded to him before he is bound.

shut [it], and sealed [it] over him. Cp. marg. ref.; Matt. xxvii. 66.

that he should deceive the nations no more]. As he has hitherto done (xiii. 14). *The nations*, an expression to be taken in all its

generality) are still to be on the earth during the "Thousand Years."

fulfilled] *finished*. Scripture elsewhere intimates that before the end of the world Satan's power to deceive—perhaps by the revival of heathenism—will be restored. "The Day of the Lord" will not be "except the falling away come first and the Man of Sin" is revealed (2 Thess. ii. 3-9); when the desolating *abomination* (Matt. xxiv. 15) will spring up, exceeding all other idolatries; when the power that now restrains shall be taken out of the way.

after this; viz. "the Thousand Years." Omit *And*.

he must be loosed for a little time. For the prophetic formula *must*, see i. 1, iv. 1. On the word rendered *time* (*χρόνος*, not *καίρος* as in xii. 12), see on i. 3, ii. 21. This duration is occupied by the events described in vv. 7-11.

4-6. A revelation interposed between vv. 3 and 7. The Apostolic Church, sighing under many tribulations, is here taught the spiritual meaning of Millennial existence. Some think that vv. 4, 5 exhibit the other side of the victory won in xix. 20, 21. Others, that as xix. 20, 21 reveal the subversion of Antichrist by the Lord Himself, so here is a new Vision unfolding the share of the "Saints" in that same judgment.

4. *And I saw thrones*] See Dan. vii. 9 note; and read in combination with each other the following texts:—Dan. vii. 18, 22; Matt. xix. 28; 1 Cor. vi. 2; Rev. ii. 26, iii. 21. In like manner, with the close of this verse, cp. i. 6, v. 10.

they sat] i.e. the *souls* of the glorified dead; the martyrs, as well as the faithful, who are next spoken of, and who now, with Christ, judge and govern the Church.

and judgment &c.] A special judgment for a definite object; probably that moral judgment of humanity spoken of by Christ in John v. 24-27, the execution of which is here delegated by Him to His Saints as promised in iii. 21:—see on v. 12.

and [I saw] the souls] In v. 12, "I saw the dead"; here he beholds the *souls* of those who shall never die (John xi. 25, 26),—the souls of the martyrs in glory.

them that had been beheaded. Gr. who had been smitten with an axe;—the axe (*πέλεκυς*, *securis*, *fascēs*) was the badge of Roman power, a *supplicium Romanum*. This may be an emblem of all forms of martyrdom; pointing to those *souls* beneath the Altar which cried for vengeance (vi. 9), as

^a ch. 13. 12.
^c ch. 13. 15.
^a Rom. 8. 17.
² Tim. 2. 12.
 ch. 5. 10.
¹ ch. 2. 11.
^a 21. 8.
^m Isai. 61. 6.
¹ Pet. 2. 9.
ⁿ ver. 4.

God, and ^a which had not worshipped the beast, ^c neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and ^a reigned with Christ a thousand 5 years. But the rest of the dead lived not again until the thousand 6 years were finished. This ^a is the first resurrection. Blessed and holy ^a is he that hath part in the first resurrection: on such ^a the second death hath no power, but they shall be ^m priests of God and of Christ, ⁿ and shall reign with him a thousand years.

also those who were slain by the Beast over all the earth, and with whose blood the "Harlot" was drunken (xiii. 7, 15).

for the **testimony of Jesus &c.** See i. 9, xii. 17, xix. 10.

and such as worshipped not the beast.

The second class of those who were seen seated on the *thrones* (see xiii. 15) which includes the living as well as the dead. As in vi. 11, St. John distinguishes two classes, (1) "The noble army of Martyrs"; (2) "The holy Church throughout all the world."

and received not the mark upon their forehead and upon their hand. See xiii. 16.

and they lived! Not "lived again." It is declared in John v. 24 that believers "have eternal life," and "come not into judgment" (in the spiritual or moral sense), but have passed out of death into life. Even in this world, they already have spiritual life—"Life," in the fullest and truest sense. And this is the meaning here.

and reigned with Christ a thousand years]

This reigning of the Church Militant on earth, as well as of the Church triumphant in Heaven (1 Cor. iv. 8; cp. Eph. ii. 6; 2 Tim. ii. 11, 12), with Christ, since His Incarnation (see on v. 2), has been already referred to in v. 10;—it includes also the office of *judging*. Hence it follows that it is only the faithful—who have been born since the date of the Incarnation, who both *live* (i.e. receive spiritual life) and *reign* with Christ—who are referred to. The rest of mankind are spoken of in v. 5.

5. Omit *But and again*. The *dead* are the spiritually dead, those sunk in *death* and in sin (cp. John v. 25); all mankind from the beginning who have not shared on earth in that *Life* which Christ came to confer, and which He alone could bestow (John i. 4, v. 40),—whether holy men of old who had not received the promise (Luke vii. 28; Heb. xi. 39, 40); or those among the heathen of all times who have ever shewn the *work of the Law written in their hearts* (Rom. ii. 15); or, in fine, the ungodly of all ages and of all nations. "The rest of the dead who are at length to attain to spiritual life do not receive that gift until the end of the present Dispensation,—until the end of the "Thousand Years,"—until the eve of the General Judgment. They are then to *live*, but not to *reign* with Christ (see on v. 4). Accordingly the *First Resurrection* (see below)

includes those only who both *live* and *reign*. They who only *live* with Christ hereafter do not share in what is here called the *First Resurrection*; but they are to share in the *Resurrection of the Just* (Luke xiv. 14).

This is the *first resurrection*] Verse 4 is resumed here. Those who are *born of God have passed out of death into life* (1 John iii. 14). Hence the antithesis of v. 6. In harmony with all N. T. teaching (John v. 25, 28, 29; Rom. vi. 2-4; Col. ii. 12), there is symbolized here, under the figure of the "First Resurrection," that "death unto sin and new birth unto righteousness" in the Sacrament of Baptism, of which the Lord's death and Resurrection are the pledge and the efficient cause. The subjects of the "First Resurrection" are those who are specified in v. 4, of whom Christ had already spoken in John v. 25; while *the rest of the dead*,—who are referred to in the parenthetical clause at the beginning of the present verse,—though they do not partake of the "First Resurrection" until the end of the "Thousand Years," are also included in the announcement of John v. 29.

6. *Blessed and holy*] For similar words of consolation and encouragement cp. i. 3, xiv. 13 &c. The phrase to *have part* is peculiar to St. John (see Johr.:xiii. 8). They that have *part in the First Resurrection live and reign with Christ a Thousand Years* (v. 4). They who, from among the *rest of the dead*, shall *live* with Him after the "Thousand Years" are finished, will share in the blessedness of the former, although they have not reigned with Him. It is no objection to this interpretation that, among those *buried with Christ through Baptism into death*, and like Him "raised from the dead" (Rom. vi. 4), some—nay many—fall away. It is characteristic of St. John to assume that the gifts of Divine grace actually produce that spiritual change which the God of love designed that they should produce in man. Cp. 1 John iii. 9 with i. 8; John x. 28, 29, xiv. 15.

over these. power. Gr. authority. In v. 14 the *second death* is the *lake of fire*. Not those only who *have part in the First Resurrection* are released from the *second death*, but those also who are *found written in the Book of Life* (v. 15),—that is, all who shall ultimately *live* with Christ.

priests...reign] See i. 6, v. 10. Note, that these expressions are always used of this present life. The phrase *priests of God* and of

- 7 ¶ And when the thousand years are expired, ^oSatan shall be ^over. 2.
 8 loosed out of his prison, and shall go out ^pto deceive the nations ^pver. 3, 10.
 which are in the four quarters of the earth, ^qGog and Magog, ^qEzek. 38. 2.
^rto gather them together to battle: the number of whom ^{is} as ^r& 39. 1.
 9 the sand of the sea. ^sAnd they went up on the breadth of the ^sch. 16. 14.
 earth, and compassed the camp of the saints about, and the ^tIsai. 8. 8.
 beloved city: and fire came down from God out of heaven, and
 10 devoured them. ^tAnd the devil that deceived them was cast into ^tver. 8.
 the lake of fire and brimstone, ^uwhere the beast and the false pro- ^uch. 19. 20.
 phet ^{are}, and ^vshall be tormented day and night for ever and ever. ^vch. 14. 10.
 11 ¶ And I saw a great white throne, and him that sat on it, from

Christ briefly intimates that Christ is God. From comparing the blessing in this verse with that in Dan. xii. 12, 13, some have inferred that the 1335 days of Daniel will be immediately followed by the Resurrection of the Just, and Christ's Millennial reign.

7. *expired*] *finished*. The narrative of xix. 19-21 is here resumed. The two passages, indeed, are but different accounts of the assembling unto the war of the great day of God, the Almighty (xvi. 14-16); the hosts being gathered together by the evil spirits proceeding from the Dragon, the Beast, and the False Prophet. The destruction of "The Dragon," or Satan is described here; and the destruction of "the Beast" with the "False Prophet" is described in xix. 20. On this revival of Satan's power at the end, cp. Luke xviii. 8. This is no longer a Vision (introduced by *And I saw*), but a distinct prediction of what will come to pass hereafter. Hence the *prophetic future*; and this *v.* (together with *v.* 8), is the only case in the Apoc., where the *future*, as such, is announced beforehand. In *v.* 9, the *historic* form is resumed. St. John returns to his Vision. The *future* in ix. 6 but reflects Jer. viii. 3;—in xi. 3, St. John is not the speaker;—in xiii. 8 the *future* follows from what was seen.

8. *shall come forth to deceive*. After the mode described in xvi. 13.

the four corners of the earth. See on vii. 1,—*i. e.* the whole earth to its four corners. Who are the *nations*, and whence they are to come, are questions which cause Millenarians great perplexity. Not to mention the difficulty as to the existence, during the Millennium, of members of the Church who are born and die, marry and are given in marriage, there remains the further difficulty as to the unbelieving *nations*. For Millenarians generally consider that all ungodly nations and rulers had already been annihilated (xix. 21).

Gog and Magog] These names appear in Ezek. (marg. ref. where see notes); and were symbols to the Prophet of the enmity of the world to the people of God. So to St. John they are an epithet, taken from the symbolism of the O. T., representing the heathen and God-opposing nations of the earth.

together to the war. The article is emphatic, the last great struggle, under the sixth Bowl (marg. ref.). This conflict is to take place long after the conversion and restoration of Israel (see Ezek. xxxviii. 8).

9. *they went up*] The verb is that employed when an army proceeds to attack (Judges i. 1; 1 Kings xxii. 4).

over the breadth of the earth; to overspread it;—the phrase is taken from Hab. i. 6, LXX; and is used in contradistinction to the "corners of the earth" (*v.* 8).

and compassed the camp] παρεμβολῇ (cp. Heb. xiii. 11, 13) expresses a station of soldiers. There is also an evident reference to the state of the "Church Militant" (cp. Eph. vi. 11-17). The terms *Camp* and *City* are images borrowed from the condition of Israel in the Wilderness and in the Promised Land (Ex. xiv. 19; Ps. cvii. 36). Here the *Camp* surrounds and defends the *City* Jerusalem (so styled in Eccles. xxiv. 11; cp. Ps. lxxviii. 68). The Jerusalem of the Apocalypse is the symbol of the Church.

and fire came down &c.] Omit from God. This feature of the Vision is also taken from Ezek. xxxviii. 22, xxxix. 6. On *fire* as the instrument of Divine punishment, see Gen. xix. 24; Lev. x. 2; Luke ix. 54.

10. This, according to some, is the fourth stage of Satan's punishment (see on *v.* 3). With this verse the three great enemies of God's Kingdom disappear.

11-15. A new Vision begins here,—the Last, and Universal Judgment of *all that are in the graves* (John v. 28, 29). See above on *v.* 5. Some would see here the final decision as to those only who had submitted to the influence of the three enemies of God's Kingdom. According to others, there are on earth, at this crisis, only the glorified Saints who reign with Christ during the Millennium: all the other inhabitants of earth had perished (*o.* 9); and now comes the "Second Resurrection," viz. of those who had never heard Christ's name, as well as of those who, having heard, were positively unbelieving (xix. 21).

11. *a great white throne*] Great as compared with the thrones of *v.* 4; *white* as being the colour of heaven (see on ii. 17). The great white throne is equivalent to the throne of glory of Matt. xxv. 31, for *light*

- ^v ch. 21. 1. whose face ^v the earth and the heaven fled away; ^a and there
^a Dan. 2. 35. 12 was found no place for them. And I saw the dead, ^a small and
^a ch. 19. 5. great, stand before God; ^b and the books were opened: and
^b Dan. 7. 10. another ^b book was opened, which is *the book of life*: and the
^c ch. 3. 5. dead were judged out of those things which were written in the
^c & 13. 8. 13 books, ^d according to their works. And the sea gave up the
^d Jer. 17. 10. dead which were in it; ^e and death and ^f hell delivered up the
^e Matt. 16. 27. dead which were in them: ^f and they were judged every man
^f ch. 6. 8. according to their works. And ^g death and hell were cast into
^f ver. 12. 15 the lake of fire. ^h This is the second death. And whosoever
^g Cor. 15. 54, 55.
^h ch. 21. 8.

¹ Or, *the grave*.

at the utmost intensity is *white*; from this, too, we may further explain Dan. vii. 9; Rev. i. 14.

and him that sat on it] The Person referred to in Matt. xxv. 31; John v. 22; Rom. xiv. 10; 2 Cor. v. 10—viz. "The Son of Man," Christ, He Who is the Source of the New Creation (xxi. 5). According to others, God in the undivided Unity of His Being; or, more simply, God *the Father*.

from whose face &c.] Cp. 2 Pet. iii. 10–12. The old world disappears through the fiat of that Omnipotence which at the first called all things into existence (Heb. xi. 3).

the dead, the great and the small, standing before the throne. An exhaustive specification of the human race—of all who have

2 Cor. v. 10; Gal. vi. 7; and especially of this Book, ii. 2, 5, 19, iii. 1, 8, 15;

13. [the sea] Not the literal, physical sea, but a symbol of one of the sources whence the wicked come to judgment. If *Death* and *Hades* include all who had ceased to live before this hour of Judgment; from the sea come the dead, the *spiritually dead* (Eph. ii. 1), and who are to be found among the *living* nations of the earth when the Lord returns to be our JUDGE.

hell gave up; or *Hades*—the receptacle of the dead, i. 18, vi. 8. All living and dead shall thus stand before the JUDGE (1 Thess. iv. 16, 17). St. Augustine understands by "the Sea giving up its dead," the existing world exhibiting those who had

the ungodly dead, or of the *spiritually dead* (Matt. viii. 22) &c.

and books were opened. Cp. marg. ref. Not "the books" as below, but *books* indefinitely, such as are spoken of throughout Scripture as the register of all human actions (Ps. lvi. 8; Isai. lxxv. 6; Mal. iii. 16); a symbolical representation of the Divine Omniscience, or a symbol of the Divine memory. Possibly there is a reference to the O. and N. T.T., according to which men, under both dispensations, are to be judged.

and another book [the book] of life] See marg. ref. and cp. Ps. lxxix. 28; Dan. xii. 1; Luke x. 20; Phil. iv. 3. The words seem to point to the *Manifestation* (or "the Revealing") of the sons of God,—to the redemption of our body (Rom. viii. 19, 23),—to the literal Resurrection to glory of the Saints, as distinguished from their spiritual Resurrection in this life (v. 5). All the dead are judged (see below) out of the books; the names of the Redeemed alone are inscribed in the *Book of Life*. The reprobate are self-condemned, as they now read of the good which they might themselves have done. This may be part of the "judging" ascribed to the Saints in v. 4.

and the dead were judged] All the dead. Cp. Rom. xiv. 10.

according to their works] The constant doctrine of Scripture (see e.g. Rom. ii. 6;

14. *Death* and *Hades* are here personified as in vi. 8. *Death*, the product of sin, with *Hades* its companion, receives the punishment of sin (marg. ref.). Their destruction is the guarantee of the life of the blessed (xxi. 4). Some, concluding that no personification is intended here, note that, according to Christ's words, *Hades* includes both *Paradise* (Luke xxiii. 43) and *Gehenna* (Luke xii. 5). Here *Hades*, without any distinction between the two regions,—although between them there is a great gulf fixed (Luke xvi. 26),—is cast into the Lake of Fire. Neither *Death*, nor the abode of the departed, *Hades*, has place any longer in the New Creation. *Death* and in its train the abode of the dead belong to the present Creation. In the New, which God will restore, *Death* ceases, and *Hades* has nothing more to do.

This is the second death, [even] the lake of fire. The second death (see v. 6), which is followed by no Resurrection, consists in the being cast into the Lake of Fire—see xxi. 8. In other words, *Death* and *Hell*, being here personified, will be treated like the two Beasts and Satan (marg. ref.). All that which accompanied them as the wages of sin, is now cast into the Lake of Fire, the abode of the condemned.

15. And if any was not found &c. In this verse, the doom of unbelievers is described; and "the Judgment of condemnation" is ended, in order to introduce, for

was not found written in the book of life 'was cast into the lake 'ch. 19. 20. of fire.

the comfort and encouragement of believers, the picture of eternal happiness which now occupies the rest of the Book.

ADDITIONAL NOTE.

THE MILLENNIUM (v. 2).

I. The principles of Millenarianism were borrowed by the first generations of Christians from Jewish theology (see the Excursus following). They rest on the literal interpretation of the two phrases—a *Thousand Years*, and the *First Resurrection*. Babylon, having fallen (ch. xviii.), and judgment having overtaken the Beast and the "False Prophet," there immediately follows a *preliminary* judgment on Satan himself, previous to his *final* judgment. Upon this, he is bound for the literal period of a *Thousand Years* (v. 2), during which the *First Resurrection* (v. 5) takes place; i.e. a literal Resurrection from the dead takes place,—either of all the *dead in Christ* (cp. 1 Thess. iv. 16; 1 Cor. xv. 23); or, at the beginning of the Millennium, of those only who had suffered for Christ in preceding times, and then of the rest of the righteous who had not obeyed the Beast. After this follows, during the Millennium, the reign of the Saints, *on earth*, with Christ, Who is to exercise there in Person His sovereignty, from Jerusalem as the centre, and by means of the revived theocracy and kingdom of Israel. Some question the opinion that Christ will Himself reign *on earth*; His is ever "Regnum Cælorum." Nevertheless, throughout this Millennial age of perfect felicity, besides the Saints who reign with Christ and judge the world, there still exist nations on earth (v. 8), who are avowed enemies of the kingdom, or, at least, who are still unconverted. To these Satan, loosed when the *Thousand Years are finished*, before the end, and before his final overthrow, turns with all his powers of seduction, and leads them to assail the Saints (v. 9). Hence, we are told, it follows that the *risen Saints* are to dwell in the *earthly Jerusalem*, where they are to be assailed by hosts of heathen nations still living *on earth*; and thus, although all the inhabitants of the earth—the enemies of God, and adherents of the Beast and "False Prophet"—had already been slain (xix. 21). Such a result leads some to understand this "apocalyptic drama" to be a purely "ideal representation" of a long series of events occurring on the Day of the Lord's Coming, comprising the general Resurrection and the Last Judgment; no special period of time being signified by the Millennial reign, for "a thousand years in God's sight are but as yesterday" (Ps. xc. 4).

Others adopt another view. They suppose that the whole congregation of believers who have died in Christ are to be clothed, at the *First Resurrection* (v. 5), with their glorified bodies, whereby they are rendered visible to earth, and are manifested together with Him; while living believers, freed from everything earthly, are to be caught up to meet the returning Lord in the

Ascension,—Israel and the Gentiles, who still remain on the earth (xix. 21), opposing the Church, but being gradually converted by the influence of the Church in glory, and by the sight of the judgments on Satan and his adherents (xix. 11–xx. 2). From the *religious* point of view, in their relation to God, Gentiles and Jews stand on a perfect equality; from the stand-point of the history of Revelation, however, Israel is, and ever shall be the chosen people through whom God's designs are executed:—Ex. iv. 22, xix. 5, 6; Rom. xi. 21–24. The Last Times shall prepare a thorough change of heart in the people of Israel; and to this change of heart the Lord's words in Matt. xxiii. 39 clearly point. In the Millennium Jews and Gentiles are united; and thus, the whole human race becoming one, the full and true life of humanity is at last realized—Rom. xi. 30–32. Still, during the "Thousand Years," there is a separation between earth and Heaven—between humanity glorified and humanity still living in the flesh. Hence it is possible that an apostasy should take place at the end of the Millennial period.

In this description we recognize many features of the older Chiliasm. This system assumes that there are to be *two* future Advents of Christ, of which the former is to be preparatory:—the texts relied upon are John xxi. 21–24; Acts i. 10, 11. In accordance with Zech. xiv. 4, Christ is to descend on Mount Olivet, whence He had ascended to Heaven:—there the Chilist expects the former of the two Advents to take place; and there Antichrist is to meet his final overthrow. The Jews are to be converted as a nation, and the kingdom restored to Israel—the kingdom consisting of Jews and Gentiles, with Christ as the Head (Matt. xix. 28, xx. 23; 1 Cor. vi. 1–4).

Others content themselves with explaining the Millennium to signify "a long time, not less than a Thousand Years"; and to be a figure of that long duration of the Church's peace, and happy condition on this earth, of which the emblem is that silence of *half-an-hour* in Heaven, under the Seventh Seal (viii. 1).

II. According to the second system of interpretation,—of which St. Augustine is the ablest exponent,—Christ had gone forth, in the *first Seal, conquering and to conquer* (vi. 12). Foes, however, are still to be encountered such as the other Seals and the Trumpets and the Bowls describe. The Church is to be ever militant on earth; a form of Antichrist is to continue until the end; and although the agents of the evil one are at length overcome (xix. 20), Satan himself still remains undestroyed. Has Christ, then, not conquered? In order to answer this question, the Seer now re-ascends to the beginning, and recounts the work of Christ at His First Advent, and what He still continues to do. Christ was the Woman's promised Seed Who bruised the Serpent's head (Gen. iii. 15). This, the first promise in the Bible, was fulfilled by the Incarnation, when the *Son of God was manifested that He might destroy the works of the devil* (1 John iii. 8; cp. Matt. xii. 30, 31). The second promise was fulfilled

4). It is from Heaven, however, that the Saints exercise their rule; for earth, not yet renewed, is not suited for the glorified Church. At the beginning of the Millennium the state of the world will be what it was at the date of Christ's

Satan, and bound him for a thousand years. From the date of the First Advent, therefore, the "Thousand Years"—symbolizing a great but indefinite period of time—take their beginning. During this period the power of Satan is re-

strained, and the opposing power of the *First Resurrection*—the spiritual Resurrection of the soul, “the death unto sin, the new birth unto righteousness”—is the strength and support of the Church. Again:—The Church being always in conflict with the powers of evil (for Satan has been bound merely, not destroyed); and these powers manifesting themselves, with ever renewed intensity at successive periods of history, St. Paul has announced that before the end of all things that *Wicked shall be revealed whom the Lord shall consume...with the brightness of His Coming* (2 Thess. ii. 8):—a time which Christ Himself foreshadowed (Luke xviii. 8).

This interpretation of *vv. 1-6* assumes that the two phrases, a *Thousand Years* and the *First Resurrection*, are to be understood figuratively, in accordance with the general character of the *Apocalypse*.

The majority of Millennarians place this period of the Church's felicity altogether in the future. Many, especially in ancient times, in accordance with Jewish theology, understand the Millennium to be the *seventh* “Thousand Years” of the world; and thus the world's Sabbath (Gen. ii. 2, 3). Others understand not the *seventh* Thousand Years, but the *eighth*,—the Day of the Lord, at the beginning of which the Church has risen again. Others find here two periods of a thousand years (*v. 3*):—the former of which or *third* stage of Satan's punishment (xii. 12) begins A.D. 1836 with the destruction of the Beast (xix. 20), and the binding of Satan; the latter begins, A.D. 2836, after the reign of the Saints on earth, and when Satan is loosed (*v. 7*). It is closed A.D. 3836, immediately before the end of the world (*v. 11*). This twofold Millennium had been already taught by St. Barnabas (ch. xv. note). Others explaining the number mystically regard the interval between Christ's As-

the age, the first rudiments of which true Christians must leave behind (Heb. vi. 2): to this popular belief the *Apocalypse* adds “the double Resurrection, and a Millennial era between the two.” This theory ingeniously combines the conflicting systems taught by the Jewish doctors—the political element in the ancient hopes of Israel, and the religious element (ch. ii. 27, xii. 5, xix. 15; Acts i. 6, ii. 30); and assures to the Martyrs privileges above all others. Such a doctrine, it is added, needed to be counteracted by all the force of the spiritualistic reaction which had its root in the Pauline Gospel, and its scientific basis in the Alexandrine School.

EXCURSUS ON THE MILLENNIUM.

It is of some importance to trace the early history of the doctrine of the Millennium (*millé annu*), or Chiliasm (χίλια ἔτη), or the “Thousand-years’ reign of the Saints with Christ,” inasmuch as the consensus of the Primitive Church is the stronghold of Millennarianism.

The expectation of an order of things entirely new founded on the language of Messianic prophecy, however misapplied, lay at the root of every form of Chiliasm among the Jews. According to Jewish theology, as collected from the Talmud, Messiah is to gather in from the Dispersion all the scattered descendants of the Tribes, to discomfit their foreign oppressors, and from Jerusalem as a centre to rule over the whole earth which is to be a scene of temporal enjoyment and prosperity. Even the doctrine of the Resurrection was harmonized with the exclusive nationality of the children of Abraham. Of the chosen race, if not all, at least the more virtuous are to be summoned from Paradise, from the abode of departed spirits; and under

Years,” or twenty Jubilee periods of fifty years (Lev. xxv. 10). The age accordingly in which we now live is insignificant when compared with the duration of the visible glory of Christ's Kingdom on earth.

Others place the Millennium in the past:—e.g. in the first “Thousand Years” of the Christian Era; or from the time of Constantine the Great, and its end under Lewis the Bavarian (A.D. 1313-1347), the last opponent of the Popes; or (e.g. Luther) count this period down to Pope Gregory VII. (A.D. 1073-1085), in whom they recognise Satan let loose; or, reckon it from Christmas Eve, A.D. 800, the coronation of Charles the Great—under whom the German Tribes were converted to Christ and the Christian Empire of the West founded—down to the reign of Napoleon (Apollyon).

From the rationalistic point of view, some conclude that the *Apocalypse* describes prophetically the Jewish war—the duration of which is restricted to the *three and a half years* (1260 days). Gog and Magog are found in the revolt under Barchochab; and the Heavenly Jerusalem, in the happy state of Christianity, and in the spread of the Gospel after the complete suppression of the Jewish nation.

according to Ps. xc. 4; and assign it to the first triumph of Christianity after Nero's death—extending, in God's sight, to a 1000 years. Thus the day of an imperial triumph used to extend to several days—under Trajan to 120; and accordingly here “the day” of triumph extends to 365×1000 . Others see here an exact expression of the Judæo-Christian Eschatology of

the was asked, was the duration of this period to be determined according to Scripture? The chronological type often taken was the *Week of Creation* (cp. Dan. ix. 25); and as the world was created in six days, and as a “Thousand Years” in God's sight are but as one day (Ps. xc. 4), so the duration of the world is the *Week of Creation* distributed through time—each Day, or Age of this *Week* being equal to a “Thousand Years.” As there was a Sabbath of Creation, moreover, which began after man was formed, so must there be a Divine Sabbath of the Messianic era of Salvation beginning as soon as the human race, restored to its primitive innocence, shall stand on the earth as Adam did in Paradise. Thus R. Salomon writes: “It is fixed that the world shall stand for 6000 years, according to the number of the days of the week; but on the seventh Day is the Sabbath, and during the seventh Millennium the world has rest.”

All Jewish conceptions of a Millennial Kingdom of Messiah were reflected in the system of the Ebionites, and with the other errors of that system injuriously affected the early Church; but this tenet of the later Judaism was conveyed more directly to the Christian community by the Epistle of St. Barnabas (ch. xv.). Here, however, in accordance with the essence of the Gospel, a condition of spiritual, blissful rest is described,—a restored harmony of Humanity, and a glorified state of Nature. Neither St. Barnabas, however, nor the Fathers who subsequently held this doctrine conceived that the 1000 years' reign was to be the end of all things, but merely a Millenary Sabbath,—a stage of transition to eternal life.

The Christian conception naturally differed

from the Jewish in this that it represented the Millennial reign as brought in by Jesus of Nazareth, and as including both Jews and Gentiles:—what was common to both was the period of blessedness *on earth*; and the selection of Jerusalem once more as the City of God. That such a belief should, for a time, have been popular in the early Church was altogether natural. Christ had declared it to be His mission to found a Kingdom; and never was the contrast between the Kingdom of God, and the kingdom of the world exhibited more forcibly than in the days when the first Christians lived. Then, as at all times, the Lord's Second Advent was looked for in the future—whether near or remote; and as the efforts of the heathen to crush out the Christian Faith grew more cruel, and persecution waxed more fierce, so did the early believers cherish more eagerly the hope of a speedy deliverance and of a rich reward. All was changed, however, as soon as the Christian Religion was recognized by the powers of this world. When the age of persecution passed away, Chiliasm ceased to form an element of the popular belief. It was only with the cessation of outward oppression, and still more with the growth of that new relation of the Church to the State under which men actually enjoyed the peace that had once seemed to be hopeless on earth, that the motives died out which prompted the longing for the "Thousand Years" reign of believers with Christ.

There are four chief stages in the history of Chiliasm:—I. The earliest stage is that of the first four centuries, when the doctrine was both popular and earnestly insisted on by many distinguished Fathers of the Church;—II. The period from St. Augustine to the Reformation;—III. The age of the Reformation, in which Chiliasm was revived among the enthusiastic and fanatical sects which then started into existence;—IV. The period from the Cent. xvii., down to the present day.

I. The same influences that moved the orthodox among the primitive Christians,—the tradition, namely, which had passed over to them from the Jews, as well as the gloomy aspect of the times,—acted upon the early heretics also: e.g. Cerinthus, the Ebionites, Montanus &c. Chiliasm, or the doctrine that the Saints were to reign with Christ on earth for the literal period of a Thousand Years, now became the common, although by no means the universal, belief. With the exception of the Epistle of St. Barnabas, no trace of this doctrine is to be found in the writings of the other Apostolic Fathers. Athenagoras, Tatian, Theophilus of Antioch, Clemens Alex. are silent on the subject. Justin M., who came next after Papias of Hierapolis as teacher of Millennialism, ardent supporter though he was of this doctrine, expressly writes that "there are many Christians of pure and devout minds who do not admit this."

The leading advocates of Millennialism in the Early Church were,—Papias (Eus. iii. 36, 39) who, as has been pointed out, borrowed from Jewish sources;—St. Irenæus, Tertullian (as a Montanist), Cyprian, Methodius, Nepos, Victorinus, and Lactantius.

It is evident, however, from the words of St. Justin M. quoted above, that Chiliasm was not the universal belief of the primitive Church. So early as the year 196 an earnest opponent of the Millennial doctrines was found in Caius, a Roman Presbyter, who, writing against the Montanist Proclus, declares that the "Thousand Years" Kingdom was a vain fable invented by the heretic Cerinthus. Even thus early, the tendencies to which Chiliasm gave an impulse,—as exhibited chiefly

in the extravagances of the Montanists,—contributed to the growing opposition to this doctrine. It was from the Church of Alexandria, however, with its famous school of theology, that the most strenuous resistance to Millennialism proceeded. Origen speaks in terms of strong condemnation respecting those who interpret Scripture in a Jewish sense. He was the first—so far as we know—who directly impugned the doctrine. Nepos of Arsinoë wrote in reply to Origen; and was in turn answered by St. Dionysius of Alex. The last echo of Chiliasm, however, in the Eastern Church is given from the writings of the younger Apollinaris, the heresiarch (A.D. 370), who went so far in his Jewish sympathies as to teach that the Temple was to be rebuilt, and the entire Jewish worship to be restored—men to live both as Christians and as observing the Mosaic Law. In support of this Millennial period he referred to Rev. xx.; which, nevertheless, as Apollinaris admits, "the greatest number and the pious" understood in a spiritual sense. And thus we see that from an early period Chiliasm was neither held universally, nor imposed as an article of faith; while, as Apollinaris admits, it had almost died out in his day.

II. From the fourth century to the age of the Reformation, the interpretation of the "Thousand Years" advocated by St. Augustine prevailed in the Church. At one time he was himself disposed to be a Chilist in the strictly spiritual sense of the doctrine, but of other aspects of the doctrine he writes: "Nullo modo ista possunt, nisi a carnalibus credi." The sentiments of St. Jerome may be inferred from his reference to the work of Dionysius of Alex., whom he describes as mocking at the fable of the "Thousand Years." The existence of Millennialism may for a time be traced in the Medieval belief that the world was to come to an end in the year 1000. Subsequently to this date various ideals of the Millennial kingdom were proposed—by the Mendicant Orders (A.D. 1200) in a return to Apostolic poverty;—by the Abbot Joachim (A.D. 1202) in a union of contemplation with the inspiration of love;—by Peter de Oliva (A.D. 1297) in the more energetic action of the Holy Ghost.

III. With the Reformation Millennialism entered on its third stage. In the Apocalypse many recognized a prophetic compendium of the history of the Church. In the supposed downfall of the Papacy, they saw sure tokens of the near return of the Lord. Among the wild imaginations of the time, the Anabaptists embraced Millennialism in its grossest forms, and used this belief as a plea for lawlessness and crime. Hence the repudiation by both the Foreign and the English Reformers of this doctrine (cp. Art. xli. of the original Articles of the Church of England).

IV. During the sixteenth century no writer of repute defended Millennialism; and the question was not revived till the learned Joseph Mede (A.D. 1627), in his *Clavis Apocalyptica*, introduced the subject once more into the field of controversy. The chief impulse however to the revival of this doctrine was given by Bengel in 1740, according to whose chronological system the former of the two periods of a "Thousand Years" which he assumed, was to begin in 1836. Several modern Chilists interpret the word merely as a symbolic prophetic number; and will fix nothing more nearly as to the duration of the Kingdom of Glory.

The tendency to Millennialism lies deep in human nature. Man feels that he is himself weak; too utterly powerless in his own strength to win Paradise back again. It was the ingenu-

2 Pet. 3. 13. **CHAP. 21. AND** ^aI saw a new heaven and a new earth: ^bfor the
^cch. 20. 11. first heaven and the first earth were passed away; and there was
^dGal. 4. 28. 2 no more sea. And I John saw ^ethe holy city, new Jerusalem,
 Heb. 12. 22.

ous creed of the heathen Greek or Roman that the restoration of the "Golden Age," when earth would be all fertility and bounty, and man all perfect and happy, could only proceed from the favour of the gods. It was the belief of the Jew that his expected Millennium of carnal enjoyment and worldly dominion was to be brought in by Messiah. Neither Jew nor Gentile dreamed that human efforts could remedy the evils of life. In our modern philosophy, however, 'Man,' or rather the abstraction 'Humanity,' is invested with the character of God-head. Our new prophets speak of 'Man,' of his future, of his dignity. Civilization is merely the gradual evolution and successive attainment, so to speak, by mankind, of the Divine Nature. We are not indeed told precisely where this progress begins, or where it ends: but nevertheless, according to this doctrine earth alone remains for man; it is no longer his place of exile,—it is his only dwelling-place, his only country. To the ancient conceptions of a "Golden Age,"—or of an earthly Messianic reign,—or of a carnal triumph of Christianity,—has succeeded the kindred doctrine of the perfectibility of the human race. In short, worldly as well as religious speculation has its Millennial dream; inasmuch as it assumes that there is a goal of perfection to which mankind can attain within the present conditions of things. Many Chilastic enthusiasts appeared during the great French Revolution, who thought that the ideal of earthly bliss would be at once attained by establishing the principle of the "rights of man." The crudest Chiliasm often lies at the root of the socialistic and communistic tendencies which menace the very existence of European civilization. For man has need of an ideal. If once he abandons the religion of Christ,—if Heaven is a blank for him,—if there is no other life in which he believes or hopes,—he will transfer his ineradicable idea of the Infinite to the present life; and strive in imagination to enlarge the narrow horizon that bounds his earthly career. He will transport to this world his conception of supreme happiness; and imagine for himself a Paradise on earth, having no hope to find it elsewhere. It is thus, from the denial of religion, that the notion of 'progress' has arisen—the "Golden Age" of modern times. Amid all the declamation of our modern philosophers—their great words as to spiritualism, and progress, and reason—one single thought, one single aspiration, may be clearly disengaged; and that, an ideal of material happiness, and of sensual enjoyment. Morality has no place, or at best but a very secondary place, in the new dogma, the great end of which is the amelioration of physical life. And this, in the mystical language of these thinkers, is "the New Apocalypse":—an Apocalypse, indeed, but one which has neither an Apostle of Christ for its author, nor the Spirit of God as the source of its Inspiration.

XXI.-XXII. 5. In this the concluding part of the *seventh* Vision of the Revelation Proper, the last and highest object of Apocalyptic Prophecy,—the accomplishment of the mystery of God (x. 7), and the fulfilment of the promises to the Seven Churches (chs. ii.-iii.) are presented to

us, in contrast to the judgment of condemnation described summarily in xx. 15. In the picture here given of the New Jerusalem we have once more before us the descriptions given in Isai. lx., and in Ezek. xl.-xlvii.; St. John following the order in Ezekiel.

1. *a new heaven and a new earth*] In place of the earth and heaven which (xx. 11) fled away from the face of Him Who sat on the throne: cp. marg. ref.; 2 Pet. iii. 13. Probably "a renaissance"—a reproduction as from a seed (1 Cor. xv. 42, 43)—of a new earth from the old is intended (cp. 1 Cor. vii. 31; Matt. xix. 28).

are passed away; and the sea is no more. As in v. 4, the *first things are passed away*. The interpretations of the *sea* are various: (1) The literal *sea* exists no longer, because the *new earth* has arisen out of fire;—(2) The former *sea* has passed away like the former *earth*;—(3) The *sea* is the nations, the wicked restless world (xx. 13, see xvii. 15; Isai. lvii. 20);—(4) Because in Paradise there was no *sea*, and here all is Paradise;—(5) The old *heaven and earth* of the former *Israel* having passed away, the *Sea*, the emblem of the *Gentiles* (Ecclus. xxxix. 23), is no more. Of these, No. 3 best suits the symbolism of this Book. The end of the development of God's Kingdom is not under the Millennial Kingdom. During the Church-historical era, nature and history pursue their wonted, unspiritual course. During the Millennial Kingdom the life of Christ becomes manifest and visible (Col. iii. 3, 4); penetrating the whole world of history—government, civilization, art. Finally, after the Millennium, this life of Christ becomes also the power which transfigures nature, in the time of the *New Heaven and The new Earth*.

2. *Omit John. The Holy City* is the Church Triumphant, including, like the *Heaven* and the *Earth* (v. 1), the community consisting of its inhabitants who have in like manner become *new*. The Church is represented as a *City* in Matt. v. 14; Heb. xi. 10, 16, xiii. 14. The epithet *Holy* is now supplied to iii. 12 (cp. v. 10, xi. 2, xxii. 19; Matt. iv. 5, xxvii. 53; Isai. lii. 1).

new Jerusalem] Some read, 'Jerusalem coming down new.' As the Seer beheld in the renovated world a *new heaven* and a *new earth* (v. 1), he now beholds in the glorified Church a *new Jerusalem*. As the Theocracy, with its system of worship and its Sanctuary, had its type in "the City of the Living God" (Heb. viii. 5, ix. 23), so St. Paul speaks of the earthly Jerusalem in contrast to the heavenly (Gal. iv. 26; Phil. iii. 20).

coming down from God out of heaven, prepared ^das a bride
3 adorned for her husband. And I heard a great voice out of
heaven saying, Behold, ^ethe tabernacle of God ^{is} with men,
and he will dwell with them, and they shall be his people, and
4 God himself shall be with them, ^{and} be their God. ^fAnd God
shall wipe away all tears from their eyes; and ^gthere shall be
no more death, ^hneither sorrow, nor crying, neither shall there
be any more pain: for the former things are passed away.
5 ¶ And ⁱhe that sat upon the throne said, ^kBehold, I make all
things new. And he said unto me, Write: for ^lthese words are
6 true and faithful. And he said unto me, ^mIt is done. ⁿI am

^dIsai. 54. 5.
^e2 Cor. 11.
^fEzek. 43. 7.
^g2 Cor. 6. 16.
^hIsai. 25. 8.
ⁱch. 7. 17.
^jch. 20. 14.
^kIsai. 35. 10.
^l& 61. 3.
^mch. 4. 2, 9.
ⁿ& 5. 1.
^oIsai. 43. 19.
^p2 Cor. 5. 17.
^qch. 19. 9.
^rch. 16. 17.
^sch. 1. 8.

coming down out of heaven from God. Not on the old, but on the new earth, and therefore not of this material Creation. This conception of the heavenly Jerusalem, familiar to St. Paul and St. John, occurs also in Jewish theology. The new Jerusalem comes down out of heaven, because the Church is already there in triumph, although here below it suffers and struggles.

A threefold Jerusalem is peculiar to the N. T. :—(1) The heavenly community of the righteous (xiv. 1-5);—(2) The Church in her militant state (xi. 2, xx. 9);—(3) The New Jerusalem on the renovated earth, as here; after whose descent from Heaven, the two other forms are seen no more. In this third form Jerusalem combines the heavenly character of the first and the earthly existence of the second. The City comes down from God; and still His throne is in it, and He Himself is with men therein (v. 3, xxii. 3). The New Heaven has inclined to the New Earth; the New Jerusalem is the bond of union. As in Matt. v. 34, 35, the symbolical City has come between.

prepared as a bride] See xix. 7 (cp. xxii. 17; Isai. lxi. 10-lxii. 5). The Holy City and the Bride are now contrasted with Babylon and the Harlot. Millennarians place the marriage of the Lamb before the Millennium, although here, after the Millennium, the Bride is so called for the first time in this Book.

3-8. A new Vision, forming an interlude between vv. 3 and 9; and exhibiting the results of the final Judgment (xx. 11), as set forth in Matt. xxv. 34, 41.

out of the throne. As in ix. 5.

the tabernacle of God] His actual dwelling, the Heavenly Jerusalem, not the symbol merely of this, as in the wilderness (Lev. xxvi. 11, 12). It is the "Tabernacle" of God; the true contrast to the shadow of heavenly things—the "Tabernacle" of the Covenant and the Temple under the Jewish Law: and it is with men, i.e. redeemed and glorified humanity.

he shall dwell with them; σκηνώσεται 'tabernacle' (see vii. 15; John i. 14; Ex. xxix. 45). The fact of God's dwelling with His people, first manifested by the Incarnation, is now accomplished (see ch. vii. 15-17).

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This fact supplies the best exposition of the present Vision. How God dwelt with His people of old is described in Ex. 1. 34-38.

they shall be his people] peoples; the frequent subject of Prophecy (e.g. Jer. xxiv. 7; Ezek. xxxvii. 27; Zech. viii. 8).

God himself shall be with them] Cp. the name "Immanuel," "God with us"—Isai. vii. 14; Matt. i. 23.

[and be] their God] It is thus implied that the contrast between the Church and the world has now ceased. On this promise see Jer. xxx. 22; Ezek. xi. 20.

4. and He shall wipe away every tear... and death shall be no more. Death, as it had come into the world through sin (Gen. ii. 17; Rom. v. 12), must cease when the victory over sin shall have been won (1 Cor. xv. 54).

neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. See v. 1; evil has ceased; and there is unimpeded union with God. Comparing vv. 1-4 with 1 Cor. xv. 24-28, it is by no means implied that the mediatorial office of Christ is at an end. All communications of blessing from the Father to His creatures pass through the Son, and now it is for the first time true, in the full sense of the words, that Christ is present in all Creation, for He now fills all with His own fullness.

5. he that sitteth, i.e. Christ (as in xx. 11). Others refer the words to God the Father (see marg. ref.). The distinction need not be pressed (see 1 Cor. xv. 28).

I make all things new] He declares that to be His work which St. John had already beheld (v. 1); and to which He Himself had, when on earth, referred as the regeneration (Matt. xix. 28). This expresses the last and highest object of all Christian hope (Rom. viii. 18-25).

And he saith, Write. For the third time the Seer receives the special command to write certain words (see xiv. 13, xix. 9). The speaker may be regarded as the presiding Angel of the entire series of Visions, faithful and true. Some render, 'Write, These words are faithful and true.'

6. he said] The speaker is once more He that sitteth on the throne (v. 5).

It is done] They are come to pass

B R

* Isai. 12. 3.
John 4. 10.

† Zech. 8. 8.
Heb. 8. 10.
‡ Eph. 6. 5.
Heb. 12. 14.

† ch. 20. 14.
* ch. 15. 1.

† ch. 19. 7.
ver. 2.

* ch. 1. 10.
& 17. 3.
‡ Ezek. 48.
ver. 2.

Alpha and Omega, the beginning and the end. ^oI will give unto him that is athirst of the fountain of the water of life freely. ⁷He that overcometh shall inherit ¹all things; and ²I will be his God, and he shall be my son. ³But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in ⁴the lake which burneth with fire and brimstone: which is the ⁵second death. ¶ And there came unto me one of ⁶the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee ⁷the bride, the Lamb's wife. And he carried me away ⁸in the spirit to a great and high mountain, and shewed me ⁹that great city,

¹ Or, *these things*.

cc. c.

(*γέγοναν*), i.e. the Divine promises and judgments: or, the words just described as faithful and true. Twice, in this Book is it said *γέγονε*—at the completion of the wrath of God (xvi. 17); and here (plur.), at the making of *all things new*. Three times, do we read in the Bible of the *repose* of God in Christ,—at the beginning (Gen. i. 31); *It is finished* (John xix. 30); and here, in the final “They are come to pass.”

I am the Alpha and the Omega...I will give. The ideas here conjoined are expressed separately in xxii. 13, 17.

unto him that is athirst] Cp. Isai. lv. 1; see xxii. 17, and John vii. 37.

the fountain of the water of life] Cp. marg. reff. *Living water* (used in its natural sense in Gen. xxvi. 19) is not necessarily the equivalent of the *water of life*, in the highest and spiritual sense of the words;—but it is so in John iv. 10, as coming from Him in Whom is the absolute life. The “*fountains of waters of life*” (vii. 17; cp. Isai. xlix. 10), are now united into *one stream* proceeding from the Throne.

7. shall inherit these things. Here only in St. John's writings do we read of the everlasting *inheritance*—the constant theme of Evangelical promise (Matt. v. 5, xix. 29, xxv. 34; Rom. iv. 13; 1 Cor. vi. 9). This inheritance imports citizenship in the Heavenly Jerusalem (iii. 12);—all the glory of the City of God (v. 11);—the water of life the inexhaustible fountain (xxii. 17);—all that has been created anew (rv. 1, 5).

and he shall be my son] These words of Christ point to that perfect equality of the Son with the Father, when GOD shall be all in all (1 Cor. xv. 28). Cp. Christ's title, *The Everlasting Father* (Isai. ix. 6).

The interpretation which makes the speaker to be God the Father relies upon 2 Sam. vii. 14; Heb. i. 5, ii. 10. What 2 Sam. vii. 14 promised to the house of David, is fulfilled, through David's Son, for all members of that new humanity which dwells in the Tabernacle of David (Amos ix. 11, 12).

8. But for the fearful...their part [shall be] (cp. xx. 6). “Fearful,” as contrasted

with those that overcome (v. 7; cp. Heb. x. 38). The *unbelieving* are not apostates from Christ, but the dwellers on earth who are hostile to Christianity (xiii. 8, xvi. 2, 21), to whom (ix. 21) the following epithets apply. Note how the language of the Law (e.g. Lev. vii. 21) is here employed to signify those who are shut out from the City of God. The ancient Jerusalem is the divinely appointed symbol throughout.

and abominable. Omit *the*. Lit. defiled with abominations, viz. those referred to in xvii. 4—probably the *dogs* of xxii. 15; cp. 1 Tim. i. 10.

murderers, and fornicators. Cp. 1 Cor. vi. 9, 10. The characters named form four pairs—the *four*, the ‘signature’ of the earth, to which belong these different tendencies of those who live in the world (Col. ii. 20). *Sorcerers* include all who took part in the magical arts of the heathen: the reference to *idolaters* naturally follows (Gal. v. 20).

and all liars] Note the threefold reference to this sin—here; in v. 27; and in xxii. 15. The verse takes up the scene described in Matt. xxv. 41–46.

in the lake that burneth...which is the second death. This, the Lord's last word from the Throne, is nevertheless followed by the sublime appeal in xxii. 17.

9, 10. This passage is a typical Vision of the New Jerusalem corresponding to the Vision of Babylon in ch. xvii. —*Here* one of the Seven Angels of Judgment shows the Seer the Bride (cp. Eph. v. 27); *there* one of the Angels that had the Bowls shows him the Harlot (xvii. 1). Hitherto these Angels had been the executioners of the Divine wrath (ch. xvi.); their work is now completed in a Vision of Divine Love. This second and last appearance of one of the Angels that had the Bowls indicates that the Visions of xvii. 1–xxii. 5 form the continuation of the Bowl-Visions.

9. Omit unto me. Rev. V. ‘angels who had...bowls, who were laden with...; and he spake... the wife of the Lamb.’ In xvii. 1 the Harlot is the false Bride, corresponding to the false Lamb of xiii. 11.

10. shewed me the holy city Jeru-

- 11 the holy Jerusalem, descending out of heaven from God, ^vhaving the glory of God: and her light ^vwas like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, ^vand had ^vtwelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: ^von the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and ^vin them the names of the twelve apostles of the Lamb.

v ver. 23.
ch. 22. 6

• Ezek. 48.
31—34.

• Ezek. 48.
31—34.

• Matt. 16. 18.
Gal. 2. 9.
Eph. 2. 20.

galem. Omit *the great*. The phrase the *Great City* is restricted in the Apocalypse to the mystical Babylon (xi. 8, xviii. 10, 16). The Angel said he would shew John the *Bride*, and he shews him a *City*; he had said (xvii. 1) he would shew him the great *Harlot*, and he shewed him *Babylon*. Taken apart to the *Wilderness* (xvii. 3), the Seer beheld a *City*, the *Harlot*; here, to the *Mountain*, he sees a *City*, the *Bride*. It was to the *Wilderness* that the Apostolic "*Woman*" had fled (xii. 6), and where the *Harlot* was found; and then we afterwards read of the *Mountain* (cp. Heb. xii. 22). So was it with Israel of old.

coming down. Not already *descended*. Here begins the description of the *City*, following marg. ref. In vv. 11—23 are described the structure and plan;—in vv. 24—27 what takes place within its walls;—in xxii. 1—5 the felicity of the life in it.

11. *the glory of God*] The abiding Presence, the *Shekinah* (Ex. xl. 34; Num. ix. 15—23; 1 Kings viii. 11).

her light] That which gives her light, that whereby she is illuminated—as by the sun and moon, see Gen. i. 14 (LXX); of which the source was "the glory of God" (see Ezek. xlii. 2). The distinction is that between the *glory*, which represents the Presence of Jehovah, and the derived *light*, which is Messiah (v. 23). This word *light* (φωστής) occurs elsewhere in the N. T. only in Phil. ii. 15.

as it were a jasper stone, clear as crystal. See on iv. 3, 6. Of a starry, diamond-like effulgence (κρυσταλλίζοντι). The gem illuminating the New Jerusalem is like to 'a stone most precious': i.e. one combining the Jasper green, with the Crystal's lustre—an exact description of the true Emerald. This description preserves the identity with Him that sat on the Throne, round which was a rainbow "like an Emerald to look upon" (iv. 3).

12 *and had...and had*] Rev. V. 'having...having.' The wall represents the security of the New Jerusalem against the foes who in the latter days are to assail the Church (see xx. 9). Gog and Magog had of old time come up against those that dwelt without walls (Ezek. xxxviii. 11). This wall is of *jasper* (v. 18), and so is its first foundation (v. 19), and so (v. 11) is the similitude of the *glory of God*.

gates] πύλῳες. The word means in the singular (Matt. xxvi. 71; Acts x. 17) the "portal" of a palace, or house. In the plural it means the "portal" of a city. The number of gates denotes the freedom of access to the *City*.

twelve angels] Representing the one household of God, the Church of Angels and men, or, *Angelic watchers* corresponding with the sacred 'keepers of the door' of the Temple; or spirits ministering to the saved. Some refer to Isai. lxii. 6 (cp. Gen. iii. 24), denoting that everything unworthy and impure is to be excluded from the *City*.

names written thereon] Cp. the engraving of "the names of the children of Israel" (Ex. xxviii. 9, 29). The gates of the *City* are named after the names of the Tribes of Israel. *Twelve*, the product of the Divine number *Three* and the world-number *Four*, is the symbolic number, under both Covenants, of the Church—of the world penetrated by the Divine influence. As such it occurs under the Old Covenant in the Twelve Tribes; under the New, in the Twelve Apostles. Jerusalem, as Josephus describes it, was on four hills, with *three* gates on each side (as in v. 13). As also the *Camp* (Num. ii.), represented Israel symbolically as a people that had God in its midst, so here. Each *Gate* bears the name of one of the Twelve Tribes. It is thus denoted that the Church made perfect is no confused multitude, but an organised Body, each member having its special vocation and peculiar glory.

13. In Ezekiel (ch. xlviii.) the order is, North, East, South, West;—in Numbers (ch. ii.), East, South, West, North. See these reff. for the allocation of the various Tribes. In this arrangement, according to the four quarters of heaven (see Luke xiii. 29), some find the *signature* of Nature, penetrated, glorified, hallowed, by what is heavenly; others an emblem of the Ecumenical character of the New Jerusalem.

14. Every twelfth part of the walls, between the several gates, had a foundation stone stretching along the whole length, and exposed to view; and thus the names which were inscribed were visible. • Some prefer to understand that the wall rested on a basis of twelve courses of stones; each

* Zech. 2. 1. 15 ¶ And he that talked with me 'had a golden reed to measure
 ch. 11. 1. 16 the city, and the gates thereof, and the wall thereof. And the
 city lieth foursquare, and the length is as large as the breadth :
 and he measured the city with the reed, twelve thousand fur-
 longs. The length and the breadth and the height of it are

course encompassing the entire city, and constituting one foundation. Both opinions refer to v. 19. The material of the wall is Jasper, of the City Gold (v. 18).

and on them twelve names of the twelve apostles &c. Cp. the *Twelve Stars* (xii. 1), and the Twelve standards of the Tribes planted around the Tabernacle (Num. ii.). No one Apostle alone supports the City of God—Christ Himself is the One Foundation (1 Cor. iii. 11). The symbolical number Twelve is all that is insisted upon here; and thus it would be needless to discuss whether the twelfth Apostle is Matthias (Acts i. 26), or St. Paul, were it not that the opposition alleged to exist between St. John and St. Paul is defended by a reference to the present verse. The number Twelve is said to exclude St. Paul: not because as Apostle of the *Gentiles* he could not have been included here (cp. Matt. xix. 28); but designedly. The whole object, however, of the imagery here is to preserve the unity of the description. Jerusalem, representing the Twelve Tribes, and having Twelve Gates, could not be represented as resting on *thirteen foundations*. The symbolical character of this whole description sets aside all reference to individuals, and lies apart from every conclusion based upon a literal interpretation of the words.

15. And he that spake with me had for a measure a golden reed &c. The object of this act of measuring (as in Ezek. xl. 4) is to fix the attention of the Seer. The reed is of gold because the City is Divine, and an Angel measures it. The details which follow are all to be understood spiritually.

16. *foursquare*] τετραγωνος. Any figure in form quadrangular; here, as the sequel shows, the sides are at right angles and equal (see Ezek. xlviii. 16, 20). The Greek word is a word used in heathen philosophy to denote the perfection of man.

the length thereof is as great as the breadth; i.e. 12,000 furlongs (xiv. 20).

In the following description there is plainly a reference to the ancient Babylon, with which the New Jerusalem is now contrasted. Herodotus (i. 178-186), tells us that Babylon was four-square;—that each side was 120 *stadia* in length [i.e. one hundredth part of the length of each side of the New Jerusalem];—that its walls were 200 cubits in height, and 50 cubits in thickness (see Jer. li. 58);—and that it had 100 gates of brass (Isai. xlv. 1, 2). The ancient Babylon contained within its walls the vast temple of Belus, which was also four-square, each side of its sacred precincts being two

stadia in length. The Belus tower was built in stages, eight in number, square being placed on square.

The description given in this verse does not decide absolutely whether 12,000 *stadia* (or 1378.97 English miles) is the length of each side of the New Jerusalem, or the entire circuit of the City. In either case the dimensions surpass any natural explanation; while in the latter there is both a departure from the original, picture by Ezekiel, and also a departure from the plain sense of the words which follow. In Apocalyptic symbolism 1000 expresses a vast number; and, when multiplied by Twelve,—the number of perfection,—there results a signification adapted to what we here read of the City of God. When 1000 is multiplied by the square of *Twelve* the meaning is a *multipitude which no man could number* (vii. 4, 9, xiv. 1).

What Babylon was to the anti-christian World-empire, viz. the brilliant centre of its earthly glory, the World-city, the seat of the Beast and his ally the False Prophet; that will the New Jerusalem be to Humanity born anew, viz. the Centre of the perfected, glorified Kingdom of God.

the length...thereof are equal. The Holy of Holies (Ex. xxvi. 33) was a cubical chamber having each of its three dimensions equal to *Ten* cubits. In Solomon's Temple also the Holy of Holies was a cube, each edge of which was *Twenty* cubits (see 1 Kings vi. 20). Here also each dimension is of the measure just specified, viz. 12,000 *stadia*—the City being a vast cube. This symbolic form, borrowed from that of "the Most Holy Place," and, conjoined with the image of the *Bride* (Isai. lxii. 5), represents the idea of the Church as the spiritual abode of God. Accordingly all the other images which depend upon this,—the gates, the walls, the site of the City, the river which waters it, the trees on that river's banks &c.,—can only be understood in a spiritual and symbolic sense.

Other interpretations are:—(a) The length and breadth are each equal to 3000 *stadia*, and the height of the wall is 144 cubits (v. 17) all round. (b) The City is situated on a lofty mountain, with its houses in terraces around the mountain sides. It thus appears as a Pyramid; of which the apex attains to the elevation of 12,000 *stadia*, while at the mountain foot a wall surrounds it of 144 cubits high. This agrees with the words of the text, but not with the exigencies of the symbolism.

17 equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. ⁴ And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus;

17. he measured the wall thereof] i.e. its height, not its thickness. an hundred and forty and four cubits] Again the sacred Twelve, raised to the second power. Solomon's Porch, the highest part of his Temple, was 120 cubits (2 Chron. iii. 4); and the general height of the Temple 30 cubits (1 Kings vi. 2). The comparative insignificance of this height is explained as designed, either as sufficient to exclude all that is impure (v. 27), or in order not to obstruct the light radiating from the City.

according to &c.] The explanation added that is, of an Angel,—can only imply that in the Heavenly City men will be equal unto the Angels (Luke xx. 36), and will reckon and measure all things by a spiritual and Divine arithmetic, and by a heavenly and Angelic mensuration.

18. And the building of the wall thereof [was] jasper. The term building (ἰσδομένης) is found elsewhere only in Josephus, where it signifies the mole or breakwater of the port of Cæsarea. Here it means the superstructure as opposed to the foundation (v. 19); or simply the materials of the walls.

The building consisted of one material, Jasper (see v. 11).

pure gold like unto pure glass. See on iv. 6. The Gold was like glass not merely in brilliancy but transparency.

Compare this description of the New Jerusalem with the cherished ideal of the Jews in Tobit xiii. 16, 17.

19. Omī And.

garnished] adorned. For the thought of the following description see marg. ref. And David's enumeration of the materials accumulated for Solomon's Temple (1 Chron. xxix. 2). The Foundation was garnished with 'every precious stone,' and these Twelve precious stones [omit the article where prefixed] are specified, indicating that the Twelve Apostolic Foundations present every spiritual grace bestowed by God upon His faithful servants, who are His Jewels (Mal. iii. 17). (1) On the Jasper, see on iv. 3. (2) The Sapphire of the ancients was our Lapis-lazuli. The modern Sapphire is the ancient Hyacinthus, or Jacinth, of v. 20. The modern name Sapphire is a mere epithet expressive of its colour: the ancient Sapphirus or Lapis-lazuli furnishing the paint ultramarine, sapphirinus came to signify azure, exactly as 'Nila' the present

Indian name of our Sapphire does. (3) The Chalcedony was an inferior species of the emerald, so called from being found in the copper mines near Chalcedon. It is difficult to trace how this name has been transferred from a substance of a brilliant green colour to one so totally distinct in all its characters as our Chalcedony (White Carnelian), a semi-opaque quartz of a milky tinge. (4) The emerald (see no. 8). (5) The sardonyx, or sardanonyx, was the most beautiful and rarest variety of Onyx, and that which was held in the greatest esteem by the ancients, for engraving into cameos. The Onyx is so called from the resemblance of its white and yellow veins to the shades in the human finger nail. Three colours were considered essential to the idea of Sardonyx. (6) The Sardius, see on iv. 3. (7) The Chrysolite, or oriental Topaz (see no. 9), translucent with golden lustre. (8) The Beryl was of a similar nature with the Emerald. The Emerald is distinguished by its peculiar green: all the varieties of other colours, tinged, more or less, yellow or blue, or altogether colourless, are Beryls. (9) The topaz, a yellowish green gem, derived its name from the island in the Red Sea, where it was first discovered. The modern topaz is a totally distinct substance, and was totally unknown to the ancients. (10) The chrysoprase was a pale green kind of beryl. (11) The jacinth or the Hyacinthus of the ancients is the Sapphire of the moderns. (12) The Amethyst is rock crystal coloured purple by manganese of iron.

The Stones are not arranged here in the same order as in the "Rationale" (Ex. xxviii. 15, Vulg.) or Breastplate worn by the Jewish High Priest (Ex. xxviii. 17-21).

St. John has disposed them according to their various shades of the same colour, taking them in order from the bottom upwards:—(1) Jaspis, dark green. (2) Sapphirus, blue. (3) Chalcedony, a greenish sort of Emerald. (4) Smaragdus, bright green. (5) Sardonyx, red and white. (6) Sardius, bright red. (7) Chrysolite, golden yellow. (8) Beryl, bluish green. (9) Topazius, yellowish green. (10) Chrysoprasus, apple-green. (11) Hyacinthus, blue. (12) Amethyst, violet or purple.

Different interpretations have been given of the precious stones themselves, of their order, and of their symbolical meaning;

- 21 the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates *were* twelve pearls; every several gate was of one pearl: 'and the street of the city *was* pure gold, as it were
 * ch. 22. 2. transparent glass. ¶ 'And I saw no temple therein: for the Lord
 / John 4. 23. 22 God Almighty and the Lamb are the temple of it. 'And the
 / Isai. 24. 23. city had no need of the sun, neither of the moon, to shine in it:
 ch. 22. 5. for the glory of God did lighten it, and the Lamb *is* the light
 thereof. 'And the nations of them which are saved shall walk
 ^ Isai. 60. 3. & 66. 12. in the light of it: and the kings of the earth do bring their glory

but these interpretations are purely arbitrary; e.g. (a) the Jasper, the last stone of the Breastplate (Ex. xxviii. 20) and the first *Foundation* here, unites the Alpha and the Omega. (b) Each particular precious stone has been assigned to each Tribe of Israel, or to the Patriarchs, or to the Apostles individually: (c) Each stone has received a mystical and spiritual meaning.

21. each one of the several gates *was* of one pearl. See on xvii. 4. All the "gates" are of the same celestial substance, as on every side of the world the entrance is but of one kind, the knowledge of God in Christ,—the Incarnation, which the pearl signifies,—the one pearl of great price.

St. Augustine expounds this passage:—The Apostles and Prophets are *Foundations*, because their authority is the support of our weakness. They are the *Gates*, because through them we enter into the kingdom of God; and while by their means we enter, we enter through Christ, Himself the *Gate*. The one *Gate* is Christ, and the Twelve *Gates* are Christ; for Christ dwells in the Twelve *Gates*. There is a deep mystery in the number Twelve. The Twelve is here put for universality, as spoken of all who sit in judgment (Matt. xix. 28); in the same manner all who enter the City enter by one or other of the Twelve *Gates*. These are the Four quarters of the globe. Our Lord declares that He will call His sheep from the Four winds; from all the Four winds the Church is called. It is called in the Trinity, in the name of the Father, the Son, and the Holy Ghost:—"our, then, being thrice taken, the Twelve is found.

as it were transparent glass] Or transparent as glass (see on v. 18). The transparency of glass is the sign of its purity; and such is here the purity of the Gold.

22. temple] Or Sanctuary (see on xi. 1). As noted on v. 16 the entire City is now that which the Holy of the Holies had formerly been—the locality of the immediate Presence of God. The Temple and the Temple-service have hitherto supplied the symbols which denote the condition of the Church on earth before the Judgment. This has now ceased; the Temple is no more; there is none seen in Heaven. The Redeemed being all Priests (i. 6, v. 10, xx. 6) unto God, the New Jerusalem is without Temple, being all Temple. On the

necessary imperfection of the *earthly* Sanctuary, see Heb. x. 1. In iii. 12, vii. 15, the righteous are spoken of as serving God in the heavenly *Temple*,—the sense thereby conveyed being no more *than* that they dwell in the Divine Presence. Here the description enters into details; the righteous, when all is accomplished, *shall see His face* (xxii. 4); there shall be no inner *Sanctuary*,—no veil between God and the Redeemed.

the Lord God the Almighty, and the Lamb, are the temple thereof. GOD is now "all in all" (1 Cor. xv. 28): a proof of Christ's Divinity.

23. the city hath no need...to shine upon it. Cp. Isai. lx. 19, 20.

for the glory of God did lighten it] The immediate Presence, the Shekinah (v. 11). The promise in vii. 15, 16, is here fulfilled: there the Redeemed serve God *day and night*; but *here*, in this final description of the blessed, it is no longer amid the alternations of light and darkness. In vii. 16, there is still need of a sun; here, there is need of neither sun nor moon. The true nature and essence of GOD (*God is light*—1 John i. 5) is at length discerned.

and the lamp thereof [is] the Lamb. The glory of God is the Sun which illumines the New Jerusalem; and His light is reflected from the Lamb, Who is "the brightness" (ἀπαύλασμα), of the Father's Glory (Heb. i. 3).

24. And the nations shall walk amidst the light thereof. Omit of them which are saved. The introduction of these words into the *Textus Receptus* by the MS. of Erasmus was probably due to the difficulty felt in the heathen walking in the City of God. But, by the *nations* here (as in xxii. 2) all the *nations* of the Redeemed are to be understood, in the sense of v. 9, vii. 9.

The expression διὰ τοῦ φωτός gives the picturesque conception of the *nations* taking their way through the midst of the light streaming forth from the City illumined by the glory of God (cp. Isai. lx. 3).

and the kings &c.] Omit, and honour. Some find in the mention of *kings* support for the view that there will be distinctions of rank and order among glorified men. Others explain the term of those who are no longer hostile to Christ, or of all who partake of the true anointing. Writers are therefore divided as to whether the

25 and honour into it. ¹And the gates of it shall not be shut at all 26 by day: for ²there shall be no night there. ¹And they shall 27 bring the glory and honour of the nations into it. And ^mthere shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's ⁿbook of life.

CHAP. 22. AND he shewed me ^aa pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 ^bIn the midst of the street of it, and on either side of the river, *was there* ^cthe tree of life, which bare twelve *manner* of fruits, ^dand yielded her fruit every month: and the leaves of the tree 3 ^ewere ^ffor the healing of the nations. And ^gthere shall be no ^hmore curse: ⁱbut the throne of God and of the Lamb shall be 4 in it; and his servants shall serve him: and ^jthey shall see his 5 face; and ^khis name *shall be* in their foreheads. ^lAnd there

¹Isai. 60. 11.
²Isai. 60. 20.
³ver. 24.
^mIsai. 52. 1.
ⁿ& 60. 21.
^oJoel 3. 17.
^pch. 22. 14.
^qPhil. 4.
^rEzek. 47. 1.
^sZech. 14. 8.
^tch. 21. 21.
^uGen. 2. 9.
^vch. 2. 7.
^wch. 21. 24.
^xZech. 14. 11.
^yEzek. 48. 35.
^z1 Cor. 13. 12.
^{aa}ch. 3. 12.
^{ab}ch. 21. 23.

heavenly state is meant, or a glorious state of the Church upon earth. Perhaps what is meant is the contrast between the New Jerusalem and Ancient Babylon. To Babylon flowed all earthly glory hostile to Heaven; in the New Jerusalem the Kings of the *New Earth* offer all their magnificence to the honour of God and the Lamb.

25. *shall in no wise be shut by day.* *There shall be no night there* because of the Divine glory, *vv. 11, 23, xxii. 5*:—cp. Zech. xiv. 7. The open gates are an emblem of perfect security. See also marg. ref. i.

27. *anything unclean.* Or common (cp. Acts x. 14).

he that maketh an abomination and a lie. All such had been *cast into the Lake of Fire* (xx. 15). On *abomination*, cp. xvii. 4, 5; and see on *v. 8*.

but only they which &c. Cp. iii. 5, xiii. 8, xx. 12, 15. The thought borrowed from Dan. xii. 1 is preserved to the last.

XXII. 1. Ch. xxi. 10 is here taken up and continued. Ezek. xlvii. 1-12 should be read carefully in connexion with *vv. 1 and 2*; cp. also Joel iii. 18; Zech. xiv. 8. The Rev. N. omits *pure*, for *clear* reads "bright," and attaches *in the midst of the street thereof* to *v. 1*. In *vv. 1 and 2* the types which Paradise presents are fulfilled (i.) the river, (ii.) the tree of life. The Lord had spoken of the *river of living water*; and St. John (vii. 39) has added the comment: *This spake He of the Spirit*. Here, the *river of water of life* proceeds out of the throne of God and of the Lamb—affording a remarkable illustration and proof of the Article of the Creed: "I believe in the Holy Ghost, Who proceedeth from the Father and the Son."

2. *and on this side of the river and on that was the tree of life.* Or, a tree; the word in the Greek is *anarthrous*, but is taken generically to represent the numerous trees which grew on either side of the river, in contrast to the one Tree in the original Paradise.

bearing twelve [manner of] fruits; al.,

twelve crops of fruit. As before, the one Foundation of Christ was found to be in the Twelve Foundations with Twelve precious stones of every colour, so here the one Tree of Life bears *twelve manner of fruits*; signifying either the ever new enjoyment of the Blessed, or not different kinds of fruits;—but merely "*new fruits*," an abundant, not a varied, supply.

yielding its fruit. Omit *and*. The Tree yields new fruit every month in never-ending succession (cp. Ezek. xlvii. 12). The fruit of the Tree is no longer forbidden; on the contrary, it is offered with a fecundity of which actual nature presents no example.

and the leaves...nations The healing virtues of the Tree of Life supply the remedy for that sickness of the soul which troubled the nations during their earthly existence, but to which they shall no more be subject in the City of God. The virtue of the Tree of Life, as of the Cross, is not limited to Jews only, but extends to all the nations of the earth, who are within the Christian *Zōon* (see xxi. 24-26).

3. *no curse any more*; or, no more anything accursed. All upon which the curse (Gen. iii. 17) might rest has departed from the community of the Blessed (xx. 10, 15, xxi. 27); therefore what follows naturally results. Because there is no more curse, the Divine rule shall never be withdrawn.

and the throne...therein, shall do him service. Him—not them, for Christ has said, "I and the Father are One" (John x. 30). As in xx. 7, the descriptive style of the Vision has passed in this verse into a direct prediction.

4. *they shall see his face*. See Matt. v. 8; 1 John iii. 2. Not through veils and mysteries, but even as He was seen by the holy Apostles, on the holy Mount (Luke ix. 33).

his name [shall be] on their foreheads. Not engraved in plates of metal, as on the forehead of the High Priest, but written by the finger of God.

5. *there shall be night no more; and they need no light of lamp, neither light of sun*

- * Ps. 36. 9.
& 84. 11.
1 Dan. 7. 27.
Rom. 5. 17.
* ch. 19. 9.
* ch. 1. 1.
* ch. 3. 11.
* ch. 1. 3.
- shall be no night there; and they need no candle, neither light of the sun; for ¹the Lord God giveth them light: ¹and they shall reign for ever and ever. ¶ And he said unto me, ²These sayings are faithful and true: and the Lord God of the holy prophets ³sent his angel to shew unto his servants the things which must shortly be done. ⁴Behold, I come quickly: ⁵blessed is he that keepeth the sayings of the prophecy of this book.
- 8 And I John saw these things, and heard *them*. And when I had heard and seen, ⁶I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, ⁷See *thou do it not*: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. ¶ ⁸And he saith unto me, Seal not the sayings of the prophecy of this book: ⁹for the time is at hand.
- 11 ¹⁰He that is unjust, let him be unjust still: and ¹¹he which is
- * ch. 10. 10.
* ch. 19. 10.
* ch. 10. 4.
* ch. 1. 3.
* Dan. 12. 10.
2 Tim. 3. 13.

for the Lord God shall give them light: and they shall reign for ever and ever. Not for a definite period (xx. 4, 6), but "unto the ages of the ages" (i. 6). The rule of glorified man over the New Earth is to be of a different character from that exercised by man over Nature according to the law laid down in Gen. ix. 2.

With this promise the Revelation Proper (iv. 1-xxii. 5) comes to a close, and the description of the New Jerusalem is ended.

6-21. The Third of the three great divisions of the Book. The Visions have now ceased which disclose the future; and the Epilogue follows where (vv. 6-11) the Angel confirms the truth of the communications received by St. John; and where Christ Himself (vv. 12-16) adds to this His testimony. In vv. 17-21 the Prophetic Book itself is concluded.

6. *he said*] The *Angelus Interpres*, who has conveyed the revelations (i. 1, xxi. 5).

These words &c. The Angel refers here to the whole of the Apocalypse.

the Lord, the God of the spirits of the Prophets. Cp. 1 Cor. xiv. 32. The spirit of the Prophets is not the spirit of Prophecy which rests on them; but the Prophets' own spirit, which God makes His instrument, guiding it by the Divine Spirit.

be done] come to pass.

7. And behold &c. The words *I come quickly* are now thrice repeated (here, and in vv. 12, 20). The present passage, although uttered by the *Angelus Interpres*, is evidently spoken from the Person of Christ (see v. 16): the person sent, speaking from the Person of the Sender (cp. Gen. xix. 21).

the words of the prophecy of this book. This Book—not as yet written—is referred to again in vv. 9, 18, 19.

8. And I John am he that heard and saw these things. John had placed his name in the title of his Book (i. 4, 9), and now at the close he names himself again, so that we might perfectly know that he, the Apostle John, had written this testimony as to the Coming of Jesus Christ. It is

common to his Gospel, Epistles, and Apocalypse, that the truth of the facts recorded should be established by the evidence of *hearing and seeing* (e.g. John i. 14, xix. 35, xxi. 14; 1 John i. 1, 2, iv. 14). These things refer to the entire contents of the Book.

And when I heard and saw &c. When St. John had heard the words *Behold, I come quickly* (v. 7), he supposes that He Who speaks is the Lord Himself: he therefore falls (see marg. ref.) before the Angel. As in the O. T. the person of the Prophet is sometimes lost in that of the word of God Himself Who speaks through the Prophet, so it happens here. Thus in v. 9 it is said *I am thy fellow-servant*, and then, without any intimation of change of person, we read in vv. 12, 13, *Behold, I come quickly, I am Alpha and Omega*.

9. And he saith unto me...: I am a fellow-servant with thee and with thy brethren..., and with them which keep the words &c. Omit *for*. The prophets were St. John's brethren, and this spiritual brotherhood is displayed in the Apocalypse. He and they were inspired by the same Spirit; how many words of Isaiah, how many words of Zechariah, do we read in this Book of St. John!

10. Seal not up the words &c. As in Dan. viii. 26, xii. 4, God is wont to command His Prophets to seal up His prophecies when they refer to remote times; so, when they refer to times near at hand, He commands that the revelations should not be sealed, as the Angel commands here. The nearer the time is at hand, so much the more does the Church need the consolation which the Apocalypse conveys.

11. He that is unrighteous, let him do unrighteousness still. The Angel, with a retrospective glance at the previous visions which reveal the eternal ruin of the ungodly and the eternal glory of the Saints, now addresses to both solemn words of practical exhortation, not unmingled with a certain irony (cp. Ezek. iii. 27, xx. 39; Matt. xii. 33, xxvi. 46). The

- filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
- 12 ^aAnd, behold, I come quickly; and ^bmy reward is with me, ^cto give every man according as his work shall be. ^dI am Alpha and Omega, the beginning and the end, the first and the last.
- 13 ^eBlessed are they that do his commandments, that they may have right ^fto the tree of life, ^gand may enter in through the gates into the city. For ^hwithout are ⁱdogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. ^jI Jesus have sent mine angel to testify unto you these things in the churches. ^kI am the root and the offspring of David, ^land the bright and morning star.
- 14 And the Spirit and ^mthe bride say, Come. And let him that heareth say, Come. ⁿAnd let him that is athirst come. And

^a ver. 7.
^b Isai. 40. 10.
^c ch. 20. 12.
^d ch. 1. 8. & 21. 6.
^e Dan. 12. 12.
^f 1 John 3. 21.
^g ver. 2.
^h ch. 21. 3.
ⁱ 1 Cor. 6. 5.
^j Gal. 5. 19.
^k Col. 3. 6.
^l ch. 9. 20, 21.
^m Phil. 3. 2.
ⁿ ch. 1. 1.
^o ch. 5. 5.
^p Num. 24. 17.
^q Zech. 6. 12.
^r ch. 21. 2.
^s Isai. 55. 1.

time is so short there is hardly need to change. The moral is—"Change while there is time"! This verse, standing between the sayings *the time is at hand* (v. 10), and *I come quickly* (v. 12), its meaning is to be determined by its position:—Each of its statements is alike agreeable to the will of God. If men will not sanctify Him, He will sanctify Himself upon them. If they will have it so, let it be so:—if it is right in their view, so is it also in God's.

he that is filthy, let him be made filthy still let him do righteousness still. let him be made holy still. For filthy, cp. James i. 21, ii. 2; 1 Pet. iii. 21; for righteous, cp. xv. 3. Bishop Butler (*Analogy*, ii. ch. 1) quotes this verse in order to illustrate the fact that the light of Reason does not, any more than that of Revelation, force men to submit to its authority.

12. Omit *And*. A passage (vv. 12-16), in which the utterance is from the Person of Christ Himself, now begins.

reward] Or wages; i.e. the reward which I bestow (see xi. 18; Isai. marg. ref.; lxii. 11). These words of Isaiah belong to those Divine sayings which identify St. John as a prophet (see on v. 9).

to render to each man according as his work is. The Apocalypse here at its close (cp. marg. ref., and ii. 23), insists upon the doctrine on which St. Paul dwells without ceasing (Rom. ii. 6, xiv. 12; 1 Cor. iii. 8). The words intimate that the entire life of a man is to be regarded as one continuous work.

13. the Alpha and the Omega &c. Isai. xli. 4, xliii. 10, xlv. 6, xlviii. 12. St. John again follows the prophetic utterances of Isaiah (see on v. 12). In this place only the three Apocalyptic titles of Christ are combined (cp. xxi. 6). The first title ('the Alpha and the Omega,') is symbolical; the second ('the first and the last') is borrowed from the O. T. (see ref. above); the third ('the beginning and the end') is philosophical. The sense is, 'I am He from Whom all being has proceeded, and to Whom it will return;—the primal

Cause and final aim of all history:—Who have created the world, and Who will perfect it.'

14. Blessed are they that wash their robes. See vii. 14.

the right [to come] to the tree of life. Or, the authority over the tree of life; and thus "live for ever" (Gen. iii. 22; cp. the promise, ii. 7).

15. Omit *For* and insert *the* before each of the first five nouns. In the first noun there is a general description of that moral impurity specially noted in v. 11; an idea borrowed from the wild, unclean type of dogs in Eastern lands (cp. the French *canaille*) Phil. iii. 2. All such are eternally excluded from the City of God.

and every one that loveth &c. The 'doing a lie' stands opposed to 'doing the truth' (John iii. 21, cp. xxi. 27). Terrors and consolations are intermingled in these last two chapters. There is everything to attract in this most blessed City; all in it is rich and glorious; but everything also is fitted to inspire one with dread,—for we there perceive still more of purity than of grandeur. Fr. 14. 15 shew the results, on either side, of the choice left free for every one, (v. 11), and of the Judgment (v. 12).

16. in the churches] Rev. V. 'for (en) the churches,' i.e. concerning them as for their good. Omit *and* (twice).

In the titles in this verse, the Lord refers to the past and to the future. He Who after the flesh is the Son of David, is now the Herald of the coming Dawn;—from Him proceeds the light of the eternal Day (cp. ii. 28; 2 Pet. i. 19).

17. In response to the Lord's announcement in v. 12, the Universal Church,—the *Bride*,—inspired by the Holy Ghost (cp. Acts xv. 28), answers *Come!* Not the Church triumphant (as in marg. ref.), but the Church still waiting for Redemption (cp. John xv. 26, 27).

And he that heareth (v. 18, i. 3) let him say, Come. And he that is athirst, let him come. See xxi. 6; John v. 14, vii. 37.

he that will. Omit *and*. Here is the turning point of this exhortation:—to be athirst,

^m Prov. 30.8.

ⁿ Ex. 32. 33.

Ps. 69. 28.

ch. 13. 8.

ch. 21. 2.

^r ver. 12.

^q John 21. 25.

^r 2 Tim. 4. 8.

^s Rom. 16. 20,

24.

2 Thess. 3. 18.

18 whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, ^mIf any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 and if any man shall take away from the words of the book of this prophecy, ⁿGod shall take away his part out of the book of life, and out of ^othe holy city, and from the things which are written in this book. ¶ He which testifieth these things saith, ^pSurely I come quickly. ^qAmen. ^rEven so, come, Lord Jesus. 21 ^sThe grace of our Lord Jesus Christ be with you all. Amen.

¹ Or, from the tree of life.

and to will, are the essential conditions of coming to Christ.

18. Omit *For*. The personal pronoun *I* is emphatic, 'I John testify;' the Apostle's final warning.

unto them. Gr. ἐν' αὐτά upon them — and so in the next clause.

The anathema here, in accordance with the whole spirit of the Apocalypse, is founded on the O. T. (Deut. iv. 2, xii. 32). The words are by some taken to be addressed to the entire Church and its teachers generally; by others as a special prophetic protest against the spurious Revelations forged by false Teachers in the name of Apostles.

God shall add [this book] For the reff. to the Book itself cp. viii. 7-ix. 21. x. 3, xv. 1-17, xi. 13, xvi. 18, ch. xviii. The penalties on additions or omissions are denounced against those who would assail the proper kernel of the Book; such as would substitute for the *narrow* way presented in it, a *broad* one; or would in some measure extinguish the light of hope that shines in it for Christians. Cp. the similar denunciation in Gal. i. 8, 9.

19. *shall take away from the words* [e.g. the exhortations to patience (xiii. 10, xiv. 12); — to be faithful unto death (ii. 10, iii. 10). There have been at all times those who say "Let Him hasten His work, that we may see it" (Isai. v. 19; 2 Pet. iii. 4).

out of the book of life &c.] from the tree of life &c. The Tree and the City were both mentioned in v. 14. In these two stands the sum of the blessedness written in this Book, at its beginning and at its close (ii. 7, iii. 12, xxi. 2, xxii. 2).

Rev. V. 'God shall take away his part from the tree of life,' and omits *and from*

the things. As St. Paul (Gal. i. 8 &c.) invokes the curse on the man who corrupts the doctrine of *faith*, so St. John invokes the curse here on the man who corrupts the doctrine of *hope*; for the subject-matter here is the true consolation and light of the Church in the heaviest tribulation, and also the word which has power to preserve the faithful so that they may not fall in the great Temptation, and perish.

20. The speaker is Christ (see i. 2, xix. 13). This idea of "testimony" (μαρτυρία) appears at the beginning, and recurs at the end of all the three greater documents which we have received from St. John (John i. 19, xxi. 24; 1 John i. 2, v. 11; Rev. i. 2, xvii. 20).

The words *these things* refer to the whole Book. In what follows we have the parting sayings of the Lord, and of His Apostle.

Yea: I come quickly. Here, with the reiteration of that promise which is the essence of the entire Apocalypse, the Lord's own sayings come to a close.

Amen come Lord Jesus. Quit even so. Thus the Seer answers in the name of the Church Universal. The Lord had promised the beloved Disciple an age above that of others (John xvi. 22). As if remembering these words, the longing of his soul gathers itself up in the parting cry: *Amen: Come Lord Jesus*.

21. *The Grace of the Lord Jesus be with the Saints*. These variations in the Benediction have, probably, arisen from the desire of the scribes to bring it into more exact conformity with the closing words of St. Paul's Epistles (e.g. 1 Thess. v. 28). It would seem from this place, and from i. 4, that St. John had regard to the Pauline form.

THE END.

